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Territet-Montreux
1958

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ΠΙΝΔΑΡΟΥ ΤΑ ΣΩΖΟΜΕΝΑ.

PINDAR'S

EPINICIAN OR TRIUMPHAL ODES,

IN FOUR BOOKS;

TOGETHER WITH THE

FRAGMENTS OF HIS LOST COMPOSITIONS:

REVISED AND EXPLAINED, BY

JOHN WILLIAM DONALDSON, M.A.,

HEAD MASTER OF BURY SCHOOL,
AND LATE FELLOW AND ASSISTANT TUTOR OF
TRINITY COLLEGE, CAMBRIDGE.

A.2 2342

φωνᾶντα συνετοῖσιν· ἐς δὲ τοπὰν ἑρμηνέων
χατίζει.

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M.DCCC.XLI.

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TO

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THIS WORK IS INSCRIBED,

AS A TRIBUTE OF RESPECT, DUE TO HIS EMINENCE

IN LITERATURE AND SCHOLARSHIP;

AND AS AN ACKNOWLEDGEMENT OF THE ZEAL AND ENERGY

WITH WHICH HE

PROMOTED THE CULTIVATION OF A CLASSICAL TASTE

IN THE UNIVERSITY OF CAMBRIDGE,

WHILE OCCUPYING A DISTINGUISHED POSITION

IN THAT GREAT SEAT OF LEARNING.

PREFACE.

AMID the general wreck of Grecian literature, no loss, perhaps, has been more justly deplored than that of the great mass of lyric poetry of which we have beeen deprived by the slow working of time, or the ruder hands of Khalif Omar. It is not, however, merely on account of the beauty of this poetry, that we are justified in our lively regret; it is not on account of their exquisite rhythms, their touching pathos, the dying falls of their music, their martial energy, or their patriotic fervour, that we lament the destruction of the great master-pieces of the Grecian lyre; it is rather because they would have enabled us, better than any extant branches of Greek literature, to reconstruct a vivid picture of ancient life in all its private and intimate relations of social intercourse, because they would have brought before us, in fresh and glowing colours, the crowded feasts and public sacrifices, the merry comus, the solemn pæan, and the mysterious dithyramb, with which the people of old Hellas honoured the gods of their fathers. But, though we have lost much, it is still a matter of no small congratulation that we have preserved a series of forty-four choral odes, by one of the greatest of these minstrels: and it is also satisfactory to reflect, that the class to which these poems belonged—that of the *epinician* or triumphal odes—admitted of greater varieties in the mode of treating the

subject, and also was more closely connected with usages peculiar to the Greeks, than any other order of lyric poetry. A victory obtained in the public games was considered as reflecting glory, not merely on the successful individual and his family, but also on the state which claimed him as her son; hence the ode which celebrated the event would not merely introduce us to the family of the victor assembled to commemorate the triumph of their kinsman, but also proclaim to us the old renown of his native land, and the justice, the wealth, or the valour of his fellow-citizens: and thus while in one ode we are told of the happy love of Telesicrates, or the sickness and sorrow of Hiero, in another we read some soul-stirring mention of Salamis with its "slaughter thick as hail," or of Platæa "where the bow-bearing Medes were slain." Considered in this spirit, the remains of Pindar are eminently instructive to the student of antiquity; indeed, there is hardly any other Greek writer who contributes so much towards enabling us to feel as the Greeks did in reference to all that was interesting or important in their eyes.

A critical and comprehensive study of Pindar is, however, of comparatively recent date. On the continent these poems were very much neglected by the learned, till Heyne turned his attention to them. That most meritorious person was not qualified for the task of publishing such an edition of Pindar as would satisfy the demands of the younger generation of scholars, who were growing up around him;—indeed, at that time German philology was still in its cradle; but he did enough to prove that Pindar's remains were worthy of an accurate and critical examination, and that

they would furnish an ample field for the exercise of ingenuity and learning. His example was speedily followed by several of his countrymen. Among these, the most eminent was Hermann, to whom the reader of Pindar is indebted for the first beginnings of an enlightened criticism of this author. But in this, as in all other fields of classical philology, we trace the greatest and most essential improvements to the school of F. A. Wolf. In 1811, Augustus Böckh, the most distinguished pupil of that great scholar, published the first volume of an entirely new edition of Pindar, in which the primary object of his attention was an arrangement of the odes according to their metres, and a revision of the text, guided by this metrical examination, and founded on a new collation of all the available manuscripts. The commentary, which was written by Böckh in conjunction with the late Professor Dissen, and the Fragments, in which he was much assisted by the collections of J. G. Schneider (*Argent.* 1776), did not appear till 1821, and were soon followed by Böckh's essay on "The Critical Treatment of the Pindaric Poems," which was printed in the Transactions of the Royal Academy of Berlin for 1822, 1823. By these works, the criticism and interpretation of Pindar have been placed on an entirely new footing, and it is not likely that any subsequent editor will depart much from the method which Böckh has so elaborately applied to the execution of his task. With regard more particularly to the interpretation of the author, his method seems to be so based on reason that it must be intrinsically the true one. It is, to determine the meaning of a passage by reference to the general connexion of thought, not merely in the whole composition, but also in the whole works of the author. This

method is expressly ascribed to Schleiermacher (see Böckh's *Pindar*. T. III, p. 7. *Abhandl. Berl. Akad.* for 1822, 3, p. 264), who applied it himself with eminent success to a comprehensive interpretation of Plato's Dialogues; but Böckh, and his coadjutor Dissen, have made this method their own by the originality and ingenuity with which they have brought it to bear upon the elucidation of Pindar.

After the completion of Böckh's laborious undertaking, it was obvious that little more was needed by the student of Pindar than a judicious condensation of his voluminous and expensive work. This must have been the object with which Professor Dissen was requested to undertake the smaller edition of this author, which appeared, as part of the *Bibliotheca Græca in usum Scholarum*, in the year 1830; but he seems to have prevailed upon the editors of that collection to set aside in his favour the general plan by which they had been guided in other cases: "on account of the difficulties of this poet," he tells us, "they kindly permitted me to follow my own plan, and make my explanatory notes as long as I pleased," (*ut meo more agerem et quæ ad explicationem utilia judicarem afferrem omnia*). The consequence of this has been, that, instead of contenting himself with an endeavour to render more generally accessible the results of his own and his predecessor's ingenuity and researches, and adding at the same time such improvements and corrections as might have been suggested by a renewed study of the author, he has drawn up an original commentary, nearly, if not quite, as prolix as that in the third volume of the larger edition, to which, however, the reader is every where referred for fuller information; so that, in fact,

Dissen's *Pindar* is only a valuable supplement to Böckh's;—had it been complete in itself, the reader would have gained nothing in point of brevity, and it is incomplete as a book of reference for the scholar, because it contains only a selection from the fragments, and has no verbal index. Although, therefore, Dissen's work is of great value to the general philologer, and still more so to the editor of Pindar, its publication did not supply the want of a complete and accessible edition of this author, which was still felt, at least by two classes of readers—by scholars, who, requiring a collection of all Pindar's remains, were unable or unwilling to buy such a costly and voluminous work as Böckh's, and by students, who were repelled by Dissen's 600 or 700 pages of Latin commentary, or had, perhaps, failed to obtain from it information suitable to their wants. That the task of preparing such an edition of Pindar as should be adapted to the use both of the scholar and of the student was still unperformed, and that it was one which ought to be undertaken, was so obvious, that one would gladly have encouraged an attempt to meet the demand, though it had professed to do no more than collect its materials from the combined and successive labours of Böckh and Dissen. Having, however, for some time vainly looked for the appearance of such an edition either in Germany or in England, I have been induced to take this work upon myself; and I have done this the more readily, because, in addition to the practical reasons which rendered it necessary, I believed that I could offer, in many of the more difficult passages, explanations of the Greek of Pindar, more correct, or, at least, more satisfactory to myself, than those which had been proposed by preceding editors. In general, therefore, this edition of Pindar will be

considered as intended to present within a small compass all that is absolutely necessary to the criticism and interpretation of the great Theban poet, as he has been understood by the learned, since the publication of the commentaries of the two distinguished scholars, to whom he owes so much. The following details will show in what manner I have endeavoured to execute my task.

An Editor of Pindar has his attention called to three several departments—(I) the settlement of the text, (II) the arrangement of the metres, and (III) the interpretation of the poet's language. In the first of these I have had but little to do; in the second even less; it is only in the third department that there was still room for original research, or new combinations.

(I.) In printing the text of the *Epinicia*, I have taken for my basis Böckh's last revision, which has been adopted by Dissen also. I have no reason to believe that any thing would be gained, either by re-collating the body of MSS. which Böckh has examined, or by a collation of other MSS.; and, having adopted, for the most part, the results of his critical investigations, I have thought it unnecessary to crowd the page by reprinting the various readings, which he has collected. For the purposes which I had in view, I have deemed it sufficient to point out the differences between my text and those of Heyne and Böckh. To this collation I have added most of Dissen's critical notes, and occasionally a reference or criticism of my own. It did not seem worth while to notice the additional commas, which are inserted here and there, and which have sometimes obviated the necessity for an

explanatory note, (*e.g.* in *P.* IV, 132). The changes which I have made in the text of Pindar, consist of old readings or corrections, which I have received or restored, and of some admirable emendations of the Pythian odes recently proposed by Hermann (*Opuscula*, vol. vii), to which may be added a few conjectures of my own. The emendations which I have proposed on my own authority are all very slight and all justified by some plea of necessity. At any rate, the following list of them will make it evident that I have not rashly tampered with the text of my author. (1) In *O.* II, 56, I read εὖ δέ μιν ἔχων τις οἶδεν for εἰ δέ μιν ἔχων τις οἶδεν, because it is in the highest degree improbable that Pindar should have written εἰ ἔχων, when he meant εἰ ἔχει, and when the metre would not have been prejudiced by the ordinary construction; besides, the emphasis on εὖ justifies its position, whereas nothing could justify the position of τις, if ἔχων did not contain the condition in itself; for if Pindar had written εἰ referring to ἔχων, he must also have written εἰ δέ τις ἔχων μιν. (2) In *P.* III, 106, I have restored ἄπλετος for ὃς πολύς, but have inclosed it in brackets, because it is not confirmed by external authority: I think, however, that it is rendered very probable, by what I have said on *I.* III, 39, that ὃς πολὺς was a brief marginal explanation of the whole line, written by some scholiast who was thinking of the πολὺς ὄλβος of *P.* V, 14, of the πολὺς πλοῦτος of *N.* I, 31, or of Solon's well-known line: τίκτει τοι κόρος ὕβριν, ἐπὴν πολὺς ὄλβος ἕπηται. I have observed, in other cases, that not only do marginal glosses frequently creep into the text, but sometimes even the whole of a marginal note is either inserted or substituted. Thus, to take this opportunity of correcting a passage of which no satisfactory explanation has hitherto been offered,

in Thucydides VIII, 46, we find in all the editions: *οὐκ εἰκὸς εἶναι Λακεδαιμονίους ἀπὸ μὲν σφῶν τῶν Ἑλλήνων ἐλευθεροῦν νῦν Ἕλληνας, ἀπὸ δ' ἐκείνων τῶν βαρβάρων, ἢν μή ποτε αὐτοὺς μὴ ἐξελωσι, μὴ ἐλευθερῶσαι.* It is quite clear that Alcibiades is here represented as reminding Tissaphernes, how very unlikely it was that the Lacedæmonians, whose professed object was to liberate the Greeks from the tyranny of their countrymen, would not free them from the rule of the barbarians: to which he adds, in order to terrify the satrap still more, that in all probability they would not rest contented with merely liberating the Asiatic Greeks, but would also *expel* the Persians from the country (for this sense of *ἐξαιρέω* comp. Herod. V, 16: *τοὺς ἐν τῇ λίμνῃ κατοικημένους ἐξαιρέειν*: similarly, II, 30. VII, 106). I therefore read *ἀπὸ δ' ἐκείνων τῶν βαρβάρων, ἢν μὴ ἐξέλωσι* (sc. *τοὺς βαρβάρους*), *μὴ ἐλευθερῶσαι*, "even if they did not expel the barbarians, they would at least make the Greeks free from them." Some scholiast, not thinking the construction plain, and not perceiving that *αὐτοὺς* was fully implied in *βαρβάρων*, wrote in the margin—*μήποτε αὐτούς*, "perhaps we should insert ΑΥΤΟΥΣ;" and this crept into the text. In this sense *μήποτε* is quite a scholiast's word: see for instance Buttmann, *Excurs.* VII. (p. 135), *in Demosth. Midiam.* (3) In the mutilated passage, *P.* XI, 55, the emendation ΤΑΙ[ϜΔ] (*ταῖνδ'*) for ΤΑΙ occurred to me as the simplest mode of supplying an obvious omission, besides being most in accordance with the sense of the passage, which requires some reference to the *ξυναὶ ἀρεταὶ* in the preceding line. A writer in the *British and Foreign Review*, No. XXII, p. 538, proposes *φθονεροὶ δ' ἀμύνονται τᾷδ'*, *εἴ τις* &c.; comparing for the form of expression *P.* XII, 31: *ἀλλ' ἔσται χρόνος οὗτος, ὃ καί* &c.; but no one, I think, will accept his suggestion. (4) The construction in

N. III, 32, obliged me to write παλαιαῖσιN ἐν for παλαιαῖσι Δ' ἐν. The copyists have made a similar mistake of Δ for N in *O.* II, 63. (5) Instead of the unmeaning ὑπὸ κέρδει βάλον in *N.* VII, 18, I have written ἀπὸ κέρδει βάλον, for various reasons given in the note. Even if I had retained Böckh's βλάβεν, I should still have written ἀπὸ for ὑπό: see v. 60. (6) In *I.* II, 12, I have preferred ἄγνωτ' to Böckh's ἀγνῶτ'; I think the construction is the same as in Æschyl. *Agamemn.* 181: Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων, τεύξεται φρενῶν τὸ πᾶν. (7) To avoid a solœcism I have written βιότου for τὸ βίου in *I.* III, 23. There is good authority for the omission of the article, and βίος, βίοτος are often interchanged: see Valckenaer, as quoted in the various readings, and comp. *I.* VII, 15. I have removed a similar solœcism from *I.* VII, 39 by substituting an emendation proposed by Hermann for Böckh's θεόμορον ὀπάσαι γάμου Αἰακίδᾳ τὸ γέρας. Besides these emendations which I have received into the text, I have proposed two others, which though I am nearly convinced of their truth, I have not ventured to admit, the one because it is altogether unsupported by external evidence, and the other because it is based upon a general principle not yet fully admitted by scholars. In *O.* XI, 25, I think that the present text βίη Ἡρακλέος ἐκτίσσατο arose from a marginal interpretation of the genuine reading βιατὰς ἀνὴρ ἐκτίσσατο: compare *P.* IV, 236: βιατὰς ἐξεπόνασ' ἐπιτακτὸν ἀνὴρ μέτρον. And in *I.* VII, 33, I would write οὔνεκεν for εἵνεκεν, because I neither believe that οὔνεκα may be a preposition nor that ἕνεκα may be a conjunction.

To the *Fragments* I have not been able to add any thing, except the important and interesting lines, which are quoted

in some scholia on Euripdes, published subsequently to Böckh's edition, and in which I have endeavoured to make good the various mutilations and omissions (see *Fragm.* 103*, p. 376). I think I have also extracted the words of Pindar from another corrupt citation (*Fragm.* 80, p. 361), and in *Fragm.* 23, p. 337, I would now suggest: Ὠγυγίους δ' εὗρεν, ὅπου πόλιν ἦγε (or ἄγε or ἄγαγε) τάνδ' ἐς αἰπύ, which I consider more probable than Böckh's restoration of the passage: T is often written for Γ, as may be seen from a typographical error in this book (p. 273, l. 3 from bottom); and ἄγειν πόλιν ἐς αἰπὺ is supported by *O.* v, 14: ἄγων δᾶμον (i. e. πόλιν) ἐς φάος. *I.* v, 62: ἀνὰ δ' ἄγαγον ἐς φάος οἵαν μοῖραν ὕμνων, and *P.* vi, 19, 20: ὀρθὰν ἄγεις ἐφημοσύναν. So many volumes of *Anecdota* from the works of grammarians have been published in the course of the last twenty years, and so few fragments of Pindar's lost poems have been preserved in them, that we cannot hope to increase very much our already large collection of his scattered remains.

(II.) In the metrical arrangement of the odes, I have not hesitated to follow Böckh; and though in some few passages my ear might have led me to make a different division of the verses, I have thought it more advisable, in a matter of little importance and great uncertainty, not to introduce another set of numbers. In one instance (*P.* v.), where I have been induced by Hermann's cogent reasoning to divide the seventh line of the strophes after the third syllable, I have left the numbers of the lines unaltered. The metres of Pindar are much more simple than is generally supposed, and any one gifted with a common perception

of time will at once derive the law of the verse from the metrical scheme prefixed to each ode: I think, therefore, that the young student and the ordinary reader will be satisfied without any formal examination of the metres of this poet, and to them I may say with Böckh (*Præfat.* p. XXXI), *qui Pindarum leget, ab eo postulabo, ut singularum odarum metra ex numerorum delineatione cognoscat, antequam ad lectionem accedat; quod quum facillimum sit, non opus est, ut alio subsidio callido lectori succurras: hebetiores aures ad percipiendos numeros frustra cogas.* The philologer will not be content with any thing less than Böckh's elaborate treatise on the subject, a work so clear in style, so lucid in arrangement, so comprehensive in learning, and so satisfactory in its results, that it will not soon be superseded or even surpassed: and I do not think that either the scholar or the student would thank me for a mere abridgment of it. To those who are in the habit of composing Greek verses in the ordinary metres, it may be necessary to mention, that Pindar furnishes very few specimens for their imitation. In one ode only (*N.* v, line 4, of the strophes) he uses the tragic senarius; thus: Λάμπωνος υἱὸς Πυθέας εὐρυσθενής, &c.; in one ode only (*O.* XI, *ep.* l. 7), the anapæstic dipodia; thus: Ἀχιλεῖ Πάτροκλος; and in one ode only (*P.* IX, *str.* l. 4), the heroic hexameter (or rather a combination of two dactylic trimeters, for the third foot cannot be a dactyl, Böckh, *de metris* p. 128); thus: ὄλβιον ἄνδρα διωξίππου στεφάνωμα Κυράνας.

Besides the scheme of metres, I have also stated the rhythm of every ode, in order that the reader may have an opportunity of judging for himself as to the alleged strik-

ing differences between the Dorian and Æolian styles. It will be observed that I have used the word rhythm in its modern and not in its ancient meaning. The ῥυθμὸς, according to the Greek acceptation of the word, was either the relative duration of the sounds which enter into the composition of a piece of music, or the relative duration of the times occupied in pronouncing the syllables of a verse. Thus the rhythm might be considered as a regulating principle which connected the music with the metres; so that while we are told on the one hand, that the metre was the offspring of the rhythm (Longinus, *Fragm.* p. 174. *Schol. Aristoph. Nubes,* 638), we read on the other hand, that the rhythm was dependent on the musical style (Plato, *Legg.* II, p. 669 seqq. Aristot. *Polit.* VIII, *ad fin.* Plutarch, *de musica* c. XXXII, XXXIII). Consequently, in judging of the musical style, or ἁρμονία, of an ode, of which we have only the words, we must take the rhythm as the criterion of the style, except in the few cases in which we have express testimony as to the latter. Pindar seems to have used three harmonies in his Epinician Odes,—the Dorian, the Æolian, and the Lydian. It was easy to distinguish the Dorian from the Æolian odes as well by the rhythms, as by certain dialectical peculiarities. The rhythmical structure of the Dorian ode is made up of dactyls and trochaic dipodiæ, while the language is epic, slightly tinged with a Dorian colouring: the Æolian odes on the other hand present the same logaœdic and light dactylic measures, which we find in the remains of Sappho and Alcæus, and the language, besides the occurrence of rarer dialectical forms, is marked by a lyric boldness which frequently occasions greater difficulty in the syntax. The Lydian odes are of rare occurrence, and perhaps there

is no one of Pindar's epinicia which is altogether Lydian. Since, therefore, we speak of the rhythm of Pindar's epinicia as that which determines the style of the ode, I thought it would be better to employ the word in its English sense, according to which it denotes, though rather vaguely it must be owned, both the ἁρμονία and the ῥυθμὸς of the Greeks. In fact, if we may believe our lexicographers, *rhythm* is synonymous with *harmony*, and vice versa*, whereas the words *number* and *measure* are used to designate the Greek ῥυθμός. The inconvenience, which results from this, is at any rate not greater than that arising from our inverted use of the terms *arsis* and *thesis*; while, by employing the word rhythm in this sense, we gain the advantage of being able at once to indicate the fact, that we are speaking of the harmony as determined by the rhythm. In one case (*N.* VIII), I have been obliged to use the words harmony and rhythm in their Greek acceptation, because I could not prevail upon myself to refer to the adverb καναχηδὰ (v. 15) as designating a rhythm only.

(III.) The exegetical commentary constitutes the chief novelty of this edition; for although Böckh and Dissen have generally supplied the necessary quotations, and though their method of interpretation is undoubtedly based on true principles, I have been obliged to differ from them in the explanation of a considerable number of important and difficult passages, in which, as it appears to

* Johnson: "RHYTHMICAL. *Harmonical;* having one sound *proportioned* to another." "HARMONY. Just *proportion* of sound; musical concord." Richardson: "RHYTHM. Numerical *proportion,* or *harmony.*" "HARMONY. Musical *proportion,* or concord."

me, they have failed to seize the meaning of the poet. In writing this commentary I have endeavoured τῇ χειρὶ σπείρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ. It is, I trust, sufficient to remove all real difficulties, and not so prolix as to confuse or fatigue the reader. The excellent verbal index, which was composed for Böckh's edition by Glasewald and Kritz, and which I have borrowed, with occasional additions and improvements, will serve as a concordance to the work, and I cannot too strongly impress upon the young student the importance of making an author like Pindar, to a certain extent at least, his own interpreter. With regard to the language of my notes, some remarks seem to be necessary. The question, whether commentaries on classical authors should be written in Latin or in English, is by no means finally settled, and some friends, whose opinions on such points are far from trivial, have suggested to me the propriety of writing this commentary in Latin. It was not, therefore, till after mature deliberation, that I resolved to present my explanations in a vernacular form: and I have done so without any wish to prejudice the general question, which appears to me to have been greatly misrepresented. I cannot assert with one party that Latin commentaries ought never to be written, nor can I concede to the other, that all commentaries should be written in Latin. In many cases, I should myself prefer the Latin language; but in a philological explanation of Pindar, where we have to state many things of which the old Romans had not the faintest notion, it would surely be unreasonable to set aside our mother-tongue in favour of a dead language, in which, with all the skill of practised scholarship, we cannot help expressing ourselves in a stiff, ungainly, and unnatural style.

This statement will show what has been attempted in the present edition of Pindar; and at the same time explain the motives which have induced me to engage in it. Such as it is, it will, I hope, contribute somewhat to facilitate and extend the study of an author, whose merits, vaguely exaggerated as they have been by the unlearned, have rarely obtained, in this country at least, the just and adequate appreciation of the scholar.

Winfrith Newburgh, Dorset.
January, 1841.

PINDAR'S *EPINICIA*

IN THE ORDINARY ARRANGEMENT,

(i.e. according to the nature of the victories commemorated.)

OLYMPIA.

I. HIERO, son of Dinomenes, King of Syracuse, victor with the horse Pherenicus, Ol. 77, 1. B. C. 472; the reason for placing this ode at the head of the collection is given by Thom. M. Πινδάρου γενος, p. 5: ὁ δὲ ἐπινίκιος οὗ ἡ ἀρχή, Ἄριστον μὲν ὕδωρ, προτέτακται ὑπὸ Ἀριστοφάνους τοῦ συντάξαντος τὰ Πινδαρικὰ διὰ τὸ περιέχειν τοῦ ἀγῶνος ἐγκώμιον καὶ τὰ περὶ τοῦ Πέλοπος, ὃς πρῶτος ἐν Ἤλιδι ἠγωνίσατο.

II, III. Thero, son of Ænesidamus, tyrant of Agrigentum, victor with the chariot, his charioteer being Nicomachus, Ol. 76, 1. B. C. 476.

IV, V. Psaumis, son of Acron, a Camarinæan, victor with the mule-car, Ol. 82, 1. B. C. 452.

VI. Agesias, son of Sostratus, a Syracusan, victor with the mule-car, Ol. 78, 1. B. C. 468.

VII. Diagoras, son of Damagetus, a Rhodian, victor in the boxing-match, Ol. 79, 1. B. C. 464.

VIII. Alcimedon, son of Iphion, an Æginetan, victor in the wrestling-match of boys, Ol. 80, 1. B. C. 460.

IX. Epharmostus, a Locrian of Opus, victor in the wrestling-match, Ol. 81, 1, B. C. 456, or thereabouts.

X, XI. Agesidamus, son of Archestratus, an Epizephyrian Locrian, victor in the boxing-match of boys, Ol. 74, 1. B. C. 484.

XII. Ergoteles, son of Philanor, a Himeræan, victor in the long course, Ol. 77, 1. B. C. 472.

XIII. Xenophon, son of Thessalus, a Corinthian, victor in the stadium and quinquertium, Ol. 79, 1. B. C. 464.

XIV. Asopichus, son of Cleodamus, of Orchomenus in Bœotia, victor in the stadium of boys, Ol. 76, 1. B. C. 476.

PYTHIA.

I. Hiero (proclaimed as an Ætnæan) victor in the chariot-race, Pyth. 29. Ol. 76, 3. B. C. 474.

[II.] Hiero, victor in the chariot-race (with young horses) at the Theban Heraclea or Iolaia, Ol. 75, 4. B. C. 477.

III. Hiero, victor with the horse Pherenicus Pyth. 26, or 27. Ol. 73, 3. or 74, 3. B. C. 486, or 482.

IV, V. Arcesilaus IV, son of Battus, King of Cyrene, victor in the chariot-race, his charioteer being Carrhotus, Pyth. 31. Ol. 78, 3. B. C. 466.

VI. Xenocrates, son of Æsesidamus, an Agrigentine, victor in the chariot-race, his son Thrasybulus being his charioteer, Pyth. 24. Ol. 71, 3. B. C. 494.

VII. Megacles, son of Cleisthenes, or of his brother Hippocrates, an Athenian, victor with the four-horse chariot, Pyth. 25. Ol. 72, 3. B. C. 490.

VIII. Aristomenes, son of Xenarces, an Æginetan, victor in the wrestling-match of boys, Pyth. 28. Ol. 75, 3. B. C. 478.

IX. Telesicrates, son of Carneades, a Cyrenæan, victor in the armed foot-race, Pyth. 28. Ol. 75. 3. B. C. 478.

X. Hippocleas, a Thessalian, of Pelinnæum, victor in the diaulus of boys, Pyth. 22. Ol. 69, 3. B. C. 502.

XI. Thrasydæus, a Theban, victor in the stadium of boys, Pyth. 28. Ol. 75, 3. B. C. 478.

XII. Midas, an Agrigentine, victor in the contest of flute-players, Pyth. 24, or 25. Ol. 71, 3. or 72, 3. B. C. 494, or 490.

NEMEA.

I. Chromius, son of Agesidamus, a Syracusan (proclaimed an Ætnæan) victor in the chariot-race, Ol. 76, 4. B. C. 473.

II. Timodemus, son of Timonous, an Athenian, victor in the pancratium: date unknown.

III. Aristoclides, son of Aristophanes, an Æginetan, victor in the pancratium; date unknown, but prior to Ol. 80, $\frac{3}{4}$.

IV. Timasarchus, son of Timocritus, an Æginetan, victor in the wrestling-match of boys; some time prior to Ol. 80, $\frac{3}{4}$.

V. Pytheas, son of Lampo, an Æginetan, victor in the pancratium of boys, previous to the battle of the Salamis.

VI. Alcimidas, son of Theon, an Æginetan, victor in the wrestling-match of boys; about the 80th Olympiad.

VII. Sogenes, son of Thearion, an Æginetan, victor in the quinquertium of boys, Nem. 54. Ol. 79, 3, or 4. B. C. 462, or 461.

VIII. Deinis, son of Megas, an Æginetan, twice victor in the stadium, shortly before Ol. 80, $\frac{3}{4}$.

APPENDIX.

[IX.] Chromius (proclaimed an Ætnæan) victor in the chariot-race at the Sicyonian Pythia, some time before Ol. 77, 1. B. C. 472, when the ode seems to have been composed.

[X.] Theæus, son of Ulias, an Argive, twice victor in the wrestling-match at the Argive Hecatombæa; the date is uncertain.

[XI.] Aristagoras, son of Arcesilaus, elected prytanis of Tenedos: date uncertain.

ISTHMIA.

I. Herodotus, son of Asopodorus, a Theban, victor in the chariot race: date uncertain.

II. Xenocrates, son of Æsidamus, an Agrigentine, victor in the chariot-race between Ol. 75, 3. and 76, 1. B. C. 478—476. The ode was written not before Ol. 77, 1. B. C. 472.

III. Melissus, son of Telesiadas, a Theban, victor in the pancratium, shortly after the battle of Platæa.

IV. Phylacidas, son of Lampo, an Æginetan, victor for the second time in the pancratium, about Ol. 75, 3. B. C. 478.

V. The same person, victor for the first time in the pancratium, before the battle of Salamis.

VI. Strepsiades, a Theban, victor in the pancratium; date uncertain.

VII. Cleander, son of Telesarchus, an Æginetan, victor in the pancratium, soon after the battle of Platæa, Ol. 75, 2. B. C. 480.

Athenian victors are celebrated in *P.* VII, *N.* II. Thebans in *P.* XI, *I.* I, III, VI. Æginetans in *O.* VIII, *P.* VIII, *N.* III, IV, V, VI, VII, VIII. *I.* IV, V, VII. Syracusans in *O.* I, VI. *P.* I, II, III. *N.* I, IX. Agrigentines in *O.* II, III. *P.* VI, XII. *I.* II. Cyrenæans in *P.* IV, V, IX. A Corinthian in *O.* XIII, an Opuntian Locrian in *O.* IX, an Epizephyrian Locrian in *O.* X, XI, an Argive in *N.* X, a Camarinæan in *O.* IV, V, a Himeræan in *O.* XII, a Rhodian in *O.* VII, an Orchomenian in *O.* XIV, a Thessalian in *P.* X, and a Tenedian in *N.* XI.

CHRONOLOGY OF PINDAR'S LIFE.

THE Olympiads are dated from 11th—15th of the month Hecatombæon in the year B. C. 776.

The Pythiads commenced with the beginning of Munychion, the tenth month, in the Olympic year 48, 3. B. C. 586.

The Nemeæan games were held at the end of the winter of the *second* year, and on the 12th of Metageitnion, the 4th month, in the *fourth* year of the Olympiad. The Nemeads date from Ol. 53, 2. B. C. 567.

The Isthmian games were celebrated at the beginning of the summer in the *first*, and in the spring of the *third* year of the Olympiad. It is not known when the Isthmiads commenced.

Olympiad	B.C.	
64, 3 (Pyth. 17)	522	Pindar born in the month Munychion, at the commencement of the Pythiad (see *Fragm.* 205).
68, 3	506	Pindar, who was now 16, seems to have taught the cyclic or dithyrambic chorus at Athens about this time. The stories referring to his intimacy with Corinna, and the pursuits of his youth, may be assigned probably to this and the next three years of his life. Among his first poems was the hymn (*Fragm.* 5—10), which Corinna criticized.
69, 3 (Pyth. 22)	502	Hippocleas of Pelinnæum wins the prize in the diaulus of boys at the Pythian games, and Pindar, being then 20 years old, writes the epinician ode (*P.* x).
70, 1	500	The race with the mule-car is established at Olympia, and commenced at the following Olympian games: see Introduction to *O.* iv, p. 26.
3 (Pyth. 23)	498	The armed race is established at the Pythian games: see Introduction to *P.* ix, p. 168.
71, 3 (Pyth. 24)	494	Xenocrates conquers in the chariot-race at Delphi (*P.* vi), and Midas wins the prize for flute-playing at the same games and also in B. C. 490 (*P.* xii).
72, 1	492	The battle of Helorus (*N.* ix, 40) was fought about this time.
2	491	Gelo becomes tyrant of Gela.
3 (Pyth. 25)	490	The battle of Marathon is fought in Metageitnion. Megacles of Athens conquers in the chariot-race at Delphi (*P.* vii), and at the same games Midas wins a second prize for flute-playing. Gelo restores Camarina.
73, 1	488	Gelo conquers in the chariot-race at Olympia, and in the same games Hiero wins his first prize with the single horse. Thero becomes tyrant of Agrigentum.
3 (Pyth. 26)	486	Hiero gains his first Pythian victory with the single horse.
4	485	Gelo becomes tyrant of Syracuse. For the history of Gelo and his dynasty, see the concise and perspicuous account in Thirlwall's *Greece*, III, p. 218 seqq.
74, 1	484	Agesidamus, the Epizephyrian, conquers in the wrestling match of boys (*O.* x, xi).
3 (Pyth. 27)	482	Hiero gains his second Pythian victory with the single horse. About this time, Thero makes himself master of Himera.

Olympiad	B.C.	
4	481	Xerxes starts on his expedition against Greece early in the spring (*Fragm.* 197, 228). The battle of Artemisium, "at which the sons of Athens laid the glorious foundation of freedom" (*Fragm.* 196).
76, 1	480	Athens sacked. The battle of Salamis in Boëdromion (*Fragm.* 195). The battle of Himera. Before these events Pytheas and Phylacidas won their Isthmian and Nemeæan victories (*I.* v, *N.* v). Pytheas, the son of Lampo, must not be confused with another Æginetan Pytheas, the son of Ischenous, who distinguished himself on board the look-out squadron before the battle of Artemisium (Herod. vii, 181. viii, 92).
2	479	The battles of Platæa and Mycale in Metageitnion. The eruption of Mount Ætna. The Isthmian and Nemeæan victories of Cleander the Æginetan (*I.* vii). The Isthmian victory of Melissus probably belongs to this period (*I.* iii). Some time after the Persian war, Pindar wrote the Athenian Dithyramb, (*Fragm.* 45, 46), and perhaps also *N.* ii.
3 (Pyth. 28)	478	The Pythian victories of Aristomenes (*P.* viii), Telesicrates (*P.* ix), and Thrasydæus (*P.* xi). The second Isthmian victory of Phylacidas (*I.* iv). Hiero succeeds his brother Gelo. Before Ol. 76, 1, and not after Ol. 75, 3, Xenocrates obtains his Isthmian chariot victory (*I.* ii).
4	477	Hiero's quarrel with his brother Polyzelus and his connexion, Thero. Hiero saves the Epizephyrian Locrians from being attacked by Anaxilaus, and wins a chariot victory at some Theban games (*P.* ii).
76, 1	476	Thero's Olympian chariot victory; at the same games Asopichus conquers in the stadium of boys. Pindar composes *O.* ii, xiv, being then in Greece. Death of Anaxilaus. Hiero founds Ætna. The scolion in honour of Thero [*Fragm.* 5—7, (91—93)].
3 (Pyth. 29)	474	Hiero conquers the Etruscans in the great sea-fight before Cuma. Pindar sends him *P.* iii. before Munychion, when the Pythian games were held, and when Hiero conquered with the chariot and was proclaimed an Ætnæan (*P.* i). About this time Pindar wrote the Hyporcheme [*Fragm.* 1—3, (71—73)], commemorating a Pythian victory obtained with the mule-car. Ergoteles conquers in the foot-race.

Olympiad	B.C.	
4	473	Pindar goes to Sicily, where he writes *N.* I. in honour of Chromius. Thero dies towards the end of the year; his son Thrasydæus is expelled, and Agrigentum and Himera regain their freedom. The encomium [*Fragm.* 1, 2. (83, 84)] must have been written before this year.
77, 1	472	The Olympic victories of Hiero and Ergoteles, in honour of which Pindar writes *O.* I, XII. being still in Sicily. About this time he wrote *N.* IX. for Chromius: and *I.* II. was written in or after this year.
3 (Pyth. 30)	470	Telesicrates conquers in the stadium at the Pythian games.
78, 1	468	Hiero wins an Olympic victory with the chariot, and Agesias with the mule-car. Pindar writes *O.* VI. at Thebes. Simonides dies in this or the preceding year.
2	467	Death of Hiero.
3 (Pyth. 31)	466	Pythian victory obtained by Arcesilaus (*P.* V. and IV).
79, 1	464	Olympic victories obtained by Diagoras and Xenophon. Pindar writes *O.* VII, XIII. and *Scol. Fragm.* I. (87.)
2	463	The quinquertium is introduced at Nemea.
4 (Nem. 54)	461	Camarina is restored by the people of Gela. Catana is revived, and the Ætnæans retire to Inessa, which takes the name of Ætna. Sogenes conquers at Nemea (*N.* VII).
80, 1	460	Arcesilaus and Alcimedon win prizes at the Olympic games. Pindar writes *O.* VIII. at Olympia.
3 (Pyth. 33)	458	Thrasydæus and Epharmostus conquer at the Pythian games. The siege of Ægina commences towards the end of the year: Pindar probably wrote *N.* III, IV, VI, VIII. some short time before this event.
4	457	Battles of Tanagra and Œnophyta. Surrender of Ægina in the spring.
81, 1	456	Olympic victory of Epharmostus (*O.* IX: perhaps also *I.* VI).
82, 1	452	Psaumis conquers at Olympia with the mule-car. Pindar being then at Olympia writes *O.* IV, and afterwards *O.* V.

Olympiad	B.C.	
84, 1	444	The contest with the mule-car in the Olympic games is put down by public proclamation. Thurii is founded.
3	442	At the end of his life Pindar wrote the scolium for Theoxenus [*Fragm.* 2. (88)], and the Hymn to Ammon [*Fragm.* 7. (11)]. His last poem was the Hymn to Proserpine [*Fragm.* 8. (12)], published after his death, which took place at Argos some time in the course of this year.

ΠΙΝΔΑΡΟΥ ΓΝΩΜΑΙ.

O. I.

v. 33. ἀμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι.

v. 35. ἔστι δ' ἀνδρὶ φάμεν ἐοικὸς ἀμφὶ δαιμόνων καλά.

v. 53. ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.

v. 64. εἰ δὲ θεὸν ἀνήρ τις ἔλπεταί τι λαθέμεν ἔρδων ἁμαρτάνει.

v. 81. ὁ μέγας δὲ κίνδυνος ἄναλκιν οὐ φῶτα λαμβάνει.

v. 82. θανεῖν δ' οἷσιν ἀνάγκα, τί κέ τις ἀνώνυμον
γῆρας ἐν σκότῳ καθήμενος ἕψοι μάταν,
ἁπάντων καλῶν ἄμμορος;

O. II.

v. 15. τῶν δὲ πεπραγμένων
ἐν δίκᾳ τε καὶ παρὰ δίκαν, ἀποίητον οὐδ' ἂν
χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος·
λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.
ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει
παλίγκοτον δαμασθέν.

v. 23. πένθος δ' ἐπίτνει βαρὺ
κρεσσόνων πρὸς ἀγαθῶν.

v. 30. ἦτοι βροτῶν γε κέκριται
πεῖρας οὔ τι θανάτου.

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v. 33. ῥοαὶ δ' ἄλλοτ' ἄλλαι
εὐθυμιᾶν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.

---

v. 53. ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν καιρόν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν,
ἀστὴρ ἀρίζηλος, ἐτήτυμον
ἀνδρὶ φέγγος.

O. IV.

v. 4. ξείνων δ' εὖ πρασσόντων ἔσαναν αὐτίκ' ἀγγελίαν
ποτὶ γλυκεῖαν ἑσλοί.

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v. 18. διαπειρά τοι βροτῶν ἔλεγχος. Vide *O.* VI, 73.

O. VI.

v. 9. ἀκίνδυνοι δ' ἀρεταὶ
οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσὶ κοίλαις
τίμιαι.

---

v. 73. τεκμαίρει
χρῆμ' ἕκαστον.

O. VII.

v. 24. ἀμφὶ δ' ἀνθρώπων φρασὶν ἀμπλακίαι
ἀναρίθμητοι κρέμανται.

v. 30. αἱ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν.

---

v. 43. ἐν δ' ἀρετὰν
ἔβαλεν καὶ χάρματ' ἀνθρώποισι Προμαθέος Αἰδώς·
ἐπὶ μὰν βαίνει τε καὶ λάθας ἀτέκμαρτα νέφος,
καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν
ἔξω φρενῶν.

---

v. 94. ἐν δὲ μιᾷ μοίρᾳ χρόνου
ἄλλοτ' ἀλλοῖαι διαιθύσσοισιν αὔραι.

O. VIII.

v. 16. ἄλλα δ' ἐπ' ἄλλον ἔβαν
ἀγαθῶν πολλαὶ δ' ὁδοὶ
σὺν θεοῖς εὐπραγίας.

---

v. 59. τὸ διδάξασθαι δέ τοι
εἰδότι ῥᾴτερον· ἄγνωμον δὲ τὸ μὴ προμαθεῖν·
κουφότεραι γὰρ ἀπειράτων φρένες.

---

v. 72. Ἀΐδα τοι λάθεται
ἄρμενα πράξαις ἀνήρ.

O. IX.

v. 28. ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες
ἐγένοντο.

---

v. 38. τὸ καυχᾶσθαι παρὰ καιρὸν
μανίαισιν ὑποκρέκει.

---

v. 103. ἄνευθε θεοῦ σεσιγαμένον
οὐ σκαιότερον χρῆμ' ἕκαστον.

O. X.

v. 10. ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ ἐσαεὶ πραπίδεσσιν.

O. XI.

v. 22. ἄπονον δ' ἔλαβον χάρμα παῦροί τινες.

O. XII.

v. 5. αἵ γε μὲν ἀνδρῶν
πόλλ' ἄνω ταὶ δ' αὖ κάτω ψεύδη μεταμώνια τάμνοισαι
κυλίνδοντ' ἔλπιδες·
σύμβολον δ' οὔ πώ τις ἐπιχθονίων
πιστὸν ἀμφὶ πράξιος ἐσσομένας εὗρεν θεόθεν·
τῶν δὲ μελλόντων τετύφλωνται φραδαί.
πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν,
ἔμπαλιν μὲν τέρψιος, οἱ δ' ἀνιαραῖς
ἀντικύρσαντες ζάλαις, ἐσλὸν βαθὺ πήματος ἐν μικρῷ
πεδάμειψαν χρόνῳ.

O. XIII.

v. 13. ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος.

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v. 47. ἕπεται δ' ἐν ἑκάστῳ
μέτρον. νοῆσαι δὲ καιρὸς ἄριστος.

---

v. 83. τελεῖ θεῶν δύναμις καὶ τὰν παρ' ὅρκον καὶ παρὰ ἐλπίδα
κούφαν κτίσιν. Vide *P.* x, 48.

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v. 104. ἔλπομαι μεν, ἐν θεῷ γε μὰν
τέλος.

P. I.

v. 41. ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς,
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν.

---

v. 84. ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ' ἐσλοῖσιν ἐπ' ἀλλοτρίοις.
ἀλλ' ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος,
μὴ παρίει καλά.

---

v. 86. ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν.

---

v. 92. μὴ δολωθῇς, ὦ φιλός, εὐτραπέλοις κέρδεσσι.

---

v. 99. τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'· ἀμφοτέροισι δ' ὠνὴρ
ὃς ἂν ἐγκύρσῃ, καὶ ἕλῃ, στέφανον ὕψιστον δέδεκται.

P. II.

v. 24. τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἑποιχομένους τίνεσθαι.

---

v. 34. χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον.

---

v. 49. θεὸς ἄπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται,
θεὸς, ὃ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαῖον παραμείβεται
δελφῖνα, καὶ ὑψιφρόνων τιν' ἔκαμψε βροτῶν,
ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκεν.

---

v. 52. ἐμὲ δὲ χρεὼν
φεύγειν δάκος ἀδινὸν κακαγοριᾶν.

---

v. 56. τὸ πλουτεῖν δὲ σὺν τύχᾳ πότμου σοφίας ἄριστον.

---

v. 76. ἄμαχον κακὸν ἀμφοτέροις διαβολιᾶν ὑποφαύτιες.

v. 81. ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς
δόλιον ἀστόν.

---

v. 88. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν,
ὃς ἀνέχει ποτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις ἔδωκεν
μέγα κῦδος.

---

v. 93. φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν
ἀρήγει· ποτὶ κέντρον δέ τοι
λακτιζέμεν τελέθει
ὀλισθηρὸς οἶμος.

P. III.

v. 21. ἔστι δὲ φῦλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμώνια θηρεύων ἀκράντοις ἐλπίσιν.

---

v. 62. τὰν δ' ἔμπρακτον ἄντλει μαχανάν.

---

v. 81. ἓν παρ' ἐσλὸν πήματα σύνδυο δαίονται βροτοῖς
ἀθάνατοι. τὰ μὲν ὧν οὐ δύνανται νήπιοι κόσμῳ φέρειν,
ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

---

v. 104. ἄλλοτε δ' ἀλλοῖαι πνοαὶ
ὑψιπετᾶν ἀνέμων. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται,
[ἄπλετος] εὖτ' ἂν ἐπιβρίσαις ἔπηται.

P. IV.

v. 189. ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι
κέρδος αἰνῆσαι πρὸ δίκας δόλιον, τραχεῖαν ἑρπόντων
πρὸς ἐπίβδαν ὅμως.

v. 272. ῥάδιον μὲν γὰρ πόλιν σεῖσαι καὶ ἀφαυροτέροις·
ἀλλ᾽ ἐπὶ χώρας αὖτις ἔσσαι δυσπαλὲς δὴ γίγνεται, ἐξαπίνας
εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.

v. 286. καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει.

v. 287. φαντὶ δ᾽ ἔμμεν
τοῦτ᾽ ἀνιαρότατον, καλὰ γιγνώσκοντ᾽ ἀνάγκᾳ
ἐκτὸς ἔχειν πόδα.

P. v.

v. 1. Ὁ Πλοῦτος εὐρυσθενής,
ὅταν τις ἀρετᾷ κεκραμένον καθαρᾷ
βροτήσιος ἀνὴρ Πότμου παραδόντος, αὐτὸν ἀνάγῃ
πολύφιλον ἐπέταν.

v. 11. σοφοὶ δέ τοι κάλλιον
φέροντι καὶ τὰν θεόσδοτον δύναμιν.

v. 23. παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν.

v. 50. πόνων δ᾽ οὔ τις ἀπόκλαρός ἐστιν οὔτ᾽ ἔσεται.

v. 114. Διός τοι νόος μέγας κυβερνᾷ
δαίμον᾽ ἄνδρων φίλων.

P. VIII.

v. 92. ἐν δ᾽ ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὕτω δὲ καὶ πιτνεῖ χαμαί,
ἀποτρόπῳ γνώμᾳ σεσεισμένον.
ἐπάμεροι· τί δέ τις; τί δ᾽ οὔ τις; σκιᾶς ὄναρ
ἄνθρωπος.

P. IX.

v. 76. ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι.

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v. 78. ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν.

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v. 95. κεῖνος αἰνεῖν καὶ τὸν ἐχθρὸν
παντὶ θυμῷ σύν γε δίκᾳ καλὰ ῥέζοντ' ἔννεπεν.

P. X.

v. 10. γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε δαίμονος ὀρνύντος αὔξεται.

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v. 48. ἐμοὶ δὲ θαυμάσαι
θεῶν τελεσάντων οὐδέν ποτε φαίνεται
ἔμμεν ἄπιστον.

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v. 63. τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι.

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v. 67. πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει
καὶ νόος ὀρθός.

P. XI.

v. 28. κακολόγοι δὲ πολῖται.
ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον·
ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.

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v. 50. θεόθεν ἐραίμαν καλῶν,
δυνατὰ μαίομενος ἐν ἀλικίᾳ.
τῶν γὰρ ἂμ πόλιν εὑρίσκων τὰ μέσα μακρῷτέρῳ
ὄλβῳ τεθαλότα, μέμφομ' αἶσαν τυραννίδων.

v. 55. φθονεροὶ δ' ἀμύνονται,
τᾶνδ' (i.e. ἀρετᾶν) εἴ τις ἄκρον ἐλὼν ἀσυχᾷ τε νεμόμενος αἰνὰν ὕβριν
ἀπέφυγεν· μέλανα δ' ἀν' ἐσχατιὰν
καλλίονα θάνατον σχήσει, γλυκυτάτᾳ γενεᾷ
εὐώνυμον κτεάνων κρατίσταν χάριν πορών.

P. XII.

v. 28. εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
οὐ φάινεται.

N. I.

v. 25. τέχναι δ' ἑτέρων ἕτεραι· χρὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾷ.
πράσσει γὰρ ἔργῳ μὲν σθένος,
βουλαῖσι δὲ φρήν, ἐσσόμενον προϊδεῖν
συγγενὲς οἷς ἕπεται.

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v. 31. οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν,
ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκοῦσαι φίλοις ἐξαρκέων.
κοιναὶ γὰρ ἔρχονθ' ἐλπίδες
πολυπόνων ἀνδρῶν.

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v. 3. τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς·
εὐθὺς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.

N. III.

v. 6. διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλου.

N. IV.

v. 1. ἄριστος εὐφροσύνα πόνων κεκριμένων
ἰατρός.

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v. 32. ῥέζοντά τι καὶ παθεῖν ἔοικεν.

Dr Thirlwall (*Hist. Gr.* VII, p. 45) seems to have overlooked this application of the τριγέρων μῦθος by another Bœotian, of greater authority than the old soldier, whom he charges with distorting the meaning of the apophthegm δράσαντι γάρ τοι καὶ παθεῖν ὀφείλεται.

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v. 82. ὁ χρυσὸς ἐψόμενος
αὐγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν
ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
φῶτα·

N. V.

v. 18. τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι.

N. VII.

v. 12. αἱ μεγάλαι γὰρ ἀλκαὶ
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι.

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v. 19. ἀφνεὸς πενιχρός τε θάνατον πάρα
θαμὰ νέονται.

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v. 23. τυφλὸν δ' ἔχει
ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος.

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v. 30. ἀλλὰ κοινὸν γὰρ ἔρχεται
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ δὲ γίγνεται
ὧν θεὸς ἀβρὸν αὔξει λόγον τεθνακότων
βοαθόον.

v. 52. ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεῖα ἔργῳ.

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v. 54. φυᾷ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες,
ὁ μὲν τά, τὰ δ' ἄλλοι· τυχεῖν δ' ἓν' ἀδύνατον
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον
ὥρεξε.

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v. 86. εἰ δὲ γεύεται
ἀνδρὸς ἀνήρ τι, φαῖμέν κε γείτον' ἔμμεναι
νόῳ φιλάσαντ' ἀτενεῖ γείτονι χάρμα πάντων
ἐπάξιον.

N. VIII.

v. 17. σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι παρμονώτερος.

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v. 32. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι,
αἰμύλων μύθων ὁμόφοιτος, δολοφραδής, κακοποιὸν ὄνειδος·
ἃ τὸ μὲν λαμπρὸν βιᾶται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.
εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις
ἁπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὔχονται, πεδίον δ' ἕτεροι
ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα καλύψαιμ',
αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

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v. 45. κενεὰν δ' ἐλπίδων χαῦνον τέλος.

N. IX.

v. 6. ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἐσλὸν
μὴ χαμαὶ σιγᾷ καλύψαι.

v. 44. ἐκ πόνων δ', οἳ σὺν νεότατι γένωνται σύν τε δίκᾳ, τελέθει πρὸς γῆρας αἰὼν ἀμέρα.

N. x.

v. 78. οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν
καμάτου μεταλαμβάνειν.

N. xi.

v. 13. εἰ δέ τις ὄλβον ἔχων μορφὰν παραμεύσεται ἄλλων,
ἔν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν·
θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἁπάντων γᾶν ἐπιεσσόμενος.

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v. 29. βροτῶν τὸν μὲν κενεόφρονες αὖχαι
ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν
ἰσχὺν οἰκείων παρέσφαλεν καλῶν
χειρὸς ἕλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

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v. 45. δέδεται γὰρ ἀναιδεῖ
ἐλπίδι γυῖα· προμαθείας δ' ἀπόκεινται ῥοαί.
κερδέων δὲ χρὴ μέτρον θηρευέμεν·
ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

I. i.

v. 5. τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς;

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v. 47. μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις γλυκύς,
μηλοβότᾳ τ' ἀρότᾳ τ' ὀρνιχολόχῳ τε καὶ ὃν πόντος τρέφει·
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέταται.

v. 67. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,
ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Ἀΐδᾳ τελέων οὐ φράζεται δόξας ἄνευθεν.

I. III.

v. 1. Εἴ τις ἀνδρῶν εὐτυχήσαις, ἢ σὺν εὐδόξοις ἀέθλοις,
ἢ σθένει πλούτου, κατέχει φρασὶν αἰανῆ κόρον,
ἄξιος εὐλογίαις ἀστῶν μεμίχθαι.

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v. 18. αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλλαξεν.

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v. 59. πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν
ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεί.

I. VI.

v. 42. θνάσκομεν γὰρ ὁμῶς ἅπαντες·
δαίμων δ' ἄϊσος· τὰ μακρὰ δ' εἴ τις
παπτάινει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἕδραν.

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v. 47. τὸ δὲ πὰρ δίκαν
γλυκὺ πικροτάτα μένει τελευτά.

I. VII.

v. 14. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέμαται,
ἐλίσσων βίου πόρον.

v. 16. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν.

PINDARI VITÆ

CUM AUGUSTI BÖCKHII ADNOTATIONIBUS.

PRO MANTISA ACCEDUNT

OBSERVATIONES QUÆDAM

DE STILO AC DICTIONE PINDARI.

ΠΙΝΔΑΡΟΥ ΓΕΝΟΣ

διορθωθὲν[1] παρὰ τοῦ σοφωτάτου κυροῦ Θωμᾶ τοῦ Μαγίστρου.

Ex Aldina et Romana.

ΠΙΝΔΑΡΟΣ, τὸ μὲν γένος Θηβαῖος, υἱὸς Δαϊφάντου κατὰ τοὺς ἀληθεστέρους· οἱ δὲ Σκοπελίνου φασίν. οἱ δὲ λέγουσι τὸν αὐτὸν Δαΐφαντον καὶ Σκοπελῖνον· οἱ δὲ Παγωνίδου[2] καὶ Μυρτοῦς, ἀπὸ κώμης Κυνοσκεφαλῶν[3]. ἡ δὲ Μυρτὼ ἐγαμήθη Σκοπελίνῳ τῷ αὐλητῇ, ὃς τὴν αὐλητικὴν διδάσκων τὸν Πίνδαρον, ἐπεὶ εἶδε μείζονος ἔξεως ὄντα, παρέδωκε Λάσῳ τῷ Ἑρμιονεῖ μελοποιῷ, παρ' ᾧ τὴν λυρικὴν ἐπαιδεύθη. γέγονε δὲ κατὰ τοὺς χρόνους Αἰσχύλου, καὶ συγγεγένηται αὐτῷ, καὶ τέθνηκεν ὅτε καὶ τὰ Περσικὰ ἤκμαζεν[4]. ἔσχε δὲ θυγατέρας δύο, Πολύμητιν καὶ Πρωτομάχην. κατῴκει δὲ τὰς Θήβας, πλησίον τοῦ ἱεροῦ τῆς μητρὸς τῶν θεῶν Ῥέας τὴν οἰκίαν ἔχων[5]. ἐτίμα δὲ τὴν θεὸν σφόδρα ὢν εὐσεβέστατος, καὶ τὸν Πᾶνα, καὶ τὸν Ἀπόλλωνα, εἰς ὃν καὶ πλεῖστα γέγραφε. νεώτερος δὲ ἦν Σιμωνίδου, πρεσβύτερος δὲ Βακχυλίδου. κατὰ δὲ τὴν Ξέρξου[6] κατάβασιν ἤκμαζε τὴν ἡλικίαν. ἐτιμήθη δὲ σφόδρα ὑπὸ πάντων τῶν Ἑλλήνων διὰ τὸ ὑπὸ τοῦ Ἀπόλλωνος

[1] Vratisl. C. Hafn. Mosc. B. Matrit. διωρθώθη δὲ παρὰ τοῦ σοφωτάτου Μαγίστρου. Hujusmodi varietates in Aldina et manuscriptis plurimæ sunt, quas commemorare putidum. [2] Vrat. C. Mosc. B. Παγωνίδα. Verum nomen est Παγώνδας, ut habetur in Vita Vratisl. A. Sic Χαρώνδας, Ἐπαμεινώνδας &c. [3] Edebatur Κυνοκεφάλων aut Κυνοκεφαλῶν. Mosc. B. Vrat. C. Κυνοσκεφαλῆς καλουμένης. Correxi ut est in geographis et rerum scriptoribus. Steph. Byz. v. Κυνοσκεφαλαί: ἦν δὲ καὶ χωρίον Θηβῶν, ἀφ' οὗ Πίνδαρος Δαϊφάντου παῖς Βοιώτιος ἐκ Κυνοσκεφαλῶν, μελῶν ποιητής. Mox Gott. ἐκοιμήθη Σκοπ. [4] Heynius: "Hoc temporum rationi repugnat. At ἤκμαζεν ipse κατὰ τὰ Περσικά, ut vel ex seqq. intelligas." Mihi vero verba καὶ τέθνηκεν videntur delenda. Vrat. C. D. Gott. Mosc. B. ὅτε καὶ, unde καὶ addidi. [5] Pyth. III, 77 sqq. nostræ ed. [6] Olim τοῦ Ξ. Articulum omittunt codd.

οὕτω φιλεῖσθαι, ὡς καὶ μερίδα τῶν προσφερομένων τῷ θεῷ λαμβάνειν, καὶ τὸν ἱερέα βοᾶν ἐν ταῖς θυσίαις Πίνδαρον ἐπὶ τὸ δεῖπνον τοῦ θεοῦ. λόγος καὶ τὸν Πᾶνα[1] ὀρχήσασθαί ποτε τὸν αὐτοῦ παιᾶνα καὶ χαίρειν ᾄδοντα τοῦτον ἀεὶ ἐν τοῖς ὄρεσι. φασὶ δὲ καὶ ὅτι ποτὲ Λακεδαιμόνιοι Βοιωτοὺς ἐμπρήσαντες καὶ Θήβας, ἀπέσχοντο μόνης τῆς οἰκίας αὐτοῦ, θεασάμενοι ἐπιγεγραμμένον τόνδε τὸν στίχον· "Πινδάρου τοῦ μουσοποιοῦ τὰν στέγαν μὴ καίετε." ὅπερ καὶ Ἀλέξανδρον μετὰ ταῦτά φασι πεποιηκέναι. καὶ γὰρ οὗτος ἐμπρήσας τὰς Θήβας μόνης τῆς ἐκείνου οἰκίας ἐφείσατο. ἐχθρῶς δὲ διακειμένων τῶν Ἀθηναίων πρὸς τοὺς Θηβαίους, ἐπεὶ εἶπεν ἐν τοῖς ποιήμασιν, "Ὦ ταλαίπωροι Θῆβαι," καὶ, "Μεγαλοπόλιες Ἀθᾶναι[2]," ἐζημίωσαν αὐτὸν χρήμασιν οἱ Θηβαῖοι, ἅπερ ὑπὲρ ἐκείνου ἔτισαν Ἀθηναῖοι. γέγραπται δὲ αὐτῷ ἑπτακαίδεκα βιβλία, ὧν τέσσαρα ἡ λεγομένη Περίοδος, Ὀλυμπιονῖκαι, Πυθιονῖκαι, Νεμεονῖκαι, Ἰσθμιονῖκαι[3].

5 Ἔστι δὲ τὰ Ὀλύμπια ἀγὼν εἰς τὸν Δία, τὰ Πύθια ἀγὼν εἰς τὸν Ἀπόλλωνα, τὰ Νέμεα ἀγὼν καὶ αὐτὸς εἰς τὸν Δία, τὰ δὲ Ἴσθμια ἀγὼν εἰς τὸν Ποσειδῶνα. τὰ δὲ ἔπαθλα τούτων ἐλαία, δάφνη, σέλινον ξηρόν τε καὶ χλωρόν. ἀλλὰ περὶ μέντοι τῶν ἄλλων οὐ χρεία νῦν ἐστι λέγειν, καὶ τὰ ἐπιβάλλοντα τούτοις ὕστερον ἐροῦμεν· νῦν δὲ[4] περὶ τῆς θέσεως τῶν Ὀλυμπίων λεκτέον. τινὲς μὲν οὖν ταῦτα εἰς τὰ περὶ Οἰνομάου καὶ Πέλοπος ἀναφέρουσιν· ἄλλοι δέ φασιν, ὡς οὕτως αἰσχρὰν οὖσαν τὴν θέσιν οὐκ ἂν διεφύλαξαν· ἄλλοι δὲ Ἡρακλεῖ ἀνατιθέασιν, ὃ καὶ Πίνδαρος

[1] V. fragm. hymn. εἰς Πᾶνα. [F. 63, 64.] Pro verbis τοῦτον d. ἐν τ. ὄρεσι Vrat. D. Gott. περὶ τοῦ Πέλοπος. [2] Sic. Vrat. C. Gott. Mosc. B. Vulgo τοῖς αὐτοῦ π. omissis verbis ὦ ταλαίπωροι Θῆβαι, καί. Gott. in marg. Ἄλλως Αἰσχίνης ἐν ἐπιστολῇ Ἐπὶ δοκῇ σοι. V. Æschinis, quæ fertur, epist. IV, p. 667, 669. Μεγαλοπόλιες Ἀθᾶναι Pyth. VIII, 1. Paullo supra vulgo ἐχθρωδῶς: ἐχθρῶς Vrat. C. D. Gott. [De hac historia, quam suavissime, ut solet, enarravit M. A. Muretus, vide F. 46. Ed.] [3] Vulgo τάδε, τὰ Ὀλύμπια φημί, τὰ Πύθια, τὰ Νέμεα καὶ τὰ Ἴσθμια. Quod edidi est ex Vratisl. C. D. nisi quod in iis Ἰσθμιονίκαι, Νεμεονίκαι. Gott. Ὀλυμπιονίκας, Πυθιονίκας, &c. [4] Καὶ τὰ usque ad νῦν δὲ addidi ex Vrat. D. Gott. in quibus paullo post Ὀλυμπιονίκων. In iisdem deest οὐ χρεία νῦν ἐστι λέγειν. Pro μέντοι vulgo μέν: illud est in Vrat. C. Mosc. B. Mox οὖν ταῦτα addidi ex Gott. et partim Vrat. C. D. Deinde p. ἄλλοι δέ φασιν—ἄλλοι δέ Ἡρ. quæ edidi ex Vrat. D. Gott. olim nihil nisi ἕτεροι δὲ Ἡρ.

λέγει[1] ἐνδοξοτέροις κοσμῶν τὸν ἀγῶνα. ἐπεὶ γὰρ τὴν Αὐγείου κύπρον ἐκάθηρε καὶ τῶν ἐπηγγελμένων οὐκ ἔτυχε, συναγαγὼν τολὺν στρατὸν τόν τε Αὐγείαν φονεύει, καὶ τὴν Ἦλιν παραστησάμενος καὶ πολλὰ λάφυρα συναναγαγών, ἀγῶνα τίθησι τοῖς μετ' αὐτοῦ πολεμήσασιν, ὅθεν καὶ τὸ ἔθος διαμεῖναι. ἀλλ' οὐδὲ αὕτη[2] ἔμεινεν ἡ θέσις ἐπὶ τῆς συμβάσης αὐτῆς[3] δυσχερείας· ὑπόμνησις δὲ ἦν. ἀλλ' Ἴφιτός τις καὶ Εὐρύλοχος[4] τοὺς Κιρραίους πολεμήσαντες· οὗτοι δὲ ἦσαν οἱ τὴν πάραλον[5] τῆς Φωκίδος λῃσταὶ κατέχοντες· καὶ πολλὰ λάφυρα συναγαγόντες, ὁ μὲν Ἴφιτος τὰ Ὀλύμπια συνεστήσατο, ὁ δὲ τὰ Πύθια Εὐρύλοχος· καὶ ἐκ τούτου ἐπιμεῖναι τὴν θέσιν συνέβη.

Τέθνηκε δὲ ὁ Πίνδαρος ἓξ καὶ ἑξήκοντα ἐτῶν γεγονὼς [ἢ ὥς τινες ὀγδοήκοντα] ἐπὶ Ἀβίωνος[6] ἄρχοντος κατὰ ἔκτην καὶ ὀγδηκοστὴν Ὀλυμπιάδα. ἀκροατὴς δὲ γέγονε Σιμωνίδου. ὁ δὲ ἐπινίκιος οὗ ἡ ἀρχή, "Ἄριστον μὲν ὕδωρ," προτέτακται ὑπὸ Ἀριστοφάνους τοῦ συντάξαντος τὰ Πινδαρικὰ διὰ τὸ περιέχειν τοῦ ἀγῶνος ἐγκώμιον καὶ τὰ περὶ τοῦ Πέλοπος, ὃς πρῶτος ἐν Ἤλιδι ἠγωνίσατο. γέγραπται δὲ Ἱέρωνι βασιλεῖ Συρακουσίων· αἱ δὲ Συράκουσαι πόλις τῆς Σικελίας· ὃς καὶ κτίστης Αἴτνης ἐγένετο πόλεως, ἀπὸ τοῦ ὄρους αὐτὴν οὕτως ὀνομάσας. ἀποστείλας γὰρ οὗτος ἵππους εἰς Ὀλυμπίαν ἐνίκησε κέλητι.

[1] Olymp. XI, 25 sqq. ἐνδοξ. κοσμ. Vrat. D. Gott. Vulgo ἐνδοξώτερον ποιῶν, deinde παρεστήσατο. Ad nostrum ducunt Vrat. D. Gott. [2] Olim αὐτῇ. [3] Conjiciunt αὐτοῖς et αὐτῷ: ego αὖθις scripserim. [4] "Indocte *Eurylochus* huc advocatur, qui Ol. XLVIII. Cirrhæis seu Crissæis debellatis Delphicum oraculum in pristinam libertatem vindicavit et cum Amphictyonibus Pythia instituit. Strabo IX. p. 418. (p. 641. A.) et cf. inf. Ὑποθέσεις Πυθίων. At Iphitus CVIII. annis ante primam Olympiadem ludos instauraverat." Hæc Heynius. [5] Ita Gott. Vrat. D. Vulgo παράλιον. [6] "Immo ἐπὶ Βίωνος, qui Archon fuit Athenis Ol. LXXX, 3. Perperam scriptum est aut corruptum, quod sequitur: κατὰ ἔκτην καὶ ὀγδοηκοστὴν Ολυμπιάδα. dele ἔκτην καί. De temporibus Pindari accuratius egit Corsin. Fast. Att. ad. e. a. et T. II. p. 58 sq." Hæc et alia Heynius. Cf. Wessel. ad Diod. XI, 79. Gott. ἐπὶ Βίαντος. Verba uncis inclusa omittunt Vrat. D. Gott.

Καὶ ἄλλως ἐκ τῶν Σουΐδα.

Indidem.

Πίνδαρος Θηβαῖος, Σκοπελίνου υἱός, κατὰ δέ τινας Δαϊφάντου, ὃ καὶ μᾶλλον ἀληθές. ὁ γὰρ Σκοπελίνου ἐστὶν ἀφανέστερος καὶ
6 προγενὴς Πινδάρου. τινὲς δὲ καὶ Παγωνίδου ἱστόρησαν αὐτόν. μαθητὴς δὲ Μυρτίδος γυναικὸς[1], γεγονὼς κατὰ τὴν ξέ Ὀλυμπιάδα, κατὰ τὴν Ξέρξου στρατείαν ὢν ἐτῶν μ΄. καὶ ἀδελφὸς μὲν ἦν αὐτῷ ὄνομα Ἐρωτίων, καὶ υἱὸς Δαΐφαντος[2], θυγατέρες δὲ Εὔμητις καὶ Πρωτομάχη[3]. συνέβη δὲ αὐτῷ τὸν βίον τελευτῆσαι κατ' εὐχάς. αἰτήσαντι γὰρ τὸ κάλλιστον αὐτῷ δοθῆναι τῶν ἐν τῷ βίῳ, ἀθρόον αὐτὸν ἀποθανεῖν ἐν θεάτρῳ ἀνακεκλιμένον εἰς τὰ τοῦ ἐρωμένου αὐτοῦ Θεοξένου γόνατα, ἐτῶν νέ. ἔγραψε δ' ἐν βιβλίοις ιζ΄ Δωρίδι διαλέκτῳ ταῦτα· Ὀλυμπιονίκας, Πυθιονίκας, Νεμεονίκας, Ἰσθμιονίκας, Προσόδια, Παρθένια, Ἐνθρονισμοὺς, Βακχικὰ, Δαφνηφορικὰ, Παιᾶνας, Ὑπορχήματα, Ὕμνους, Διθυράμβους Σκολιὰ, Ἐγκώμια, Θρήνους, Δράματα τραγικὰ ιζ΄[4], Ἐπιγράμματα ἐπικὰ, καὶ καταλοχάδην Παραινέσεις τοῖς Ἕλλησι καὶ ἄλλα πλεῖστα. Καὶ ἕτερος[5] Πίνδαρος Σκοπελίνου Θηβαῖος, καὶ αὐτὸς λυρικὸς, ἀνεψιὸς τοῦ προτέρου.

Τὰς Θήβας τὴν πόλιν Ἀλέξανδρόν φασιν εἰς ἔδαφος κατασκάψαι, καὶ πλὴν ἱερέων τε καὶ ἱερειῶν[6] τοὺς ἄλλους ἀνδραποδίσαι. καὶ τὴν Πινδάρου δὲ τοῦ ποιητοῦ οἰκίαν καὶ τοὺς ἐκγόνους τοῦ Πινδάρου, φησὶν Ἀρριανὸς ὁ ἱστορικὸς ἐν τῇ πρώτῃ διαβάσει Ἀλεξάνδρου, ἀπαθεῖς ἐφύλαξεν αἰδοῖ τῇ τοῦ Πινδάρου[7].

[1] Hæc inde a verbis ὁ γὰρ Σκοπ. omittit Eudocia p. 358. [2] Legebatur Διόφαντος, quod Beckius correxit. [3] Hæc inde a verbis καὶ ἀδελφὸς omittit Eudocia. Cf. Vitam Vratisl. et Schol. Pyth. III, 139, &c. [4] De his v. quæ dixi in Œcon. Athen. T. II. ad Inscr. XX. [5] Sic Eudocia. [6] Ita de Heynii sententia correxi ex Arrian. I, 9. extr. Vulgo ἱερῶν τε καὶ ἱερέων. [7] Hæc inde a verbis τὰς Θήβας recte omittit Eudocia.

Γένος Πινδάρου διὰ στίχων ἡρωϊκῶν.

Ex Romana.

Πίνδαρον ὑψαγόρην Καδμηΐδος οὔδεϊ Θήβης
Κλειδίκη[1] εὐνηθεῖσα μενεπτολέμῳ Δαϊφάντῳ[2]
Γείνατο ναιετάουσα Κυνὸς κεφαλῇ παρὰ χώρῳ,
Οὐκ οἷόν γ' ἅμα τῷ καὶ Ἐρείτιμον[3], εἰδότα θήρην,
Εἰδότα πυγμαχίην τε παλαισμοσύνην τ' ἀλεγεινήν.
Τὸν μὲν ὅτε κνώσσοντα ποτὶ χθόνα κάτθετο μήτηρ
Εἰσέτι παιδίον ὄντα, μέλισσά τις ὡς ἐπὶ σίμβλῳ 7
Χείλεσι νηπιάχοισι τιθαιβώσσουσα ποτᾶτο.
Τῷ δὲ λιγυφθόγγων ἐπέων μελέων θ' ὑποθήμων
Ἔπλετο δία Κόριννα· θεμείλια δ' ὤπασε μύθων
Τοπρῶτον· μετὰ τὴν δ' Ἀγαθοκλέος ἔμμορεν αὐδῆς,
Ὅστε ῥά οἱ κατέδειξεν ὁδὸν καὶ μέτρον ἀοιδῆς·
Εὖτε δ' Ἀλεξάνδροιο Φιλιππιάδαο μενοινῇ[4]
Καδμείων ἀφίκοντο Μακηδόνες ἄστεα πέρσαι,
Πινδαρέων μεγάρων οὐχ ἥψατο θεσπιδαὲς πῦρ.
Ἀλλὰ τὸ μὲν μετόπισθεν. ἔτι ζώοντι δ' ἀοιδῷ[5]

[1] Va. 1. Heynius recte correxit Πίνδαρον, ut est in Matrit. ap. Iriart. p. 446. p. Πίνδαρος. Codd. ὑψαγόραν. Deinde Heynius volebat Κλενδίκη, Doricum pro Κλεοδίκη, ut ipse censui in nott. critt. ad Olymp. XIV. p. 432. Nunc me retinet Κλείδικος ap. Pausan. 1, 3, 2. et alios. [2] Non dubitavi corrigere Δαϊφάντῳ, quum forma hæc unice vera legatur in hoc ipso carmine vs. 25. Vulgo Δαΐφαντη. Deinde omnes libri κεφαλῇ, pro quo κεφαλῆς invectum est. Restitui illud et ex omnibus libris mss. (Vrat. A. C. D. Gott. Mosc. B.) dedi χώρῳ, et e Gott. παρά. Vulgo περὶ χῶρον. Vs. 4. Mosc. B. οἷον δ'. [3] Pro Ἐρειτίμῳ ap. Suid. est Ἐρωτίων. Heynius illius vocis penultimam male corripi dicit, et conjicit τῷ Ἐριτιμόν τ', quod nemini placebit. Nomen Ἐρείτιμος, cujus etymon non liquet, aut plane diversum a nomine Ἐριτίμου, aut, quod probabilius videtur, corruptum est; ac possis conjicere Ἐρωτίων', analogia licet poscat Ἐρωτίων': etenim quod hanc formam versus non recipit, illam audere poeta poterat. Sed de propinquorum poetæ nominibus certiores haud dubie essemus, si Plutarchi, musices veterum et historiæ peritissimi, libellus exstaret περὶ τοῦ Κράτητος βίου καὶ Δαϊφάντου καὶ Πινδάρου in catalogo Lampriæ et ap. Phot. Bibl. p. 341. commemoratus. In fine versus Gott. θήρης, non male, si sequentem versum corrigas, ubi idem πυγμαχιῶν. Vs. 7. quattuor libri ἡ δ' ἔτι, et vs. 12. κατέλεξεν. [Nomen Ἐρείτιμος, nisi corruptum est, descendit a verbo ἐρητύω. Nam in Bœotorum dialecto η fit ει (Böckh. *Corp. Inscript.* I, p. 720), et υ terminationis sæpe degenerat in ι. Sed scribendum fortasse Ἐρείδιμον, nomen ad montium proprietates spectans ideoque nominibus patrui vel patris *Scopelini* ac fratris *Pindari* consentaneum. ED.] [4] Olim μενοινῆς. Dativus est in Mosc. B. Vrat. A. [5] Addidi δ' ex Vrat. A. C. Mosc. B.

Φοῖβος ἄναξ ἐκέλευσε πολυχρύσου παρὰ Πυθοῦς
Ἴα καὶ μέθυ[1] λαρὸν ἀεὶ θήβηνδε κομίζειν.
Καὶ μέλος, ὡς ἐνέπουσιν, ἐν οὔρεσιν ἠΰκερως Πάν
Πινδάρου αἰὲν ἄειδε, καὶ οὐκ ἐμέγηρεν ἀείδων.
Ἧμος δ' ἐν Μαραθῶνι καὶ ἐν Σαλαμῖνι παρέσταν
Αἰναρέται Πέρσαι μετὰ Δάτιδος ἀγριοφώνου,
Τῆμος ἔτι ζώεσκεν, ὅτ' Αἰσχύλος ἦν ἐν Ἀθήναις.
Τῷ Τιμοξείνη παρελέξατο δῖα γυναικῶν·
Ἣ τέκεν Εὔμητιν μεγαλήτορα καὶ Δαΐφαντον,
Πρωτομάχην δ' ἐπὶ τοῖσιν· ἔμελψε δὲ κῦδος ἀγώνων
Τῶν πισύρων, μακάρων [δέ τε] παίονας [ἐξεδίδαξεν[2]],
Καὶ μέλος ὀρχηθμοῖσι, θεῶν τ' ἐρικυδέας ὕμνους,
Ἠδὲ μελιφθόγγων μελεδήματα παρθενικάων.
Τοῖος ἐὼν καὶ τοῖα πορὼν[3] καὶ τόσσα τελέσσας
Κάτθανεν ὀγδώκοντα τελειομένων ἐνιαυτῶν.

Περὶ λυρικῶν ποιητῶν.

Concinnatum ex Ald. Rom. Gott. Vrat. D. et lectione et sede variante.

Λυρικοὶ ποιηταὶ μουσικῶν ἀσμάτων εἰσὶν ἐννέα. ἐννέα δὲ καὶ
8 αἱ καθ' ἡμᾶς τῶν θείων ἀσμάτων ᾠδαί· τὰ δὲ ὀνόματα τῶν
προειρημένων ποιητῶν εἰσι τάδε· Ἀλκμάν, Ἀλκαῖος, Σαπφώ,
Στησίχορος, Ἴβυκος, Ἀνακρέων, Σιμωνίδης, Βακχυλίδης καὶ Πίν-
δαρος. τινὲς δὲ καὶ τὴν Κόρινναν.

[1] Olim μέλι. Μέθυ Vrat. A. C. Mosc. B. qui p. ἤια ex glossemate σιτία. Poeta imitatus est Apollon. I, 659. ubi habes ἤια καὶ μέθυ λαρόν. Cf. ib. 456. 473. 968. Deinde quattuor libri ἐννέποισιν. Vs. 24. libri τῷδε aut τῷ δή. [2] Hæc vox corrupta, nec Heynii conjecturæ satisfaciunt. Vrat. A. D. παίονας: in Mosc. B. hæc vox in rasura est; idem habet ἐνδε.... [Pro μακάρων παιήονας ἐνδεδεγμένους, rescripsi quod in textu vides. Corrupta vox ἐνδεδεγμένους finem versus sequentis anticipat: neque enim opus est ut exponam quam facile ΕΡΙ(ΚΥ)ΔΕΑCΥΜ-ΝΟΥC transire possit in ΕΝ.... ΔΕΔΕγ-Μ(Ε)ΝΟΥC. Librarius fortasse in priori versu posuerat: μακάρων παιήονας ἐν δὲ καὶ ὕμνους. Quum autem ὕμνους in proximo versu commemoratos videret, suam anticipationem illico rasura sustulit. Vide not. ad *P.* XI, 54—56. Flexio παίονας analogiæ repugnat (cf. Lobeck. *ad Soph. Aj.* v. 222. p. 164, 165. v. 168. p. 117); sed quis grammaticum urgebit, qui, si ab Ἐρωτίονα abstinuerit (v. 4), tamen ut metro satisfaceret pejorem formam Μακηδόνες (v. 14), meliori Μακεδόνες non dubitavit præferre? Ed.] [3] Sic Heynius. Vulgo παρών.

Εἰς τοὺς ἐννέα λυρικοὺς ποιητὰς ἡρωελεγεῖον[1].

Ex Romana.

Ἐννέα τῶν πρώτων λυρικῶν πάτρην γενεήν τε
Μάνθανε, καὶ πατέρας καὶ διάλεκτον ἄθρει.
Ὧν Μυτιληναῖος μὲν ἦεν, γεραρώτερος ἄλλων,
Ἀλκαῖος πρότερος, κήϊκὸς[2] Αἰολίδος.
Ἡ δ' ἐπὶ τῷ ξυνὴν πάτρην φωνήν τε δαεῖσα
Σαπφὼ, Κληΐδος καὶ πατρὸς Εὐρυγύρου[3].
Στησίχορος Σικελὸς· πάτρη δέ οἱ Ἱμέρα ἐστίν·
Εὐφήμου πατρὸς, Δωρικὸς ἁρμονίην.
Ἴβυκος Ἰταλὸς αὖ ἐκ Ῥηγίου ἠὲ Μεσήνης,
Ἠελίδα πατρὸς, Δωρίδα δ' ἡρμόσατο.
Παρθενίου δὲ πατρὸς λιγυρὸς πάϊς Ἠετιήου[4]
Ἦν ἄρα μελπόμενος Τήϊος Ἀνακρέων.
Πίνδαρος ἦν Θηβαῖος, ἀτὰρ πατρὸς Σκοπελίνου,
Δώριον αἰνήσας ἁρμονίην ἐπέων.
Ἠδὲ Σιμωνίδεω Κείου Δωριστὶ λαλοῦντος
Τὸν πατέρ' αἰνήσας ἴσθι Λεωπρεπέα[5].
Ἶσα δαεὶς καὶ Κεῖος ἔην γενεῇ μελοποιός·
Μείλωνος πατέρος δ' ἔπλετο Βακχυλίδης.
Ἀλκμὰν ἐν Λυδοῖσι μέγα πρέπει· ἀλλ' Ἀδάμαντος[6]
Ἐστὶ καὶ ἐκ Σπάρτης, Δωρίδος ἁρμονίης.

[1] Sic unus e scriptis. Vulgo ἡρωελεγεῖοι. [2] Scripsi κήϊκὸς: vulgo ἠϊκὸς, Vrat. D. Gott. καὶ ἠϊ. [3] Vulgo Κληΐδος: Gott. Κληΐδου. Urninus et codd. Vrat. A. C. Gott. Mosc. B. Εὐρυγόρου. Suidas Ἠεριγύου. Vs. 9. Vrat. C. Mosc. B. Ἰταλὸς ἐκ τοῦ Ῥ. [4] Barnesius conjicit Ἠετίης τε: Gott. Ἠετήου, Mosc. B. Ἠετίκοιο, Vratisl. A. C. Ἠτίκοιο. Ego et hoc intactum relinquo et sequens Τήϊος Ἀνακρέων, pro quo Heynius volebat Τῆιος Ἀνακρείων. Vs. 12. libri scripti quinque ᾄδει p. ἦν ἄρα. [5] Vulgo ἀριπρεπέα, et mox ἰσσαδαής, quod correxit Heynius. Gott. Vrat. A. D. ἰσαδ. pluresque tum h. l. tum vs. 15. Κῖος et Κίου, ut solet. V. 18. inserui δ' ex Vrat. A. C. Ibidem Heynius Μείδωνος vult, quia apud Suidam est Μέδωνος: sed debebat esse Μέδοντος. Recte habet Μείλωνος, hoc est Μίλωνος, quod comparet in Vrat. C. Mosc. B. [6] Conjicitur ἀλλὰ Δάμαντος, ut est ap. Suid. v. Ἀλκμάν. Sed Δάμας genitivum habet Δάμου sive Δάμα. Mosc. B. Ἀδαμάντης, et mox Σπάρτας.

9

Βίος Πινδάρου[1].

Ex Vratisl. A.

Πίνδαρος ὁ ποιητὴς Θηβαῖος ἦν ἐκ Κυνοσκεφαλῶν[2]· κώμη δέ ἐστι Θηβαϊκή· υἱὸς Δαϊφάντου, κατὰ δ' ἐνίους Παγώνδα. ἔνιοι δὲ Σκοπελίνου αὐτὸν γενεαλογοῦσι, τινὲς δὲ τὸν Σκοπελῖνον πατρωὸν[3] αὐτοῦ γενέσθαι καὶ αὐλητὴν ὄντα τὴν τέχνην διδάξαι αὐτόν. ὑπὸ πολλοῦ καμάτου εἰς ὕπνον κατενεχθῆναι, κοιμωμένου δὲ αὐτοῦ μέλισσαν τῷ στόματι προσκαθίσασαν κηρία ποιῆσαι. οἱ δέ φασιν ὅτι ὄναρ εἶδεν ὡς μέλιτος καὶ κηροῦ πλῆρες εἶναι αὐτοῦ τὸ στόμα, καὶ ἐπὶ ποιητικὴν ἐτράπη[4]. διδάσκαλον δὲ αὐτοῦ Ἀθήνησιν οἱ μὲν Ἀγαθοκλέα, οἱ δὲ Ἀπολλόδωρον λέγουσιν, ὃν καὶ προϊστάμενον κυκλίων χορῶν ἀποδραμοῦντα πιστεῦσαι τὴν διδασκαλίαν τῷ Πινδάρῳ παιδὶ ὄντι, τὸν δὲ εὖ διακοσμήσαντα διαβόητον γενέσθαι. ἔρεισμα δὲ τῆς Ἑλλάδος εἰπὼν Ἀθήνας ἐζημιώθη ὑπὸ Θηβαίων χιλίας δραχμάς, ἃς ἐξέτισαν ὑπὲρ αὐτοῦ Ἀθηναῖοι. ἦν δὲ οὐ μόνον εὐφυὴς ποιητὴς ἀλλὰ καὶ ἄνθρωπος θεοφιλής. ὁ γοῦν Πὰν ὁ θεὸς ὤφθη μεταξὺ τοῦ Κιθαιρῶνος καὶ τοῦ Ἑλικῶνος ᾄδων παιᾶνα Πινδάρου· διὸ καὶ ᾆσμα ἐποίησεν εἰς τὸν θεὸν ἐν ᾧ χάριν ὁμολογεῖ τῆς τιμῆς αὐτῷ, οὗ ἡ[5] ἀρχή· "Πὰν Πὰν[6] Ἀρκαδίας μεδέων καὶ σεμνῶν ἀδύτων φύλαξ." ἀλλὰ καὶ ἡ Δημήτηρ ὄναρ ἐπιστᾶσα αὐτῷ ἐμέμψατο, ὅτι μόνην τῶν θεῶν οὐχ ὕμνησεν. ὁ δὲ εἰς αὐτὴν ἐποίησε ποίημα οὗ ἡ ἀρχή· "Πότνια θεσμοφόρε

[1] Primus edidit Schneiderus post præfationem Theriacorum Nicandri p. xv. sqq. Ex nonnullis vestigiis patet vitam omnium antiquissimam esse, sed barbaro calamo contractam. [2] Cod. Κυνοκεφάλων. [3] Schneid. πατρῶον, cod. πάτρωον: unde corrigo πατρωόν, hoc est πατρυιόν. Etenim Pagondæ uxor Myrto, quæ a nonnullis mater Pindari perhibetur, Scopelino nupsisse dicitur (v. Thomam): igitur Scopelinus vitricus Pindari habebatur. Scopelinus tamen Suida auctore pater vetustioris Pindari, quem patruelem nostri dicit: quod si verum est, potuit ille Scopelinus etiam patruus (πάτρως) Pindari nostri vocari. Sed omnino priscorum poetarum obscura admodum et prope fabulosa historia. [4] Concisa est oratio, sensus apertus: καὶ ὅτι ἐκ τούτου ἐπὶ ποιητικὴν ἐτράπη. Qua de re alii scriptores. Deinde cod. διδασκάλου. Paullo post ἀποδραμοῦντα quamquam barbarum est, cave scribas ἀποδραμόντα. Sed χιλίαις δραχμαῖς malim. [5] Articulum omittit Schneiderus [6] [Lege Ὦ Πάν, et vide F. 63. Ed.]

χρυσάννιον[1]." ἀλλὰ καὶ βωμὸν ἀμφοτέρων τῶν θεῶν πρὸ τῆς οἰκίας τῆς ἰδίας ἱδρύσατο. Παυσανίου δὲ τοῦ Λακεδαιμονίων βασιλέως ἐμπιπρῶντος τὰς Θήβας ἐπέγραψέ τις τῇ οἰκίᾳ· "Πινδάρου τοῦ μουσοποιοῦ τὴν στέγην μὴ καίετε" καὶ οὕτω μόνη ἀπόρθητος ἔμεινεν· καὶ ἔστι τὸ νῦν ἐν Θήβαις πρυτανεῖον[2]. ἀλλὰ καὶ ἐν Δελφοῖς ὁ προφήτης μέλλων κλείειν τὸν νεὼν[3] κηρύσσει καθ' ἡμέραν· "Πίνδαρος ὁ μουσοποιὸς παρίτω πρὸς τὸ δεῖπνον τῷ θεῷ." καὶ γὰρ ἐν τῇ τῶν Πυθίων ἑορτῇ ἐγεννήθη, ὡς αὐτός φησι[4]· "Πενταετηρὶς ἑορτὰ[5] βουπομπὸς, ἐν ᾗ πρῶτον εὐνάσθην ἀγαπατὸς ὑπὸ σπαργάνοις." λέγεται δὲ θεωροῖς ἀπιοῦσιν εἰς Ἄμμωνος αἰτῆσαι Πίνδαρος[6] τὸ ἐν ἀνθρώποις ἄριστον, καὶ ἀποθανεῖν ἐν ἐκείνῳ τῷ ἐνιαυτῷ. ἐπέβαλε δὲ τοῖς χρόνοις Σιμωνίδου ἢ νεώτερος 10
πρεσβυτέρῳ[7]. τῶν γοῦν αὐτῶν μέμνηνται ἀμφότεροι πράξεων. καὶ γὰρ Σιμωνίδης τὴν ἐν Σαλαμῖνι ναυμαχίαν[8] γέγραφε· καὶ Πίνδαρος μέμνηται τῆς Κάδμου[9] βασιλείας. ἀλλὰ καὶ ἀμφότεροι παρὰ Ἱέρωνι τῷ Συρακουσίων[10] τυράννῳ γεγένηνται. γήμας δὲ Μεγάκλειαν τὴν Λυσιθέου καὶ Καλλίνης ἔσχεν υἱὸν Δαΐφαντον[11], ᾧ καὶ δαφνηφορικὸν ᾆσμα ἔγραψεν· καὶ θυγατέρας δύο Πρωτομάχην καὶ Εὔμητιν. γέγραφε δὲ βιβλία ἑπτὰ καὶ δέκα· ὕμνους, παιᾶνας, διθυράμβων[12] β', προσοδίων β'· φέρεται δὲ καὶ παρθενίων β' καὶ γ', ὃ ἐπιγράφει[13] κεχωρισμένων παρθενίων· ὑπορχημάτων β', ἐγκώμια, θρήνους, ἐπινίκων δ'. φέρεται δὲ ἐπίγραμμα ἐπὶ τῇ τελευτῇ αὐτοῦ τόδε·

Ἡ μάλα Πρωτομάχα τε καὶ Εὔμητις λιγύφωνοι[14]
Πινδάρου ἔκλαυσαν θυγατέρες πινυταί·

[1] Schneiderus: "De hoc hymno nusquam alibi traditum legi. Sed hymnus in Persephonen teste Pausania IX, 23. similiter Plutonis epitheton habebat χρυσήνιος. Addit Pausanias: δῆλα ὡς ἐπὶ τῆς κόρης τῇ ἁρπαγῇ." [Böckhius *ad F.* 12: "Pro Proserpina male Cererem ministrat *Vit. Vrat.* p. 9. Θεσμοφόρος audit Proserpina ob intimam cum Cerere conjunctionem. Ex Pausania vero corrige χρυσανίου, quippe Ἄιδου ἅμαρ aut simile, quod periit. Metrum hoc fuit: ⏑–⏑⏑–⏑⏑––⏑––⏑– .... Χρυσήνιος Ἡώς est in *Orphic. Argon.* 565 ex Homerico χρυσήνιος Ἄρτεμις, *Il.* ζ. 205."] [2] De hac re v. Schneideri judicium. [3] Cod. νεόν. [4] [Vide F. 205.] [5] Ita correxi: cod. ἑορτᾶς. [6] Codex Πινδάρῳ. [7] Schneiderus mavult πρεσβυτέρου. Mox cod. μέμνηται. [8] Ita cod. non μάχην. [9] [Pro cod. scriptura Κάδμου, Schneiderus conjicit Δαρείου; Böckhius autem Καμβύσου, quod reponendum: vide *F.* 195. Ed.] [10] Schneider. Συρακοσίων. [11] Hic quoque Διόφαντος in cod. est. [12] Cod. καὶ θυράμβων. [13] Corrige ἐπιγράφεται. [14] Cod. λιγύφρωνοι. Versus alter in cod. hic est: Ἔκλαυσαν πινυταὶ Πινδάρου θυγατέρες,

10 Ἀργόθεν ἦμος ἵκοντο κομιζούσ' ἐνδόθι κρωσσου
Λείψαν' ἀπὸ ξείνης ἀθρόα πυρκαϊῆς.

Πινδάρου ἀποφθέγματα.

Ex Vratisl. A.

Πίνδαρος ὁ μελοποιὸς ἐρωτηθεὶς ὑπό τινος, τί πρίονος ὀξύτερον, εἶπε διαβολή.

Παραγενόμενος δὲ εἰς Δελφοὺς καὶ ἐρωτώμενος τί πάρεστι θύσων τῷ Ἀπόλλωνι, εἶπε παιᾶνα.

Ἐρωτηθεὶς πάλιν διὰ τί Σιμωνίδης πρὸς τοὺς τυράννους ἀπεδήμησεν εἰς Σικελίαν, αὐτὸς δὲ οὐ θέλει· ὅτι βούλομαι[1], εἶπεν, ἐμαυτῷ ζῆν, οὐκ ἄλλῳ.

Ἐρωτηθεὶς διὰ τί[2] τῷ εὖ πράττοντι τὴν θυγατέρα οὐ δίδωσιν· οὐ μόνον δεῖσθαι, φησὶν, εὖ πράττοντος, ἀλλὰ καὶ πράζοντος εὖ.

Ἐρωτηθεὶς πάλιν ὑπό τινος, διὰ τί μέλη γράφων οὐκ ἐπίσταται ᾄδειν, εἶπεν· καὶ γὰρ οἱ ναυπηγοὶ πηδάλια κατασκευάζοντες κυβερνᾶν οὐκ ἐπίστανται.

Τοὺς φυσιολογοῦντας ἔφη ἀτελῆ σοφίας δρέπειν καρπόν[3].

ρες, quod felici transpositione sanavit Gerhardus. Schneiderus volebat: ἔκλ. τιν. Πινδ. αἱ θύγατρες. Versu tertio erat κομίζουσ': ex quo restitui dualem κομιζούσ'. E. Schneideri Theriacis Anthologiæ Appendici inseruit Jacobs. p. xcix. T. III. [1] Cod. οὐ βούλομαι. [2] Cod. διὰ τί οὐ. [3] Ultimum hoc apophthegma habet Stob. Serm. CCXI. p. 711. Wechel. eoque alludit Plato Rep. V, p. 457. B. ubi delendum esse σοφίας scite notat Schneiderus. [Vide *F.* 226, 227.]

DE STILO AC DICTIONE PINDARI.

De dialecto Pindarica verissime olim pronuntiavit Hermannus. "Qui communem linguam Pindaro tribuerunt," inquit (*dial. Pind.* p. IV. *Opuscul.* I, p. 24), "hoc dixisse censendi sunt, dialectum, qua utitur, singulari quodam temperamento pene ex omnibus dialectis mixtam videri. Id quomodo factum sit, apertum est. Est enim Pindari dialectus epica, sed colorem habens Doricæ, interdum etiam Æolicæ linguæ (ὡς δὲ οἱ Δωριεῖς ἔχαιρον καὶ αἰολίζοντες, δηλοῖ Πίνδαρος ἀναμὶξ οὕτω ποιῶν, ἤτοι Δωρικῶς γράφων καὶ Αἰολικῶς. Eustath. p. 1702, 3). Aliis verbis, fundamentum hujus dialecti est lingua epica, sed e Dorica dialecto tantum adscivit Pindarus, quantum et ad dictionis splendorem et ad numerorum commoditatem idoneum videretur, repudians illa, quæ aut interioris essent, aut vulgaris, aut certis in locis usitati Dorismi. Nec primus hoc fecit Pindarus, sed secutus alios, ipse quoque post in exemplis habitus." Quod ad argumentum, formam, indolemque carminis attinet, Pindarus ad Homerum ceterosque epicos propius accedit, quam ad Æolenses scholæ Lesbiæ poetas. Etenim poesis Lyrica, præsertim quum poeta exarchus esset et chorum duceret, epici generis erat, vel saltim in epica materie versabatur; et jam sæpe ostenderunt rei metricæ scriptores, quem ad modum e dactylico hexametro sensim enata sit varia illa ac multiformis numerorum lyricorum propago. Jam vero, ut satis constat, dialectus poetarum Græcorum non ex natione scriptoris, sed e scriptionis genere pendebat. Quum igitur epicum quoddam argumentum Pindarus sibi tractandum proponeret, fieri non potuit quin sermone uteretur ab Homericis proprietatibus non prorsus abhorrenti. Id quod fecit. Nam ut de hiatu ac digammo in præsens sileam, scatent odæ Pindari formis ac flexionibus epicis, scatent Ionismis et antiquis vocabulorum tenoribus. In contractione vero et crasi Atticam magis quam epicam consuetudinem sequitur. Itaque etsi Ἡρακλέος scripsit, Πολυδεύκεος, Πηλέος, ἀργυρέῳ, κουλέῳ, πορφυρέῳ, similia, ultimam tamen disyllabam in unum sonum coagmentatum pronuntiatione extulit, haud secus ac si pro Græco ε nostrum scriberetur *y*. Sed hæc contractio utrum scribendo exprimenda sit, an non, equidem haud dijudicarem: Böckhius autem, quem in hac editione secutus sum, dedit Ἀριστοφάνευς, Πολυδεύκευς, etc. relinquens in textu Πηλεῦς, ne genitivus nominativo nimis

esset similis. Vocis θεὸς synizesis, apud Atticos etiam haud infrequens (v. Æschyl. *Pers.* 94. Soph. *Œd. T.* 1519. *Aj.* 1129. Porson. *ad Eurip. Orest.* 393.), in Pindari carminibus non semel occurrit: mira vero est illa contractio in *P.* I, 56, ubi θεὸς pro una brevi syllaba ponitur, sicut τεὸν in versu Praxillæ, quem Hermannus jam olim laudavit: comparandæ etiam sunt notæ quædam compositorum formæ, ex una parte θεος-εχθρία, θεός-δοτος, κ.τ.λ. ex altera θές-πις, θές-κελος, κ.τ.λ., neque negligendum, quod de forma θεὺς adnotavit Herodianus (περὶ μονήρους λέξεως p. 6. v. 8.): τὸ δὲ θεὺς ἐκ συναλοιφῆς ἐστι ποιητικόν. Quod ad crasin attinet, formæ κᾀν, κᾀσόφοις, χᾧταν, χᾧπόταν, χᾧτι, χᾧπόθεν, ᾧ' λιροθίου, τὼργείου, ὤ' νασσα, ὤ' πολλωνιάς ab Atticorum usu non magnopere recedunt; crases τωὐτοῦ, τωὔτ' Ionismum sapiunt. Dorismus Pindari, ut optime observavit Hermannus, aliquanto angustioribus circumscriptus est limitibus, quam plerique videntur existimasse. Neque flexionis forma -μες pro -μεν, neque ἦνθεν pro ἦλθεν, neque σδ pro ζ, neque ω pro ου genitivi vel accusativi, neque Μῶσα, et multo minus Μᾶα, pro Μοῦσα, apud hunc poetam reperitur. Quinetiam non semper et ubique substituit A in locum litteræ H, nec nisi in certis vocabulis et syllabis; nam tamen etsi μάτηρ, κράναν, Ἄλιδος scripserit, tamen nihilominus maluit dicere Ἥβα, ἥρως, ἦτορ, et κρήτηρ, quam Doricis uti horum vocabulorum formis. In flexione, ea quæ formantur a verbis in -έω, fortiorem litteram H assumunt; quæ a verbis in -άω descendunt, A suam retinent: ita ἀφθόνητος scripsit, non ἀφθόνατος (v. ad *O.* X, 8, 9), et τίμασε non τίμησε. Quæ ab hac regula discedere videntur, ut κτησάμεναι, καύχημα, χρήσις, et ab altera parte, θεοδμάτος, ἐδινάθην, ea ita explicanda sunt, quasi verba, a quibis descendunt, antiquitus, hæc in -άω, illa in -έω desiissent. Sunt quoque verba, quorum duplici forma usus est: nam non modo κοινάω et κοινάν, verum etiam κοινωνία dixit; non modo φωνᾶσαι et φωνᾶεν, sed etiam ἀφώνητος. Significatione differunt πονῆσαι et πονᾶσαι—illud intransitivum est, et significat *laborare*, hoc tranaitivum est et de *efficiendo* dicitur (cf. Böckh. *ad P.* IV, 236. et Hermann. *de dial. Pind.* p. 15, *Op.* I, p. 259): haud absimile est, quod apud Latinos reperimus transitiva illa *sedare, liquare, fugare*, quibus opponuntur intransitiva *sedere, liquere, fugere*. In participiis -αε mutatur in -αις, -ουσ- in -οισ-; item in tertia persona plurali ubi N ἐφελκυστικῷ opus est -ουσιν fit -οισιν; ceteroqui vetus N restituitur, et -ουσι fit -οντι, (v. Böckh. *Præfat.* p. XXXIII). Δίδου quoque non dicitur sed δίδοι. Ante et post P, littera E sæpius extenditur in A. Particula οὖν contrahitur in ὦν, ut apud Ionicos scriptores. Ad Æolicam Pindari dialectum quod attinet vix quidquam addere possum iis quæ post Hermannum tam subtiliter disseruit Böckhius: "Doricorum Pindari canticorum dictio communis fere lyrici carminis est: Æolica vero quo major existat tumor, major poësis audacia et licentia modis numerisque apta, reconditas recipit vocabulorum formas Doricas Æolicasque: ita tamen ut pro sono

metrique ratione aut alia ex causa qualicunque vulgares etiam formæ vel in eodem cum reconditioribus carmine poni queant; Lydia, ut media numero sunt inter Dorica et Æolica, ita dialectum quoque mediam quodammodo retinent, hoc est vulgarem Doricorum, assumptis tamen passim sed rarius iis formis, quæ Æolicis tribuebantur. Quod vere dici docent exempla formarum Æolicis Lydiisque carminibus propriarum.—Quid quod non solum singulæ dictiones sed universum genus elocutionis longe aliud in Doriis, aliud in Æoliis est? In Doriis quietior et lentior est sententiarum progressus, earumque nexus prosariæ orationi propior; vocabulorum compositio minus contorta, periodi longiores ac quasi oratoriæ: atque aliquoties carmina Dorica similem epico habent tenorem, ut *P.* IV. ubi quum narrare Argonautica Pindarus vellet, tranquillos hos elegit numeri et melodiæ modos. In Æoliis autem velocior quasi oratio; sententiarum conjunctio audacissima, ab alia ad aliam liberrime transiliente poëta; structura intricata, lyricæ licentiæ plena: elocutio brevis, concisa, difficilis. Quamobrem Doriorum intellectus expeditior, Æoliorum impedita plurimis difficultatibus interpretatio. Exemplo sint ex illis *O.* III, VI, VII, *P.* I, III, IV. ex his *O.* I, II, *P.* II, V, VIII. *N.* VI, VII, ut de ceteris taceam. Confer modo principia, exempli causa, Dorii *O.* III. Æolii *O.* II; Dorii *P.* IV, Æolii *N.* VI; et quantum differant, perspicies. Hæc vero tanta elocutionis diversitas partim ex numeri et melodiæ indole varia gignebatur, quæ in Doriis animo tranquillo et sedato esse poetam jubebat vel invitum, in Æoliis autem magno ferebat impetu, nec quiescere unquam patiebatur: partim ex majori labore, quo in componendis carminibus Æolicis tam artificioso metro decurrentibus exercebatur lyricus. Postremo Lydia prout aut Doriis aut Æoliis propiora sunt, aut illorum aut horum sequuntur elocutionem, variatam tamen eatenus, quatenus numeri variati sunt" (*De metris Pindari* pp. 293—295). Æolicas quasdam dictiones notavi in commentario ad *P.* II, 36; alias mox enumeraturus sum inter verba Pindaro propria; quibus addantur accusativi plurales in *-ος*, infinitivi in *-εν*, et præpositio *πέδα* pro *μετά*. Digamma, quod vocant, Æolicum subinde usurpavit poëta noster; id quod jampridem demonstravit Böckhius, confidentissima Hermanni asseveratione (*de dial. Pind.* p. V, *Opusc.* I, p. 247), firmis, ut mihi quidem videtur, argumentis refutata. Böckhius enim ostendit (*Staatshaushaltung der Athener*, B. II, p. 388) digamma apud Pindarum non facere positionem, sed hiatus vitandi causa quibusdam esse vocibus præfixum, ea lege atque conditione, ut, quum inter meras dialecti varietates numeratum esset, pro arbitrio poëtæ vel admitteretur vel omitteretur; ita Pindarum, ubicumque necesse esset, *πέδα* scripsisse pro *μετά*, *κακαγόρος* pro *κακαγόρους*, etc. atque ita veteres poëtas modo *γαῖα* modo *αἶα* dixisse. Id simplicissima ratione evicit. Nam Corinna, amica illa ac præceptrix Pindari, ceterique Bœotiæ incolæ, digamma pronuntiabant (Apollon. *de pronom.* p. 396 C. cum adnotatione Bekkeri): Pin-

darus ipse habitabat non longe ab Orchomeno, ubi, ut ex inscriptionibus patet, digamma iisdem vocibus præfigebatur, quæ apud Homerum Pindarumque hiatu claudicant: denique, inscriptiones Bœoticæ digamma passim exhibent. Pindarus igitur quotidie pronuntiabat eam litteram, quam vel puerili ore sæpe balbutiverat. Quæ quum ita sint, qui fieri poterat, ut hiatum ante voces digammatas admiserit, Homerum cæco impetu sequutus, ignarusque veterum rationum, quarum causæ in sua ipsius dialecto continerentur? Quasi si Pindarus esset e schola Alexandrina grammaticus, qui, Homero duce, regulas quasdam suas et præciperet et sequeretur! Lege modo carmen illud (*O.* XIV) quod ab Orchomenio choro Orchomeni decantatum est: credendum est scilicet chorum Orchomenium dixisse ἴθι Ἀχοῖ (v. 21) sine digammo, ut hiatu, si diis placet, fruerentur Orchomeni incolæ, qui quotidiano sermone Ϝαχὼ pronuntiabant! Sed nullam argumentationem desiderabunt ii, qui vel mediocrem habent sonorum perceptionem. Vocabula digammata, quæ in Epiniciis occurrunt, sunt hæc: ἄναξ, ἀνάσσω, ἀνδάνω, εἴδομαι, εἶδος, εἰδώς, εἴκοσι, εἰπεῖν, εἴπαις, εἰπών, ἐλπίς, ἐοικώς, ἔπος, ἔργον, ἔρξας, ἑσπέρα, ἔτος, ἦθος, ἠχώ, ἰδέσθαι, ἰδών, ἴδρις, ἴσημι, ἴσος, οἱ, ὁς suus, οἰκίζω, οἶκος, et tria nomina propria Ἰάλυσος, Ἰσθμός, et Ὕλανος. Atque in omnibus his vocabulis hiatus iste invenitur, ut ex indice sequenti videre est.

A.

Ϝάναξ. Ἐφίαλτα Ϝάναξ *P.* IV, 89. σέ τε Ϝάναξ *P.* XI, 62.

Ϝανάσσω. εὐρὺ Ϝανάσσων *O.* XIII, 24.

Ϝανδάνω. εἴη Ϝανδάνειν *P.* I, 29. μαλὰ Ϝαδόντι νόῳ *P.* VI, 51. Ζηνί τε Ϝάδον *I.* VII, 18.

E.

Ϝείδομαι. ἀνέρι Ϝειδομένῳ *P.* IV, 21.

Ϝεῖδος. κατὰ Ϝεῖδος ἐλέγχων *O.* VIII, 19.

Ϝειδώς. ὁ πολλὰ Ϝειδὼς φυᾷ *O.* II, 86.

Ϝείκοσι. ἐπὶ Ϝείκοσι *N.* VI, 60.

Ϝειπεῖν. τόσα Ϝειπεῖν ἔδοξεν *O.* XIII, 71. μέγα Ϝειπεῖν *N.* V, 14. σάφα Ϝείπαις *O.* VIII, 46. μέγα Ϝειπών *N.* VI, 28. ἆρα Ϝειπών *I.* V, 55.

Ϝελπίς. παρὰ Ϝελπίδα *O.* XIII, 83. ἐπὶ Ϝελπίδεσσι *P.* II, 49. ἀμφικρέμανται Ϝελπίδες *I.* II, 43.

Ϝεοικώς. τὰ Ϝεοικότα *P.* III, 59.

Ϝέπος. τοιοῦτόν τι Ϝέπος *O.* VI, 16. τρία Ϝέπεα *N.* VII, 48.

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H.

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I.

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O.

Ϝοῖ passim occurrit, neque usquam ante se habet apostrophum aut *N* ἐφελκυστικόν, quia, ut videtur, *o* ipsum digamma repræsentat. Consule not. crit. ad *N.* ii, 12. Itaque ne οὔχ *oi* quidem habemus, sed οὔ *oi* *P.* ii, 83.
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Ω.

Ὦανος. τε Ὦανον *O.* v, 11.

Æolismo quoque adnumeranda sunt verba quædam ac formæ significationesque, quas nonnisi apud Pindarum invenire queas. Qualia sunt σεσωπαμένον illud (*I.* i, 63) et διασωπάσομαι (*O.* xiii, 91); τόσσαις (*P.* iii, 27), ἐπέτοσσε (*P.* iv, 5), et ἐπιτόσσας (*P.* x, 33); πεπαρεῖν (*P.* ii, 57); παλαιμονεῖν (*P.* ii, 61); ὑποφαύτιες (*P.* ii, 76); ἀγή (*P.* ii, 82); κεχλαδώς (*O.* ix, 2), et inde derivatum κεχλάδοντας (*P.* iv, 179); ψεῦδις (*N.* vii, 49); in eodem carmine (v. 69) ψέγιον, si vera est librorum scriptura, et (v. 61) κοτεινὸν, si probanda est Böckhii emendatio. In *N.* vii, 83. libri habent θευμερᾷ ὀπί, sed vocem priorem, utpote non Græcam, in ἀμέρᾳ mutarunt editores. Quodni in metrum peccaret consonans θ, equidem non dubitarem rescribere θευμόρᾳ ὀπί. Nam in *O.* iii, 10: ἀοιδαὶ dicuntur θεύμοροι, et Pindarus, quo vates, θεόδματον χρέος exercuit, et divina quadem arte adjutus (σὺν μοιριδίῳ τινι παλάμᾳ) eximios Gratiarum hortulos fatigavit. Nec motio adjectivi displicet, præsertim quum

idem Pindarus, in consimili adjectivo, et θεοδμάτας Δάλου (*O.* VI, 59), et θεοδμάτους ἀρετὰς (*I.* V, 11) dixerit (Vide Lobeck. *Paralipom.* p. 455 seqq.). Nec prætereunda sunt ἀκὰ (*P.* IV, 156.), ἀμᾶ (*O.* III, 22. *P.* III, 36. *N.* V, 11. VII, 78), ἄς pro ἕως (*O.* XI, 51), et ὥτε, quod passim occurrit. Notum est etiam θαμὰ apud Pindarum sæpe nihil aliud esse quam ἅμα, *simul* (Böckh. *Not. Crit.* p. 384), et ἔργμα semper scriptum esse cum aspero spiritu, quem tamen in lenem mutandum censet Hermannus (*Opusc.* I, p. 260). Pindaricum est ἐσλὸς pro ἐσθλός: illa antiquior, sive, ut ita dicam, Pelasgica forma est, mollita tamen littera δ, quæ est in Germanico *edel*: nam, ut sæpius animadversum est, Hellenismus repudiat commissionem δλ; δ igitur, ante λ, aut σ fit aut θ; recentiores autem Græcorum adeo adamabant sonum σθ, ut eum passim inferserint; ergo, vetustum illud ἐδ-λὸς primum in ἐσλός, deinde in ἐθλός, denique in ἐσθλὸς immutatum est. Valde antiquum est illud κὰ pro κατὰ, quod semel in epiniciis observatur, scilicet in composito κάπετον pro κατέπεσον (*O.* VIII, 38). Idem valet de τὶν in accusativo pro σέ (*P.* VIII, 68). Notabile quoque est, et Pindaro quasi proprium, discrimen illud quod inter μὶν et νὶν videtur obtinuisse. Böckhius, qui primus ad hanc rem animum advertit, quædam verissime observavit; sed et ipse, quid de hac quæstione sentiam, exponendum duco, parum sollicitus ne mihi Herodicus insusurret cantilenam illam suam (*Athen.* V, p. 222 A.):

φεύγετ', Ἀριστάρχειοι, ἐπ' εὐρέα νῶτα θαλάσσης
Ἑλλάδα, τῆς ξουθῆς δειλότεροι κεμάδος,
γωνιοβόμβυκες, μονοσύλλαβοι, οἷσι μέμηλε
τὸ σφὶν καὶ σφῶιν καὶ τὸ μὶν ἠδὲ τὸ νίν.

Ac primum perspexit Böckhius (*Præf.* p. XXXIV. *Not. Crit.* p. 401) rationem Pindari quodammodo euphonicam esse; itaque μὶν nusquam a Pindaro dictum esse post vocabulum in litteram N desinens. Homœoteleuta quidem, quæ tam sedulo exagitarunt grammatici, nihil moratus est poëta noster; nec multum interesse censeo utrum in *P.* IV, 109 cum Böckhio πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρασίν, an cum ceteris μιν scribas. Sed regulam quandam observasse videtur Pindarus eamque a totius Græcitatis euphonismo minime abhorrentem. Namque ita statuo. Si vocabula et syllabæ, quæ vel prægrediuntur vel succedunt, ab μ vel quavis alia labiali incipiunt, acutissimarum aurium poëta prætulit μίν. Ita, exempli gratia, habemus ἐπεί μιν αἰνέω μάλα μέν,—μετάλλασέν τέ μιν,—μή μιν, ὦ Μοῖσαι,—πολλὰ γάρ μιν παντὶ θυμῷ,—ἐναρμόζαι μιν ὕμνῳ, etc. Sin prægressa vel succedentia abundant syllabis ab ν vel simili quavis littera incipientibus, Pindarus versis vicibus νὶν scripsit pro μίν. Ita, legimus καί νυν ἐν Πυθῶνί νιν—πύκταν τέ νιν—λάχναι νιν μέλαν γένειον—εὖ νιν εγνωκεν—βοτάνα τέ νιν—ἔννεπεν ἔνθα νιν ἐκτάνυσαν—ἔνθα νιν ἀρχέπολιν—τόθι νιν πολυμήλου—τά νιν θρέψαντο—καί νιν ὄρνιχος φανέντος. Atque hanc allitterationem non modo

Græcorum consuetudini, verum etiam Latinorum usui consentaneam esse, satis jam ostenderunt Lobeckius (*Paralipom.* p. 55 seqq.) et Näkius (*de allitteratione sermonis Latini*, in libro cui titulus *Rheinisches Museum*, ann. MDCCCXXIX p. 324 seqq.). Ubicumque autem prævalens istæc allitteratio locum non habet, in promiscuo usu sunt et Ionicum μὶν et Doricum νίν.

Sed de dictione ac dialecto Pindari, hæc sint satis. Restat ut de stilo nostri poëtæ paucula subjungam. Habetur Pindarus inter austeræ compositionis auctores, inter eos scilicet, qui unumquemque elocutionis calamistrum spernentes austerum dicendi genus (αὐστηρὸν χαρακτῆρα, αὐστηρὰν ἁρμονίαν Dionys. *de compos. verbor.* p. 147 seqq.) in compositionibus suis assecuti sunt. Quale esset hoc genus, dilucide exposuit Müllerus noster ὁ μακαρίτης (*Hist. Lit. Gr.* cap. XXXIII, § 3). Syntaxis Pindari non est impedita, nisi ubi difficultates metricæ intercesserint, ibique epitheta a substantivis suis divellit et omnia miris modis conturbat ac miscet: videsis, exempli causa, *O.* XI, vv. 28—30. Et quum lyricorum scripta ab epistolis non valde differant, (nam utraque scriptura est δι' ἀπαγγελίας αὐτοῦ τοῦ ποιητοῦ, ut ait Plato, *de republica* III, p. 394 C.) et quum Pindari quædam epinicia nonnisi epistolæ sint (v. ad *P.* II, 67—71 collat. *O.* VI, 91), mirum non est si quemadmodum in aliorum hominum epistolis, ita in Pindari carminibus emineat brevitas quædam subagrestis et abruptum sermonis genus. Hinc crebra illa apud Pindarum asyndeta, quæ ad normam exigere voluit Ludolphus Dissenius (p. 273). Atque haud scio an quisquam in hoc genere ad Pindarum propius accesserit quam D. Paulus in suis ad dispersos Christianismi propugnatores epistolis. Conferatur solummodo locus iste celeberrimus (1. *Cor.* XV, 12 seqq.) qui est de ἀναστάσει νεκρῶν, cum quovis Pindari ἐνθουσιασμῷ, et facillime videbis, quantopere sint sublimitate inter se pares intemerata illa divinæ veritatis scytale, et noster hic Doriensium Musarum antistes. Sunt quædam Pindari dicta quæ nimis jocosa videantur quam pro dignitate lyrica; quæ si quem offendent, is meminerit velim Pindari odas plerasque omnes comissationi destinatas esse, atque inter comissandum esse decantatas: quinimo vatem nostrum non fastidiosas spectavisse litteratorum aures, sed liberale hominum suorum ingenium, qui delicatam severitatis simulationem minime affectarent, sed et ludicra, in tempore, seriis suis miscenda ducerent. Pindari artem poeticam examinare, omnes et singulas ejus veneres persequi, neque hujus loci est, neque voluntatis meæ. Fuit is, si quis alius, artis suæ et conscius et compos. Quæ digressiones Pindaricæ vocantur, eæ sunt fortasse nonnisi artificiosissimæ connexionis exempla. Materiem suam nusquam deseruit. Nihil apud eum aut temere congestum aut male cohærens invenies. Principem locum obtinet inter eos Græci sermonis scriptores, qui nos optimi omnium edocent, ut Dissenius loquitur, quid sit præparare scite, transire suaviter, amplificare magnifice, tegere ingeniose, admonere decore.

Neque artem modo Pindari mirere. Vivido vigore ingeni fere omnes Græcos superat, atque in ea facultate quæ res non visas depingit et quasi sensibus subjicit, neminem cum eo contenderem, præter Durantem illum Aligerum. Neque huic in suo genere cedit: nam qui beatorum insulas tam vivis depinxit coloribus (*O.* II), qui futurum jucundarum graviumque rerum judicium non ignoravit (*F.* 96), is procul dubio, si fors ita tulisset, vel divinam comœdiam potuisset scribere. Accedit quod religioni noster et sanctimoniæ unice inserviebat. Nullum apud Pindarum verbum legas, quo aut lædatur divinum numen aut male admissa defendantur. Vates deorum et sacerdos, sic ut oraculum loquebatur. Simplex atque hilaris, ne in vino quidem ac poculis indecora ausus est effutire. Omnis lenocinii negligens, a blandis adulatorum artibus capitali odio dissidebat, et semper aperte profitebatur quidquid sentiret. Paganus erat, quis negat? et falsorum deorum cultor: sed tamen in eorum numero habendus est quos describit Apostolus (*ad Rom.* II, 15), *οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.* Hunc igitur adolescentulis nostris, quibus exemplaria Græca versanda tradimus, sine ulla dubitatione commendemus; hic est is quem in sinu secum portent, quem quotidie lectitent, quem memoriter habeant, quem socium sibi atque amicum adjungant: quippe qui neminem unquam ad vitia deflexerit, sed ducem se potius atque auctorem præbuerit iis, quicumque ad serena virtutis templa per arduum scandere imbiberint.

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HORACE'S IMITATIONS OF PINDAR.

COMPARE I. *Carm.* I, *init.*	with	*F.* 242.
XII, *init.*	——	*O.* II, *init.*
XXXI, *init.*	——	*F.* 127.
XXXV, *init.*	——	*O.* XII, *init.*
II. *Carm.* II, *init.*	——	*N.* I, 31.

The following phrases, &c., seem to have been borrowed from Pindar by Horace.

Dis miscent superis.	ἵν' ἀθανάτοις -ἐν τιμαῖς ἔμιχθεν.
I. *Carm.* I, 29, 30.	*I.* II, 29, 30.
Vacuum aera.	ἐρήμας δι' αἰθέρος.
I. *Carm.* III, 34.	*O.* I, 6.
Gelu acuto.	χιόνος ὀξείας.
I. *Carm.* IX, 3, 4.	*P.* I, 20.
Dulci fistula.	γλυκὺς αὐλός.
I. *Carm.* XVII, 10.	*O.* XI, 94.
Aureo plectro.	χρυσέῳ πλάκτρῳ.
II. *Carm.* XIII, 25, 26.	*N.* V, 94.
Liquidum æthera.	ὑγρὸν αἰθέρα.
II. *Carm.* XX, 2.	*N.* VIII, 42.

CORRECTIONS AND ADDITIONS.

Page 12, line 6, *for* 472 *read* 476.
16, column 1, l. 7, (notes) *for* συνωνομεῖ *read* συνωνυμεῖ
18, c. 2, l. 15, *for* inheritance *read* subsistence.
35, c. 2, l. ult., *for* complain *read* complaint.
41, c. 2, l. 15, *for* Lieki *read* Liebel, *and add* "*Fragm.* XXXIX, 2. Gaisford."
58, c. 2, l. 14, *for P.* VIII, 55. *read P.* II. 56.
73, var. lect. l. 1, *for* corruptus *read* corruptus.
74, c. 2. l. 6, *after* Ennius *add* "*apud Priscian.* VI. 18. p. 287."
84, c. 2. l. ult. *add* "For another view of this question, see Welcker, *Rhein. Mus.* for 1834, p. 482 seqq."
86, c. 1, l. 1, *for* 46 *read* 47, 48.
91, c. 2, l. 2, *for* ὁι *read* ὁ
96, c. 1, l. 5, *for* whenever *read* , whenever.
100. l. 1, *for* χαλκοτάραον *read* χαλκόπαραον
103. l. 11, *for* σ'θεν *read* σέθεν
106. l. 13, *for* remarks *read* remark
110. c. 2, l. 21, *for* ἀβρότατος. *read* ἁβρότατος.
112. c. 1, l. 14, *for* εὐεργέτων *read* εὐεργέταν
115, c. 1, l. 10, *for* stroke *read* struggle
119, c. 1, l. penult., *for* juventes: *read* juventas:
120, var. lect. *add* "44. διέφαινε Böckh."
121, c. 1, l. 3, *for* 53, 54. *read* 52, 53. c. 2, l. 12, *for* most *read* most of l. 13, *for* In *read* On
124, c. 1, l. 1, *for* ὑγείας *read* ὑγιείας
125, l. 28, *for* on *read* in
134, c. 2, l. 5, *add* "and see *Œd. T.* 1425: τὴν γοῦν πάντα βόσκουσαν φλόγα αἰδεῖσθ' ἄναντος Ἡλίου τοιονδ' ἄγος ἀκάλυπτον ὧδε δεικνύναι."
135, c. 2, l. 4, *for* κίνδονος *read* κίνδυνος
138, l. 6, *for* Ταῦτ' *read* Τοῦτ'
139, c. 1, l. 10, *for* Usuus *read* Usus
143, l. 14, *for* Prœmium *read* Procemium.
146, c. 1. l. 11, *for* iambus of the dipodia, *read* foot of the verse,
147, c. 1, l. 14, *for* μονόδροπεν *read* μονόδροπον—l. 16, *for* ἀντόφυτον *read* αὐτόφυτον
150, c. 2, l. 4, *for* Cyrenæ *read* Cyrene
Page 159, l. 7, *for* Xenarches, *read* Xenarces,
160, l. 19, *for* refers *read* refers to
163, c. 1, l. 32, *for* str. γ'. *read* ant. γ'.
172, c. 1. l. 11, *for* 5 *read* no. 205—l. 16, *for* γυαικὸς *read* γυναικός, c. 2, l. ult. *add* "With Διὸς ἔξοχον ποτὶ κᾶπον comp. Shakspere *Henry V.* final chorus:

fortune made his sword,
With which the world's best garden he achieved."

175, l. 9, *for* 'ν *read* ἐν
179, c. 1, l. 5, *for* Phrycias *read* Phricias.
206, c. 2, l. 10, *for* Ægenitans *read* Æginetans
219, c. 2, l. 4, *for* αὐτὰς *read* αὐτός
235, l. 29, *for* pancratium. *read* pancratium).
240, var. lect. l. 6, *for* Hermanus. *read* Hermannus.
241, c. 1, l. 5, *for* XVII, *read* XXVII.
248, l. 4 from bottom, *for* has *read* had
270, var. lect. l. 7, *for* τούταν *read* τούτων
273, c. 2, l. antepenult., *for* THI, THC *read* ΓΗΙ, ΓΗC
275, c. 2, l. 4, *for* resources, *read* resources," and l. 6, *for* ourselves." *read* ourselves.
281, l. 1, *for* σειράδ' *read* ἐιράδ'· and c. 1, l. 7 *for* μαινόμενοι *read* μαινόμαναι
296, c. 1, l. 21, *for* statue *read* stature
304, c. 1, l. 2, *for* ν. *read* ν.
311, l. 1, *for* 'μμεν *read* ἔμμεν
336, heading: *for* ΥMNOIA. *read* ΥMNOI.
361, l. 20, *for* Erichthonius *read* Erichthenius
363, l. penult. *for N.* VII. *read N.* VII, 13.
382, l. 7 from bottom, *for* Laus. *read* Laus
398, l. 11, *for* p. 9: *read* p. 10.
403, l. 3, *add* "Böckh prefers Σμυρναίων."
407, l. 13 from bottom, *for* στόματος *read* στομάτων
423, c. 1, l. 11, *dele* ἐπιδέξια χειρὸς
426, c. 1, l. 25, *add* "αἴλινον. F. 103ᵃ."
428, c. 2, l. 4, *add* "F. 238."
472, c. 2, l. 34, *add* "P. VI, 50."
489, c. 2, l. 15, *add* "κλυτόπωλος F. 289ᵃ."
515, c. 2, l. 30, *add* "παιάνιδες F. 103ᵃ."
542, c. 2, l. 5, from bottom, *add* "ᵃ Ὑμέναιος F. 103ᵃ."

In the following instances the accents, &c. have been omitted or misplaced.

P. 15, l. 1, *read* ὅταν. p. 15, c. 1, l. 4, (notes) κληδόνες. p. 17, c. 1, l. 9, χάριν. l. 24, κρείσσονα. l. 28, οἱονεὶ. c. 2, l. 3, εὖτ'. p. 27, l. 14, ὑπέρτατε. p. 37, c. 2, l. 16, μεταλλᾶν. p. 42, c. 2, l. 6, πόλιν. p. 44, c. 2, l. 17, διὰ. p. 53, c. 1, l, l. ἀληθείας. p. 54, c. 2, l. 7, δαιμονία κίων. p. 55, c. 1, l. 4, Διὸς. p. 58, c. 2, l. 27, ἐναντίον. p. 86, c. 1, l. 4, ἄριστός. p. 88, c. 1, l. 1, Ἱππία.—l. 9, ἔργ'. p. 89, l. 1, τὰ. p. 100, c. 1, l. 9, λεγόμενα. p. 112, c. 1, l. 9, κράτιστοι. p. 113, l. 1, ἅμαχον. p. 115, l. 2, ἰαίνει. p. 121, l. 8, ἢ.—c. 2, l. 6, τινά. p. 150, c. 1. l. 16, αὐτούς. p. 154, c. 1, l. 10,—c. 2, l. 18, θησαυρὸς. p. 166, l. 6, μυχῷ,—l. 7, ὥριστόμενος. p. 170, l. 8, ὃς. p. 175, c. 2, l. 11, θέλειν. p. 179, c. 1, l. penult. Θεὸς. p. 203, l. 7, Παρνασῷ. p. 240, c. 2, l. 12, ἔχει. p. 246, l. 6, δς. p. 247, var. lect. l. 1, θευμερᾷ. p. 274, c. 2, l. 18, πρεσβύτης. p. 282, c. 2. l. antepenult. ἡ. p. 296, c. 1, l. 9, χαμαί. p. 376, l. 22, παρωνομάσθαι. p. 382, l. 9 from bottom, μὲν. p. 469, c. 1, l. 15, ἑρδω. p. 477, c. 1. l. 28, θαλάμου.

ΟΛΥΜΠΙΟΝΙΚΑΙ.

ΟΛΥΜΠΙΟΝΙΚΑΙ Α'.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ

ΚΕΛΗΤΙ.

OLYMPIA I.

INTRODUCTION.

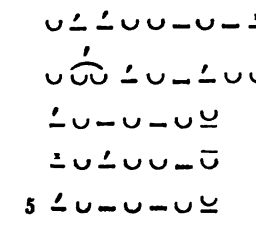
HIERO (who succeeded Gelo, Ol. 75, 3. B.C. 478, and died Ol. 78, 2. B.C. 467) gained three Olympian victories; the first with the single horse in Ol. 73, 1. B.C. 488, ten years before he came to the throne; the second, with the horse Pherenicus, is celebrated in this ode, and was gained in Ol. 77, 1. B.C. 472; the third was won with the four-horse chariot, in Ol. 78, 1. B.C. 468, the year before his death. He obtained this Olympian victory in the summit of his power, just after defeating Thrasydæus. The worship of the Triopian deities, among whom was Neptune, was hereditary in the family of Hiero (Herodot. VII. 153. Schol. Pind. Pyth. II. 27. Müller, *Dor.* I. c. 6. § 2. II. c. 3. § 6. c. 10. § 3.); hence the allusion to Neptune in vv. 40, 72.

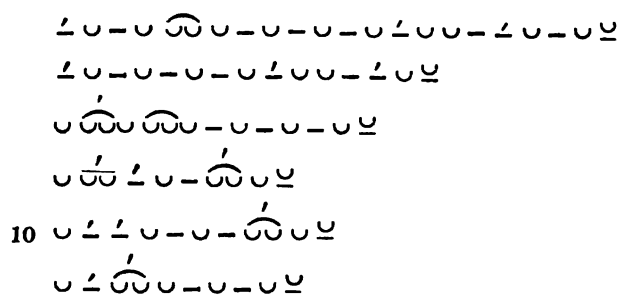
This ode was probably sung at a banquet in Syracuse, at which Pindar was present. The rhythm is Æolian (see v. 102), with the Dorian lyre for the accompaniment (see v. 17).

ARGUMENT.

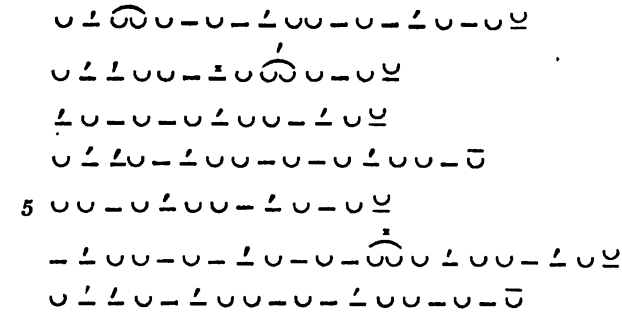
1—17. Exordium. Pre-eminence of the Olympic games. Power and glory of Hiero. 17—100. Hiero's present distinction has been obtained in "the colony of the Lydian Pelops." Hence the poet introduces a mythical episode about Pelops, his father Tantalus, and his patron Neptune. 100—116. The poet returns to Hiero's praises, and ends with a prayer for the victor and himself.

STROPHÆ.





EPODI.



Ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ Στρ. ά.
ἄτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου·
εἰ δ' ἄεθλα γαρύειν
ἔλδεαι, φίλον ἦτορ,
μηκέθ' ἁλίου σκόπει
ἄλλο θαλπνότερον ἐν ἀμέρᾳ φαεννὸν ἄστρον ἐρήμας δι' αἰθέρος·

6. φαεινὸν

1, 2.] Ἄριστον—πλούτου.] Compare the commencement of *O.* x. The best commentary on the saw with which this ode begins is found in Plato, *Euthydem.* p. 304. B.; τὸ γὰρ σπάνιον τίμιον· τὸ δὲ ὕδωρ εὐωνότατον, ἄριστον ὄν, ὡς ἔφη Πίνδαρος. and Aristot. *Rhet.* I. 7. § 14: καὶ τὸ σπανιώτερον (μεῖζον) τοῦ ἀφθόνου· οἷον χρυσὸς σιδήρου, ἀχρηστότερος ὢν· μεῖζων γὰρ ἡ κτῆσις διὰ τὸ χαλεπωτέραν εἶναι. ἄλλον δὲ τρόπον, τὸ ἄφθονον τοῦ σπανίου, ὅτι ἡ χρῆσις ὑπερέχει· τὸ γὰρ πολλάκις τοῦ ὀλιγάκις ὑπερέχει· ὅθεν λέγεται "Ἄριστον μὲν ὕδωρ." The construction of the following words is, ὁ δὲ χρυσὸς μεγάνορος ἔξοχα πλούτου διαπρέπει, ἄτε πῦρ αἰθόμενον (διαπρέπει) νυκτί. For the adverbial use of ἔξοχα with the genitive, see *O.* VIII, 23: ἔξοχ' ἀνθρώπων. *P.* V, 25: ἔξοχ' ἑταίρων. The verb αἴθω is generally intransitive, as in *O.* VII, 48; but it is sometimes used actively, as in Soph. *Phil.* 789: αἴθειν ἱερά. Anon. *Rhes.* 41: πυραίθει στρατὸν Ἀργόλας. 95: αἴθουσι πᾶσαν νύκτα λαμπάδας πυρός. Herod. IV, 145: καὶ πῦρ αἴθοιεν. Sometimes pass. as here, in *F.* 48: αἰθομένα δᾴς. Herod. IV, 61: τὰ δὲ (ὀστέα) αἴθεται κάλλιστα.

6. ἐρήμας δι' αἰθέρος.] The gender of αἰθὴρ is doubtful in Pindar: it is fem. here, and *O.* XIII, 85: but masc. *O.* VII, 67. *N.* VIII, 42. Αἰθὴρ and ἀὴρ are always fem. in Homer; always masc. in Æschylus;

μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν·
ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται
σοφῶν μητίεσσι, κελαδεῖν
Κρόνου παῖδ' ἐς ἀφνεὰν ἱκομένους
μάκαιραν Ἱέρωνος ἑστίαν,

θεμιστεῖον ὃς ἀμφέπει σκᾶπτον ἐν πολυμάλῳ Ἀντ. ά.
Σικελίᾳ, δρέπων μὲν κορυφὰς ἀρετᾶν ἄπο πασᾶν·
ἀγλαΐζεται δὲ καὶ
μουσικᾶς ἐν ἀὼτῳ,
οἷα παίζομεν φίλαν
ἄνδρες ἀμφὶ θαμὰ τράπεζαν. ἀλλὰ Δωρίαν ἀπὸ φόρμιγγα
πασσάλου

10. ἱκόμενοι

once fem. in Sophocles (*Œd. T.* 866.); of both genders in Euripides, but only once in a senarius (*fr. inc.* 132). For the force of the epithet ἐρήμας, Boissonade aptly quotes from Mad. Roland: "Combien de fois de ma fenêtre, exposée au nord, j'ai contemplé avec émotion *les vastes déserts* du ciel;" and Bertin:

"quelle main
D'innombrables soleils a peuplé *ces déserts*."

See also *O.* XIII, 85.

7. μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν.] This is a short form of expression, not uncommon in Greek, for Ὀλυμπιακοῦ ἀγῶνος ἀγῶνα φέρτερον. Αὐδάσομεν is the fut. and not, as Böckh supposes, for αὐδάσωμεν; see *New Cratylus*, p. 432, 3.

8—10. Ὅθεν—παῖδα.] Ὕμνος ἀμφιβάλλεται σοφῶν μητίεσσι, "the hymn enters, insinuates itself into, the minds of the wise, so that they sing of Jove," (ὥστε κελαδεῖν αὐτοὺς Κρόνου παῖδα). Comp. Hom. *Il.* X, 335: ἀμφὶ κτύπος οὔατα βάλλει, which, as Böckh remarks, might be inverted: ἀμφὶ κτύπος οὔασι βάλλεται. Eurip. *Bacch.* 384: ἀνδράσι κρατὴρ ὕπνον ἀμφιβάλλῃ. Σοφοί, "the poet and his chorus:" see *P.* I, 42.

13—17. Δρέπων—τράπεζαν.] Δρέπων for δρεπόμενος, *N.* II, 9; but see *P.* I, 49. IV, 130; δρέπων μὲν· ἀγλαΐζεται δέ, by a change of construction found, not only elsewhere in Pindar (as *O.* II, 80.), but even in prose, as in Herod. VI, 13, 19, 25, &c. Κορυφὴ and ἄωτος are used in Pindar to imply that the object mentioned in the genitive which follows is the first in its kind: thus we have in *O.* II, 14; ἀέθλων κορυφάν; (comp. *N.* IX, 9.), *O.* VII, 4: πάγχρυσον κορυφὰν κτεάνων; *P.* III, 80: λόγων κορυφάν, and *O.* VII, 68: λόγων κορυφαί, and *N.* I, 34: ἐν κορυφαῖς ἀρετᾶν μεγάλαις, as here. For ἄωτος see Buttmann's *Lexil.* II. 15. I am inclined to think that, in this metaphorical use of the word, κορυφή, like ἄωτος, refers to the flower nodding at the top of its stalk. Instead of κορυφὴ we have ἄνθος, in connexion with δρέπειν and ἄωτος, in the following passage of Æschylus, *Suppl.* 666:

ἧβας δ' ἄνθος ἁδρεπτον
ἔστω, μηδ' Ἀφροδίτας
εὐνάτωρ βροτολοιγὸς Ἄ-
ρης κέρσειεν ἄωτον.

Ἀγλαΐζεται, "he is adorned:" so Athen. XIV. p. 622. c. (p. 1383. Dind.)

Σοί, Βάκχε, τάνδε μοῦσαν ἀγλαΐζομεν,
ἁπλοῦν ῥυθμὸν χέοντες αἰόλῳ μέλει.

Οἷα παίζομεν, "in such strains as we sing;" comp. *P.* III, 8: ἰαχὰν ὑμεναίων, ἅλικες οἷα πάρθενοι φιλέοισιν — ὑποκουρίζεσθαι ἀοιδαῖς. *F.* 206: ἱεραῖσιν ἀοιδαῖς, οἷα τειχίζομεν:—παίζειν is for ὑμνεῖν; see Ruhnken, *Tim.* p. 222, and to the passages quoted by him, add Eurip. *Bacch.* 163. λωτὸς ὅταν εὐκέλαδος ἱερὸς ἱερὰ παίγματα βρέμῃ.

17—19. ἀλλὰ—φροντίσιν.] "But take down the Dorian lyre from its peg, if the

λάμβαν', εἴ τί τοι Πίσας τε καὶ Φερενίκου χάρις
νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν,
ὅτε παρ' Ἀλφεῷ σύτο, δέμας
ἀκέντητον ἐν δρόμοισι παρέχων,
κράτει δὲ προσέμιξε δεσπόταν,

Συρακόσιον ἱπποχάρμαν βασιλῆα. λάμπει δέ οἱ κλέος Ἐπ. ἀ.
ἐν εὐάνορι Λυδοῦ Πέλοπος ἀποικίᾳ·
τοῦ μεγασθενὴς ἐράσσατο γαιάοχος
Ποσειδᾶν, ἐπεί νιν καθαροῦ λέβητος ἔξελε Κλωθὼ
ἐλέφαντι φαίδιμον ὦμον κεκαδμένον.
ἦ θαυματὰ πολλά, καί πού τι καὶ βροτῶν φάτιν, ὑπὲρ τὸν
ἀλαθῆ λόγον

24 παρ' εὐάνορι 28 θαύματα *Ibid.* βροτῶν φρένας ὑπὲρ τὸν ἀληθῆ

glory (χάρις) of Pisa and Pherenicus has in any respect subjected (ὑπέθηκε) your mind to agreeable cares." The accompaniment of the lyre only commenced here; see note on *O.* II, 1. The Greek lyre when not used was suspended on a peg. Hom. *Od.* VIII, 67:

καδδ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν.

And also other things, as a garment (*Od.* I, 440.), or greaves (Alcæus, *fr.* XXIV, 8. Blomf.). The horse Pherenicus is mentioned again, as a winner at the Pythian games, in *P.* III, 74. He is also mentioned by Bacchylides (quoted in the *Schol.*): ξανθότριχα μὲν Φερένικον Ἀλφὸν παρ' εὐρυδίναν πῶλον ἀελλοδρόμον νικήσαντα.

22. κράτει δὲ προσέμιξε δεσπόταν.] "He brought his master into connexion, or contact, with victory"—"he helped him to victory." This idiom is of common occurrence in Pindar: see *N.* I, 18. II, 22. *I.* III, 3. and so below, v. 78: κράτει δὲ πέλασον.

23. οἱ.] "for him," i. e. the king, not the horse.

26. ἐπεί — κεκαδμένον.] The καθαρὸς λέβης or "purifying vessel," was the urn in which the new-born infant was bathed. Pindar maintains that Pelops was born with an ivory shoulder, and his subsequent remarks are directed against the other story which gives Pelops an ivory shoulder to make up for the one which was eaten at his father's impious banquet. (Ovid. *Metam.* VI, 406.)

28. ἦ θαυματὰ πολλά.] "Surely many things are marvellous." This is the reading of Böckh; the old editions and Dissen have θαύματα, which is not Greek; for though ἐστι, the copula, is frequently omitted, ἔστι, the predicate, never is (Hermann, *em. rat. G. G.* p. 85.). The reading is also supported by glosses in Eustathius and Jo. Diaconus, the latter of whom says distinctly (*ad Hesiod. scut. Herc.* 154.): θαυματὸν δὲ τὸ θαυμαστὸν διὰ τὸ μέτρον, καὶ ὁ Πίνδαρος· "ἦ θαυματὰ πολλά." There is another reading, ἦ θαῦμα τὰ πολλά, which would also be allowable; but Böckh's reading is much better. I have often thought it would be as well to make πολλὰ the subject, as here, in Soph. *Antig.* 332. by reading: πολλά τε δεινὰ κοὐδὲν ἀνθρώπου δεινότερον πέλει, for it seems more natural that δεινὰ should be the predicate as δεινότερον is.

Ibid. φάτιν.] This is also Böckh's reading; the old editions have φρένας, obviously a gloss; βροτῶν φάτις, "the rumour of mortals," or "the credulous mind of men which makes them spread rumours abroad," (Böckh, *kritisch. Behandl. der Pindarischen Gedichte*, § 26.) is opposed to the μῦθοι or fables of the poets. For the force of ὑπὲρ comp. Thucyd. I, 21: ὡς οἱ ποιηταὶ ὑμνήκασι περὶ αὐτῶν ἐπὶ τὸ μεῖζον κοσμοῦντες.

δεδαιδαλμένοι ψεύδεσι ποικίλοις, ἐξαπατῶντι μῦθοι. 45

Χάρις δ', ἅπερ ἅπαντα τεύχει τὰ μείλιχα θνατοῖς, Στρ. β'.
ἐπιφέρουσα τιμὰν καὶ ἄπιστον ἐμήσατο πιστὸν 50
ἔμμεναι τοπολλάκις·
ἀμέραι δ' ἐπίλοιποι
μάρτυρες σοφώτατοι.
ἔστι δ' ἀνδρὶ φάμεν ἐοικὸς ἀμφὶ δαιμόνων καλά· μείων γὰρ
αἰτία. 55
υἱὲ Ταντάλου, σὲ δ', ἀντία προτέρων, φθέγξομαι,
ὁπότ' ἐκάλεσε πατὴρ τὸν εὐνομώτατον 60
ἐς ἔρανον φίλαν τε Σίπυλον,
ἀμοιβαῖα θεοῖσι δεῖπνα παρέχων,
τότ' Ἀγλαοτρίαιναν ἁρπάσαι

δαμέντα φρένας ἱμέρῳ χρυσέαισιν ἀν' ἵπποις Ἀντ. β'. 65
ὕπατον εὐρυτίμου ποτὶ δῶμα Διὸς μεταβᾶσαι,
ἔνθα δευτέρῳ χρόνῳ
ἦλθε καὶ Γανυμήδης 70
Ζηνὶ τῶνδ' ἐπὶ χρέος.
ὡς δ' ἄφαντος ἔπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον,
ἔννεπε κρυφᾷ τις αὐτίκα φθονερῶν γειτόνων, 75
ὕδατος ὅτι τε πυρὶ ζέοισαν ἀμφ' ἀκμὰν
μαχαίρᾳ τάμον κάτα μέλη,
τραπέζαισί τ' ἄμφι δεύματα κρεῶν 80
σέθεν διεδάσαντο καὶ φάγον.

37 πατὴρ ἐς εὖν. ei 38 ἔρανον omisso ἐς 41 χρυσέαισι, τ' ἀν' 49 κάτα μέλη 80 δεύτατα

30. Χάρις.] See *New Cratylus*, p. 372.

38. ἔρανον.] So also Epicharmus (Athen. p. 338.): ὁ Ζεὺς μ' ἐκάλεσε Πελοσὶ γ' ἔρανον ἐστιῶν, and Eurip. *Hel.* 388:

ὦ τὰς τεθριππους Οἰνομάῳ Πῖσαν κάτα
Πέλοψ ἀμιλλᾶσ' ἐξαμιλληθεὶς ποτε,
εἶθ' ἑλέσθαι τόδ', ἡνίκ' ἔρανον ἐς θεοὺς
τρισθεὶς ἐποίει, ἐν θεοῖς λιπεῖν βίον.

It is common to distinguish between the ἔρανος (θίασος, δεῖπνον συμφορητόν, or συμβολιμαῖον) at which each man contributed his share, and the εἰλαπίνη (εὐωχία, εἰσέμβολον δεῖπνον,) which included the γάμος, and was at the expence of one man. Here ἔρανος is used as a general term for a banquet, but εἰλαπίνη is the proper word for a θεοδαίσια; see note on *N.* v, 38.

50. τραπέζαισί τ'—φάγον.] "And divided among themselves, and ate, each at his own table, delicately cooked morsels of thy flesh." Δεῦμα, properly, "any thing moistened." Here, "stewed meat," in order that the gods might not recognize it as human flesh. Ἀμφὶ τραπέζαισι διεδάσαντο, because each guest had a table, or stand, to himself: see Hom. *Od.* XVII, 333, 447. XXII, 74: ἀμφὶ is used with the accus. τράπεζαν above, v. 17. *I.* II, 40.

ἐμοὶ δ' ἄπορα γαστρίμαργαν μακάρων τιν' εἰπεῖν. ἀφίσταμαι. Ἐπ. β.
ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος. 85
εἰ δὲ δή τιν' ἄνδρα θνατὸν Ὀλύμπου σκοποὶ
ἐτίμασαν, ἦν Τάνταλος οὗτος· ἀλλὰ γὰρ καταπέψαι
μέγαν ὄλβον οὐκ ἐδυνάσθη, κόρῳ δ' ἔλεν
ἄταν ὑπέροπλον, ἃν οἱ πατὴρ ὑπερκρέμασε καρτερὸν αὐτῷ λίθον, 90
τὸν αἰεὶ μενοινῶν κεφαλᾶς βαλεῖν εὐφροσύνας ἀλᾶται.

ἔχει δ' ἀπάλαμον βίον τοῦτον ἐμπεδόμοχθον, Στρ. γ'. 95
μετὰ τριῶν τέταρτον πόνον, ἀθανάτων ὅτι κλέψαις
ἀλίκεσσι συμπόταις
νέκταρ ἀμβροσίαν τε 100
δῶκεν, οἷσιν ἄφθιτον
θέσσαν. εἰ δὲ θεὸν ἀνήρ τις ἔλπεταί τι λαθέμεν ἔρδων, ἁμαρτάνει.
τοὔνεκα προῆκαν υἱὸν ἀθάνατοι οἱ πάλιν 105
μετὰ τὸ ταχύποτμον αὖτις ἀνέρων ἔθνος.
πρὸς εὐάνθεμον δ' ὅτε φυὰν
λάχναι νιν μέλαν γένειον ἔρεφον. 110

53 κακαγόρως. 56 τάν οἱ 60 τέταρτον, πόνον, 64 λασέμεν ἔρδων, 66 αὖθις

53. *ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος.*] "Slanderers often gain nothing." This is a *μείωσις* of the same kind as that by which *ἀνωφελὴς* and *inutilis* are used to signify "detrimental," "prejudicial." Plato, *Protag.* p. 334. A: *πολλὰ οἷόν', ἃ ἀνθρώποις μὲν ἀνωφελῆ ἐστι* (where see Heindorf's note); Horat. *Sat.* I. 4. v. 124:

An hoc inhonestum et *inutile* factum
Necne sit, addubites?

Comp. also *P.* II, 78.

55. *ἀλλὰ γὰρ—ἐδυνάσθη.*] "But he could not digest (i. e. keep within due bounds) his prosperity." Hesych. *καταπέψαι· κατατραῦναι, ἢ ἐναντῷ κατασχεῖν, μεταφορικῶς ἀπὸ τῶν πεσσομένων σίτων.*

56—58. *κόρῳ—ἀλᾶται.*] On *κόρος* see *New Cratylus*, p. 413; and for *ὑπέροπλος*, "immense," consult Buttmann's *Lexil.* II. p. 215. *Λίθον* is put in opposition with *ἄταν*. For this use of *ἀλᾶται* comp. Æsch. *Sept. c. Theb.* 780: *ὀμμάτων ἐπλάγχθη*, and Eurip. *Troad.* 642: *ψυχὴν ἀλᾶται τῆς πάροιθ' εὐπραξίας.*

59, 60. *ἔχει—πόνον.*] "He sustains this helpless, continually wretched existence, a fourth toil with three others." *Ἐμπεδόμοχθος*, i. e. *διηνεκῶς μοχθηρός. Βίος* is used of the existence in another state in *O.* II, 63. *Μετὰ τριῶν*, sc. *ἀνδρῶν*, namely, Ixion, Sisyphus, and Tityus. We might understand *πόνων*, only it must not be considered as referring to three branches of the punishment of Tantalus, hunger, thirst, and standing in the water (Hom. *Od.* XI, 581.), but to three other punishments, or the punishments of three other men.

67, 68. *πρὸς εὐάνθεμον—ἔρεφον.*] "About the time of youth—in the flower of his age" (so *πρὸς ἀῶ*, "about morning," *P.* IX, 25.),

ἑτοῖμον ἀνεφρόντισεν γάμον

Πισάτα παρὰ πατρὸς εὔδοξον Ἱπποδάμειαν Ἀντ. γ'.
σχεθέμεν. ἄγχι δ' ἐλθὼν πολιᾶς ἁλὸς οἷος ἐν ὄρφνᾳ
ἄπυεν βαρύκτυπον
Εὐτρίαιναν· ὁ δ' αὐτῷ
πὰρ ποδὶ σχεδὸν φάνη.
τῷ μὲν εἶπε· "Φίλια δῶρα Κυπρίας ἄγ' εἴ τι, Ποσείδαον, ἐς χάριν
"τέλλεται, πέδασον ἔγχος Οἰνομάου χάλκεον,
"ἐμὲ δ' ἐπὶ ταχυτάτων πόρευσον ἁρμάτων
"ἐς Ἅλιν, κράτει δὲ πέλασον.
"ἐπεὶ τρεῖς τε καὶ δέκ' ἄνδρας ὀλέσαις
"ἐρῶντας ἀναβάλλεται γάμον

Ἐπ. γ'.

"θυγατρός. ὁ μέγας δὲ κίνδυνος ἄναλκιν οὐ φῶτα λαμβάνει.
"θανεῖν δ' οἷσιν ἀνάγκα, τί κέ τις ἀνώνυμον
"γῆρας ἐν σκότῳ καθήμενος ἕψοι μάταν,
"ἀπάντων καλῶν ἄμμορος; ἀλλ' ἐμοὶ μὲν οὗτος ἆεθλος
"ὑποκείσεται· τὺ δὲ πρᾶξιν φίλαν δίδοι."
ὡς ἔννεπεν· οὐδ' ἀκράντοις ἐφάψατ' ὧν ἔπεσι. τὸν μὲν ἀγάλλων θεὸς
ἔδωκεν δίφρον τε χρύσεον πτεροῖσίν τ' ἀκάμαντας ἵππους.

ἕλεν δ' Οἰνομάου βίαν παρθένον τε σύνευνον· Στρ. δ'.

74 ποσὶ 84 οὐτοσὶ ἆθλός γ' 86 ἔπεσσι. 87 δίφρον χρύσεον ἐν πτεροῖσιν

"when the down covered and darkened his chin" (ὑρεφον μέλαν, i. e. ὥστε μέλαν εἶναι).

75, 76. Φίλια—χάλκεον.] "If the joys of love in any way contribute to your gratification (*fuit aut tibi quidquam dulce meum*, Virg. *Æn.* IV, 317.) restrain the spear of Œnomaus" (with which he smote his daughter's suitors from behind, Paus. VIII. 14. § 10: ὁ δὲ ἐν τῷ δρόμῳ τὸν μνηστῆρα, ὁπότε ἐγγὺς γένοιτο κατηκόντιζεν).

83. γῆρας—ἕψοι.] See note on *P.* IV, 186.

87. ἔδωκεν—ἵππους.] Paus. v. 17. § 4: Οἰνόμαος διώκων Πέλοπά ἐστιν ἔχοντα Ἱπποδάμειαν· ἑκατέρῳ μὲν δὴ δύο αὐτῶν εἰσιν ἵπποι, τοῖς δὲ τοῦ Πέλοπός εἰσι πεφυκότα καὶ πτερά. Philostr. *Imag.* I. 17. Καὶ εὐχομένῳ τῷ Πέλοπι ἥκει χρυσοῦν ἅρμα ἐκ θαλάττης· ἠπειρῶται (l. ἐπτέρωνται with Gedike) δὲ οἱ ἵπποι καὶ οἷοι διαδραμεῖν τὸν Αἰγαῖον αὐχμηρῷ τῷ ἄξονι καὶ ἐλαφρᾷ τῇ ὁπλῇ.

88. ἕλεν—σύνευνον.] This is a zeugma of a peculiar kind, when the verb is taken ἀπὸ κοινοῦ, but with two different modifications of meaning. So in Soph. *Trach.* 353:

τέκε τε λαγέτας ἐξ ἀρεταῖσι μεμαλότας υἱούς. 145
νῦν δ' ἐν αἱμακουρίαις
ἀγλααῖσι μέμικται,
Ἀλφεοῦ πόρῳ κλιθείς,
τύμβον ἀμφίπολον ἔχων πολυξενωτάτῳ παρὰ βωμῷ. τὸ δὲ κλέος 150
τηλόθεν δέδορκε τᾶν Ὀλυμπιάδων ἐν δρόμοις
Πέλοπος, ἵνα ταχυτὰς ποδῶν ἐρίζεται 155
ἀκμαί τ' ἰσχύος θρασύπονοι·
ὁ νικῶν δὲ λοιπὸν ἀμφὶ βίοτον
ἔχει μελιτόεσσαν εὐδίαν

ἀέθλων γ' ἕνεκεν. τὸ δ' αἰεὶ παράμερον ἐσλὸν Ἀντ. δ'. 160
ὕπατον ἔρχεται παντὶ βροτῷ. ἐμὲ δὲ στεφανῶσαι
κεῖνον ἱππίῳ νόμῳ
Αἰολῇδι μολπᾷ
χρή· πέποιθα δὲ ξένον 165

89 τέκε δὲ 99 αἰεὶ. 101 ἱππικῷ

ταύτης ἕκατι κεῖνος Εὐρυτόν θ' ἅλοι
τήν θ' ὑψίπυργον Οἰχαλίαν,

though in v. 364 he has two verbs:

κτείνει τ' ἄνακτα πατέρα τῆσδε, καὶ πόλιν ἔπερσε.

89. τέκε τε λαγέτας ἐξ ἀρεταῖσι μεμαλότας υἱούς.] "And he begat six sons, chieftains dear to virtue." The active τίκτω seems to be properly applicable to the mother, and the middle τίκτεσθαι to the father, as in Soph. *Trach.* 834: δν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων· but the voices are often used promiscuously. Thus τίκτειν is used of the father here, *O.* VII, 71. Æschyl. *Eumen.* 650: τίκτει δ' ὁ θρώσκων, and elsewhere; and τίκτομαι of the mother in Æschyl. *Danaid.* (*apud Athen.* p. 600, B.): ἡ δὲ τίκτεται: and both τίκτω and τίκτομαι of the father in the same passage; Hom. *Il.* VI, 154: ὁ δ' ἄρα Γλαῦκον τέκε θ'— αὐτὰρ Γλαῦκος ἔτικτεν. See Lobeck on Soph. *Ajax*, v. 706, p. 327. The six sons were Atreus, Thyestes, Pittheus, Chrysippus, Alcathous, and Copreus. For ἀρ. μεμ. comp. *P.* X, 59: νέαισίν τε παρθένοισι μέλημα. *F. inc.* 24: εὐθυμία τε μέλων εἴην.

90. αἱμακουρίαις.] This is a Doric and Bœotic word. It is explained by Hesychius: ἐναγίσματα τῶν κατοιχομένων. The etymology of the word points to the blood-offerings with which the manes of the dead were appeased (compare σιτόκουρος, Athen. p. 274. E. 248. A.). What this sacrifice to Pelops was, appears from Pausan. v. 13. § 2: λέγουσι δὲ καὶ ὡς ἔθυσεν ἐς τὸν βόθρον τῷ Πέλοπι. θύουσι δὲ αὐτῷ καὶ νῦν ἔτι οἱ κατὰ ἔτος τὰς ἀρχὰς ἔχοντες· τὸ δὲ ἱερεῖόν ἐστι κριὸς μέλας.

101, 102. ἱππίῳ νόμῳ Αἰολῇδι μολπᾷ.] "With an equestrian strain in the Æolian rhythm." Consequently this ode was a kind of Castoreum, because it was an equestrian victory; the rhythm was Æolian, and the accompaniment the Dorian lyre. Just so in *P.* II, 69: τὸ καστόρειον ἐν Αἰολίδεσσι χορδαῖς — χάριν ἐπτακτύπου φόρμιγγος· where the Schol. quotes: Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων. In the old writers μολπὴ does not mean singing only, but dancing, and "any other measured and graceful motion of the body, for instance, a game at ball." (Müller, *Hist. Lit. Gr.* ch. III. § 6.)

μή τιν', ἀμφότερα καλῶν τε ἴδριν ἀλλὰ καὶ δύναμιν κυριώτερον,
τῶν γε νῦν κλυταῖσι δαιδαλωσέμεν ὕμνων πτυχαῖς. 170
θεὸς ἐπίτροπος ἐὼν τεαῖσι μήδεται
ἔχων τοῦτο κᾶδος, Ἱέρων,
μερίμναισιν· εἰ δὲ μὴ ταχὺ λίποι,
ἔτι γλυκυτέραν κεν ἔλπομαι 175

Ἐπ. δ'.

σὺν ἅρματι θοῷ κλείξειν, ἐπίκουρον εὑρὼν ὁδὸν λόγων,
παρ' εὐδείελον ἐλθὼν Κρόνιον. ἐμοὶ μὲν ὢν
Μοῖσα καρτερώτατον βέλος ἀλκᾷ τρέφει· 180
ἐπ' ἄλλοισι δ' ἄλλοι μεγάλοι. τὸ δ' ἔσχατον κορυφοῦται
βασιλεῦσι. μηκέτι πάπταινε πόρσιον.
εἴη σέ τε τοῦτον ὑψοῦ χρόνον πατεῖν, ἐμέ τε τοσσάδε νικα-
φόροις 185
ὁμιλεῖν, πρόφαντον σοφίᾳ καθ' Ἕλλανας ἐόντα παντᾷ.

107 κῆδος,

104. ἀμφότερα καλῶν τε ἴδριν ἀλλὰ καὶ δύναμιν κυριώτερον.] All the editions have ἄλλον ἢ for ἀλλὰ καί, which is Hermann's emendation, and which rests upon the following grounds. Many of the MSS. read ἅμα καί, which was altered by the metrical Scholiast on account of the metre: οἱ γράφοντες ἅμα, says he, ἀγνοοῦσι τὰ μέτρα· χρὴ τοίνυν ἄλλον γράφειν. AMA and AΛΛA are constantly interchanged; and the construction ἀμφότερα—τε—ἀλλὰ καί is quite as justifiable as *O.* VI, 17; ἀμφότερον—τε—καί, and *P.* IV, 79, 80: ἀμφότερον—τε—δέ.

105. ὕμνων πτυχαῖς.] "With artificial turns of poetry." The μυχοὶ Πιερίδων (*P.* VI, 49. quoted by Dissen) are quite different.

106. θεὸς—μήδεται.] The construction is θεὸς, ἐπίτρ. ἐὼν τεαῖσι μερίμναισι, μήδεται, sc. αὐτῶν. Μέριμνα in Pindar is sometimes used to signify "a pursuit after honourable things" in general, as here and *O.* II, 54; or specially "a desire of victory in the public games," as in *P.* VIII, 92; *N.* III, 69.

109, 110. ἔτι γλυκυτέραν κεν—κλείξειν.] On the construction of ἄν or κεν with the infin. fut. see Matthiä, *Gr. Gr.* § 597, where the passage quoted by him from Isocr. *Bus.* p. 226. D: ἀνόμιζε—τυχὸν ἂν—καταφρονήσειν, is not unlike this.

115. εἴη σε κ. τ. λ.] Τοῦτον τὸν χρόνον, "all your life;" τοσσάδε, "during my life."

ΟΛΥΜΠΙΟΝΙΚΑΙ Β'.

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ.

OLYMPIA II.

INTRODUCTION.

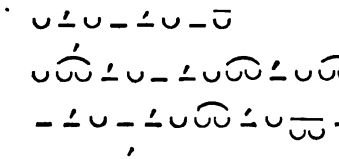
THERO conquered in the chariot race, Ol. 76, 1. B. C. 472. He was descended from Theras, the great grandson of Thersander, the son of Polyneices; and also reckoned among his ancestors Emmenas or Emmenides. The Emmenidæ migrated from Rhodes to Gela and from thence to Agrigentum, of which Thero was tyrant from Ol. 73, 1. B. C. 488, to Ol. 76, 4. B. C. 473, when he died. About the time of this victory he was exposed to a double war: on the one hand with the Himeræans and his relations Capys and Hippocrates; on the other hand with Hiero. The latter war originated in the following circumstances. Thero had given his daughter Damareta in marriage to Gelo, who, on his death, left his army together with his wife and son to his brother Polyzelus. Hiero seized upon the government, and Polyzelus at length fled to Thero. Hence Hiero was induced to make war upon Agrigentum, but was eventually reconciled to Thero by Simonides, and married the daughter of Xenocrates, Thero's brother.

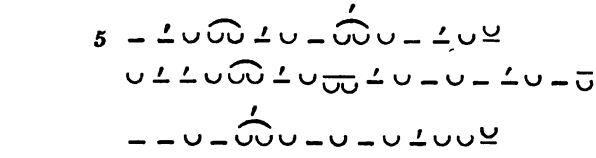
The rhythm is Æolian, like that of the preceding ode.

ARGUMENT.

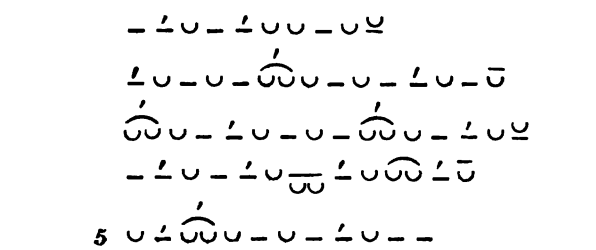
1—46. Praises of Thero and the Emmenidæ. Vicissitudes of fortune experienced by the race of Cadmus. 46—83. Prosperity of Thero. Happiness of the good in a future state. 83—100. Conclusion. The glory of Thero, and his own poetical resources; he glances at his rivals Simonides and Bacchylides.

STROPHÆ.





EPODI.



ἈΝΑΞΙΦΟΡΜΙΓΓΕΣ ὕμνοι, Στρ. ά.
τίνα θεόν, τίν' ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν;
ἦτοι Πίσα μὲν Διός· Ὀλυμπιάδα δ' ἔστασεν Ἡρακλέης 5
ἀκρόθινα πολέμου·
Θήρωνα δὲ τετραορίας ἕνεκα νικαφόρου
γεγωνητέον, ὅπιν δίκαιον ξένον, ἔρεισμ' Ἀκράγαντος, 10

6 γεγωνητέον ὀπί.

1. Ἀναξιφόρμιγγες ὕμνοι.] The ode commences with the song of the Coryphæus: the Greeks considered the instrumental accompaniment as entirely subordinate and secondary to the ὕμνος itself: whence the epithet ἀναξιφόρμιγξ, (see Böckh. *de Metr. Pind.* p. 258.).

2. τίνα θεόν, κ.τ.λ.] He asks, "what god, what hero, what man shall we sing?" to which he answers himself; "It is an Olympic victory gained by Thero which we have to celebrate: therefore, Jove is the *deity* whom we must praise, for Pisa belongs to him; Hercules is the *hero*, for he founded the Olympic games, from the chief spoils of his war with Augeas (ἀκρόθινα πόλεμου, see *O.* x, 57, foll.); and Thero is the *man*, for he has won the prize with the four-horse chariot."

6. ὅπιν δίκαιον ξένον.] "Through reverence for the gods strict in his performance of the duties of hospitality." Ὅπις from root ὀπ- in ὄμμα, ὄψομαι, ὄσσε, ὄψις, &c. (*New Cratylus*, p. 177, 291.) means "the respect paid by the gods to the actions of men," hence, first, their punishment of evil actions; so θεῶν ὄπιν οὐκ ἀλέγειν, *Il.* XVI, 388. ὄπιν ἀθανάτων πεφυλαγμένος, Hesiod. *Op. et d.* 708: secondly, their reward of good actions, as in *P.* VIII, 101: Θεῶν ὄπιν ἀφθιτον αἰτέω: thirdly, the feeling of reverence for the gods arising from a continual sense of their power and watchful providence, as here, and in *Odyss.* XIV, 82: οὐδ' ὀπίδα φρονεόντες ἐνὶ φρεσὶν οὐδ' ἐλεητύν, and Herod. VIII, 143: θεοῖσι-ἥρωσι, τῶν ἐκεῖνος οὐδεμίην ὄπιν ἔχων: and IX, 76: τοὺς οὐδὲ δαιμόνων οὔτε θεῶν ὄπιν ἔχοντας. From the previous meaning we have the name of Οὖπις, one of the Hyperborean priestesses who brought the rites of Apollo and Diana to Delos (Herod. IV, 35. Callimach. *hymn. Del.* 292.), a name which, as Müller says, (*Dor.* II. 9. § 2.), "well characterizes the

εὐωνύμων τε πατέρων ἄωτον ὀρθόπολιν·

καμόντες οἳ πολλὰ θυμῷ Ἀντ. ά. 15
ἱερὸν ἔσχον οἴκημα ποταμοῦ, Σικελίας τ' ἔσαν
ὀφθαλμός, αἰών τ' ἔφεπε μόρσιμος, πλοῦτόν τε καὶ χάριν 20
ἄγων
γνησίαις ἐπ' ἀρεταῖς.
ἀλλ' ὦ Κρόνιε παῖ Ῥέας, ἕδος Ὀλύμπου νέμων
ἀέθλων τε κορυφὰν πόρον τ' Ἀλφεοῦ, ἰανθεὶς ἀοιδαῖς 25
εὔφρων ἄρουραν ἔτι πατρίαν σφίσιν κόμισον

λοιπῷ γένει. τῶν δὲ πεπραγμένων Ἐπ. ά.
ἐν δίκᾳ τε καὶ παρὰ δίκαν, ἀποίητον οὐδ' ἂν 30
χρόνος ὁ πάντων πατὴρ δύναιτο θέμεν ἔργων τέλος·
λάθα δὲ πότμῳ σὺν εὐδαίμονι γένοιτ' ἄν.
ἐσλῶν γὰρ ὑπὸ χαρμάτων πῆμα θνάσκει 35
παλίγκοτον δαμασθέν,

spirit of this religion, as it signifies the constant watch and care of the goddess over human actions, while at the same time she inspires fear and veneration of herself." So also Apollo was called Ἐπόψιος (Hesych.). In this passage, then, Thero is said to be δίκαιος τὴν τῶν θεῶν ὄπιν, (the accusative being used much in the same way as in *P.* v, 10.) with an implied reference to the antithesis ξένος κακοσεβής.

8, 9. καμόντες—ποτάμου.] "Who, after having suffered many afflictions, obtained a dwelling place sanctified by the neighbouring river." Comp. Ἀλφεὸν οἰκεῖν, *O.* vi, 34. The explanation which I have given of ἱερὸν is due to Geel.

10, 11. αἰὼν τ'—ἀρεταῖς.] "A fortunate destiny attended them, and added wealth and glory to the innate virtues of their race." Pindar always looks upon real merit as inherited (so he speaks of συγγενὴς εὐδοξία, *N.* iii, 38. τὸ συγγενὲς ἦθος, *O.* xiii, 13, &c.); all other things are ἐπίκτητα; hence ἄγει ἐπ' ἀρ. i. e. ἐπάγει ἀρ.

14, 15. σφίσιν—γένει.] "Preserve for their descendants;" σφίσιν λοιπῷ γένει for αὐτῶν λ. γ. So *O.* viii, 83: ὄν σφιν Ζεὺς γένει ἅπασεν. *P.* i, 7: ἐπὶ οἱ νεφέλαν ἀγκύλῳ κρατί.

15—17. τῶν δὲ—τέλος.] "But not even time, from which all things take their origin, can undo the work, when an event has actually taken place, whether rightly or wrongly;" i. e. though time is πάντων πατὴρ, he cannot destroy his offspring, when the ἔργον has attained its τέλος. Similarly, Agathon in Aristot. *Eth. Nic.* vi, 2. § 6: μόνον γὰρ αὐτοῦ καὶ θεὸς στερίσκεται, ἀγένητα ποιεῖν, ἅσα' ἂν ᾖ πεπραγμένα.

20. παλίγκοτον.] This word, like the Latin *recrudescens*, is used by the medical writers in speaking of a disease, when it breaks out afresh and resumes its former rancour or malignity. Dissen would give the word this sense in the present passage. The only passage in a classical writer in which it seems to me that it can have any reference to its medical signification is in Herod. iv, 156: συνεφέρετο παλιγκότως, "it went wrong with the Theræans again;" though it is by no means necessary to translate it so. In every passage, in which it is found in the poets, it seems merely to bear the sense, "adverse," "opposed," like ἀλλόκοτος. So *N.* iv, 96: παλιγκότοις, "to his enemies;"

ὅταν θεοῦ Μοῖρα πέμπῃ Στρ. β.
ἀνεκὰς ὄλβον ὑψηλόν. ἔπεται δὲ λόγος εὐθρόνοις
Κάδμοιο κούραις, ἔπαθον αἳ μεγάλα, πένθος δ' ἐπίτνει βαρὺ
κρεσσόνων πρὸς ἀγαθῶν.
ζώει μὲν ἐν Ὀλυμπίοις ἀποθανοῖσα βρόμῳ
κεραυνοῦ τανύεθειρα Σεμέλα, φιλεῖ δέ μιν Παλλὰς αἰεί,
καὶ Ζεὺς πατὴρ μάλα, φιλεῖ δὲ παῖς ὁ κισσοφόρος.

λέγοντι δ' ἐν καὶ θαλάσσᾳ Ἀντ. β.
μετὰ κόραισι Νηρῆος ἁλίαις βίοτον ἄφθιτον
Ἰνοῖ τετάχθαι τὸν ὅλον ἀμφὶ χρόνον. ἦτοι βροτῶν γε κέκριται
πεῖρας οὔ τι θανάτου,
οὐδ' ἀσύχιμον ἀμέραν ὁπότε, παῖδ' ἁλίου,
ἀτειρεῖ σὺν ἀγαθῷ τελευτάσομεν· ῥοαὶ δ' ἄλλοτ' ἄλλαι
εὐθυμιᾶν τε μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.

οὕτω δὲ Μοῖρ', ἅ τε πατρώιον Ἐπ. β.
τῶνδ' ἔχει τὸν εὔφρονα πότμον, θεόρτῳ σὺν ὄλβῳ
ἐπί τι καὶ πῆμ' ἄγει παλιντράπελον ἄλλῳ χρόνῳ·
ἐξ οὗπερ ἔκτεινε Λᾶον μόριμος υἱὸς
συναντόμενος, ἐν δὲ Πυθῶνι χρησθὲν
παλαίφατον τέλεσσεν.

ἰδοῖσα δ' ὀξεῖ' Ἐρινὺς Στρ. γ'.

25 δὲ πιτνεῖ, 30 *Abest* γε. 38 Λᾶϊον

Æschyl. *Agam.* 554: τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου, "when fortune is adverse" (just as in this passage); *id. ibid.* 836, 846: κληδόνες παλίγκοτοι, "unfavourable rumours;" *Suppl.* 372: ἄγος μὲν εἴη τοῖς ἐμοῦ παλιγκότοις, "to my enemies." Aristoph. *Pax* 390: μὴ γένῃ παλίγκοτος ἀντιβολοῦσιν ἡμῖν, "be not unfavourable to our prayers;" Theocritus, XXII, 58: ἄγριος εἰ, πρὸς πάντα παλίγκοτος ("ill-natured") ἠδ' ὑπερόπτας; Moschus IV. 92: παλίγκοτον ὄψιν ἰδοῦσα, "a bad dream." This ordinary signification seems to be the one best suited to this passage.

21, 22. ὅταν—ὑψηλόν.] I have said, in the *New Cratylus*, p. 241, that ἀνεκὰς implies both height and distance, and that the Schol. on Aristoph. (*Vesp.* 18.) interprets it correctly, when he says: ἀνεκὰς δέ ἀντὶ τοῦ ἄνω, πάνυ ἐκὰς καὶ εἰς ὕψος. I might have added, that Æschylus too makes a distinction in meaning between ἄνω and ἀνεκάς, when he writes, *Choëph.* 421:

ἐπασσυτεροτριβῇ τὰ χερὸς ὀρέγματα
ἄνωθεν, ἀνέκαθεν.

Here πέμπῃ ἀνεκὰς ὑψηλὸν ὄλβον means: π. ἀνεκὰς ὥστε ὑψηλὸν εἶναι.

23. πένθος δ' ἐπίτνει βαρύ.] This is Böckh's reading instead of the old reading πιτνεῖ. There is no occasion to substitute ἐπίτνεν, as Dissen proposes. The imperfect follows the aorist here, as above, v. 9, 10: ἔσχον (of the fact), ἔφερε (of the continuance). "They met with great afflictions" (single occurrences), "but in each case the calamity was surpassed, and became as nothing, in comparison with the greater blessings by which it was succeeded."

ἔπεφνέ οἱ σὺν ἀλλαλοφονίᾳ γένος ἀρήιον· 75
λείφθη δὲ Θέρσανδρος ἐριπέντι Πολυνείκει, νέοις ἐν ἀέθλοις
ἐν μάχαις τε πολέμου
τιμώμενος, Ἀδραστιδᾶν θάλος ἀρωγὸν δόμοις. 80
ὅθεν σπέρματος ἔχοντι ῥίζαν. πρέπει τὸν Αἰνησιδάμου
ἐγκωμίων τε μελέων λυρᾶν τε τυγχανέμεν. 85

Ὀλυμπίᾳ μὲν γὰρ αὐτὸς Ἀντ. γ'.
γέρας ἔδεκτο, Πυθῶνι δ' ὁμόκλαρον ἐς ἀδελφεὸν
Ἰσθμοῖ τε κοιναὶ Χάριτες ἄνθεα τεθρίππων δυωδεκαδρόμων 90

42 πέφνεν ἑοῖ 46 ἔχοντα ῥίζαν πρέπει

43. ἐριπέντι.] The common reading was ἐριπόντι, which was obviously introduced by the grammarians from the analogy of the Homeric ἐριπών, as appears from what Apollonius Dyscolus says (*de Syntaxi* III. p. 270, 30.): τούτων οὖν τῇδε ἐχόντων ἐπιστατέον τῷ ἐρίπω ῥήματι, εἰ συνομνυμεῖ τῷ πίπτω, ᾧ παρακεῖται κατὰ διάλεκτον γενομένη ὀξύτονος μετοχὴ πεσών· ἀλλ' εἰ τὸ πεσὼν οὐκ ἔχει παθητικόν, συστατὸν δέ ἐστι φάναι πεσόντι, δῆλον ὅτι καὶ τὸ "ἐριπόντι Πολυνείκει" παρὰ Πινδάρῳ ἀναλογώτερον καταστήσεται διὰ τοῦ ο γραφόμενον, ἀλλ' εἰ ἦν ἀληθὲς τὸ συνομνυμεῖν τὸ ἐρίπω τῷ πίπτω, οὐκ ἂν ὑπῆρχε τὸ ἐρίπεται, ὡς οὐδὲ τὸ πίπτεται. μήποτε γὰρ μᾶλλον τῷ βάλλω συνομνυμεῖ, καὶ ὡς βάλλω σε, οὕτως ἐρίπω σε, καὶ ὡς βληθέντι, οὕτως ἐριπέντι. From the use of the fut. καταστήσεται by Apollonius, it is manifest that he found ἐριπέντι, and that, though he admitted that analogy was in favour of ἐριπόντι, he thought the old reading defensible.

44. ἐν μάχαις τε πολέμου.] Alluding to the war of the Epigoni, and to the battle in Mysia, in which Thersander distinguished himself more than all the Greeks, and was slain by Telephus; Pausan. VII. 3. § 1. IX. 5. § 7: ὡς δὲ τοῖς σὺν Ἀγαμέμνονι ἐς Τροίαν στρατεύουσιν ἡ διαμαρτία τοῦ πλοῦ γίνεται καὶ ἡ πληγὴ περὶ Μυσίαν, ἐνταῦθα καὶ τὸν Θέρσανδρον κατέλαβεν ἀποθανεῖν ὑπὸ Τηλέφου, μάλιστα Ἑλλήνων ἀγαθὸν γενόμενον ἐν τῇ μάχῃ.

45, 46. θάλος—ὅθεν σπέρματος ἔχοντι ῥίζαν.] On this use of ῥίζα and θάλος, compare Æschyl. *Suppl.* 105:

ἰδέσθω δ' ἐς ὕβριν βρότειον, οἵα
νεάζει πνυθμὴν
δι' ἀμὸν γάμον τὸ θάλος.

(where πνυθμὴν is the ῥίζα,) with Soph. Antig. 600:

νῦν γὰρ ἐσχάτας ὑπὲρ
ῥίζας τέτατο φάος ἐν Οἰδίπου δόμοις.

The passage from the *Supplices* should also be compared with *Agam.* 741, as emended in the *New Cratylus*, p. 414, for τὸ θάλος in this case is κόρος. The reading θάλλος, which Porson has introduced on account of the metre, seems hardly justifiable. In this sense θάλος occurs three times in Euripides *Phœn.* 88: ὦ κλεινὸν οἴκοις Ἀντιγόνη θάλος πατρί. *Iph. T.* 232: ἔτι θάλος ἐν χερσὶ ματρός. *Electra* 15: θῆλύ τ' Ἠλέκτρας θάλος, not twice only, as Valckenaer says (*ad Phœn. l. l.*). The nominative to ἔχοντι is to be sought in the gen. τῶν above, v. 36. The asyndeton πρέπει τὸν Αἰν. appears rather harsh; and perhaps after all it would be better to read ἔχοντα.

49, 50. ὁμόκλαρον ἐς ἀδελφεὸν—κοιναὶ Χάριτες.] Dissen and Tafel translate ὁμόκλαρον "having an equal portion of the inheritance," "equally rich with his brother;" Böckh "sharing in his victories:" and both Böckh and Dissen translate κοιναὶ "impartial," "equally favourable to both brothers," as a judge is called κοινὸς and ἴσος. I think a comparison of this passage with *N.* IX, 5, where Apollo and Artemis are called, Πυθῶνος αἰπεινᾶς ὁμόκλαροι ἑπόπται, will induce us to favour the former interpretation of ὁμόκλαρος; but I cannot accept the interpretation of κοιναὶ which the commentators offer. The Χάριτες, who are

ἄγαγον. τὸ δὲ τυχεῖν
πειρώμενον ἀγωνίας παραλύει δυσφρόνων. 95
ὁ μὰν πλοῦτος ἀρεταῖς δεδαιδαλμένος φέρει τῶν τε καὶ τῶν
καιρόν, βαθεῖαν ὑπέχων μέριμναν ἀγροτέραν, 100

55 ἀστὴρ ἀρίζηλος, ἐτήτυμον .. Ἐπ. γ'.
ἀνδρὶ φέγγος· εὖ δέ μιν ἔχων τις οἶδεν τὸ μέλλον,
ὅτι θανόντων μὲν ἐνθάδ' αὐτίκ' ἀπάλαμνοι φρένες 105

55 ἀλαθινὸν 56 εἰ δέ μιν ἔχων τις,

the givers of victory in the games (*O.* VI, 76. *N.* V. *ad f.* X. 38.), are here called κοιναὶ because they are the representatives of the glory of two brothers; κοιναὶ Χάριτες "kindred graces." See Soph. *Antig.* 1: ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα, and *Œd. Col.* 540: κοιναί γε πατρὸς ἀδελφεαί; and so of father and son in *P.* V, 96: υἱῷ τε κοινὰν χάριν, ἔνδικόν σ' Ἀρκεσίλα.

53, 54. ὁ μὲν πλοῦτος — ἀγροτέραν.] "Wealth when adorned with virtue furnishes an opportunity of obtaining many advantages, for it suggests to the mind a deep and eager (lit. hunting) pursuit [after laudable things]." For the phrase τὰ καὶ τά, see *P.* V, 56. παλαιὸς ὄλβος τὰ καὶ τὰ νέμων. The sentiment is the same at the commencement of *P.* V: ὁ πλοῦτος εὐρυσθενὴς, ὅταν τις ἀρετᾷ κεκραμένον καθαρᾷ βροτήσιος ἀνὴρ, Πότμον παραδόντος, αὐτὸν ἀνάγῃ τελέφιλον ἐπετάν. Μέριμνα here means, "a thought of glory, coupled with a wish to obtain it;" so τεαῖσι μεριμναισιν, *O.* I, 108; and ἔχων κρείσσονα πλούτου μέριμναν, *P.* VIII, 92. The epithet ἀγροτέρα is well explained by Hermias on Plat. *Phædr.* p. 74: ὡς καὶ Πίνδαρος ἔφησέ που, "μέριμναν ἀγροτέραν," οἱονεὶ ἀγρευτικὴν τῶν καλῶν; so we have Ἄρτεμις ἀγροτέρα, the goddess of hunting.

55. ἀρίζηλος.] This is another form for ἀρι-δείκελος, ἀρί-δηλος. Comp. *Nem. Crat.* p. 345 with p. 127 and p. 181.

56. εὖ δέ μιν ἔχων τις οἶδεν τὸ μέλλον.] The common editions used to read εἰ δέ μιν ἔχει. The older reading, however, was εἰ δέ μιν ἔχων, which is also recognized by the Schol. The alteration from the particip. to the indic. is easily explicable from the difficulty of the construction, which appears to me sufficient to justify some alteration. In the passage from Æschyl. *Agam.* 434: εὖτ' ἂν ἐσθλά τις δοκῶν ὁρᾷν, which is quoted by the commentators, the substitution of δοκῶν for δοκῇ is, as Böckh remarks, in some measure due to the necessities of the metre: whereas here there is no such necessity, and it cannot be conceived that Pindar would adopt such an unusual construction when there was no reason for his departing from common syntax. The use of the participle for the finite verb in direct sentences, is by no means uncommon in Æschylus (see *Agam.* 169, 264, 515. *Eumen.* 340,); but in conditional sentences the substitution is particularly harsh. In the passage quoted by Dissen from Soph. *Aj.* 884, εἴ ποθι is one word, and is equivalent to *alicubi*; and in the passage from Eurip. *Electra*, 533, which he also quotes, I should not scruple to read μόλοι for μολών. The reading which I have adopted is hinted at by Böckh, but with a different interpretation from that which I assign to it. He would take εὖ with the partic. and render it, *qui opes ita habet ut decet* (intellige juste ac recte) *is non obliviscitur, post mortem deos hominum male facta ulcisci, innocentes autem summa donare beatitudine.* I take it with οἶδεν, and translate the whole passage thus: "if a person possesses this (i. e. wealth adorned by virtue), he *well* knows—he may rest assured—what is his future lot, namely, that, whereas the souls of the wicked, when they die *here*, forthwith suffer punishment, and some one beneath the earth, pronouncing sentence by a hateful necessity imposed upon him, declares the doom awarded for offences committed in this realm of Jove; yet the good," &c. There is the same combination of εὖ οἶδα, in reference to a future event, in *N.* IV,

ποινὰς ἔτισαν, τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ
ἀλιτρὰ κατὰ γᾶς δικάζει τις ἐχθρᾷ
λόγον φράσαις ἀνάγκᾳ,

ἴσον δὲ νύκτεσσιν αἰεί, Στρ. δ'.
ἴσα δ' ἐν ἀμέραις ἄλιον ἔχοντες, ἀπονέστερον
ἐσλοὶ δέκονται βίοτον, οὐ χθόνα ταράσσοντες ἐν χερὸς ἀκμᾷ
οὐδὲ πόντιον ὕδωρ
κεινὰν παρὰ δίαιταν· ἀλλὰ παρὰ μὲν τιμίοις
θεῶν, οἵτινες ἔχαιρον εὐορκίαις, ἄδακρυν νέμονται
αἰῶνα· τοὶ δ' ἀπροσόρατον ὀκχέοντι πόνον.
ὅσοι δ' ἐτόλμασαν ἐστρὶς Ἀντ. δ'.
ἑκατέρωθι μείναντες ἀπὸ πάμπαν ἀδίκων ἔχειν

63 νέμονται, *ibid.* ἀλκᾷ χερᾶν

48: ἐμοὶ δ' ὁποίαν ἀρετὰν ἔδωκε Πότμος ἀναξ, εὖ οἶδ' ὅτι χρόνος ἔρπων τετρωμένην τελέσει. The meaning of the poet is, that wealth and virtue combined would enable a man to keep his soul entirely free from the taint of injustice (ἀπὸ πάμπαν ἀδίκων ἔχειν ψυχάν, v. 69.), and that so he might assure himself of a happy existence in a future state. This opinion with regard to the effects of wealth on the moral character of its possessor, was very common among the Greeks, and is expressly stated by Aristotle (*Polit.* IV. 8.): ἔτι δὲ δοκοῦσιν ἔχειν οἱ εὔποροι ὧν ἕνεκεν οἱ ἀδικοῦντες ἀδικοῦσι, (see *New Cratylus*, p. 408.). The two opposed sentences are θανόντων μὲν—ἴσα δὲ—the second δὲ (τὰ δ' ἐν, κ. τ. λ.) being quite subordinate. On this structure of μὲν and δὲ, which is very common in the prose writers, see Buttmann's *Gr. Gr.* § 140, where he says "μὲν and δὲ are often employed to connect two propositions or clauses, of which only the second properly belongs to the connexion; while the other is merely inserted to heighten by contrast the effect of the second." For the sense of ἀπάλαμνος, see Solon, p. 66. Bach: οὐδ' ἔρδειν ἔθ' ὅμως ἔργ' ἀπάλαμνα θέλει, and Theognis, v. 481:

δειλῷ γάρ τ' ἀπάλαμνα βροτῷ πάρα πόλλ' ἀνελέσθαι
παρ' ποδός, ἡγεῖσθαί θ' ὡς καλὰ πάντα τιθεῖ.

Δικάζει τις; Æschylus (*Eumen.* 330.) uses the indefinite in the same solemn manner: σπευδομέναι δ' ὀφελεῖν τινὰ τάσδε μερίμνας. Compare with this passage in general, *Fragm. Thren.* 4; and on the connexion of Pindar's views of a future state with the Orphic mysteries, see Müller's *Hist. Lit. Gr.* ch. XVI. p. 229. foll.

63. δέκονται.] This reading was first proposed by Wüstemann. The vulg. is νέμονται, which is obviously suggested by νέμονται in v. 66. The best MSS. have δέρκονται, which violates the metre. Böckh reads δεδόρκαντι βίον, which is too violent an alteration.

65. κεινὰν παρὰ δίαιταν, κ. τ. λ.] "To obtain a slender inheritance." The τίμιοι θεῶν are not Pluto and Proserpine, as the Schol. says, nor Minos, Rhadamanthus, and Æacus, as Gedike and Dissen suppose; for Rhadamanthus was placed in the islands of the blest (v. 75.), and the poet is now speaking of the state of the good before they have gone through their three probations. The nominative case to νέμονται is ἐσλοί (v. 63.), and the τίμιοι θεῶν are defined by οἵτινες ἔχαιρον εὐορκίαις: "the good lead a life without a tear among the honored of the gods, whoever habitually delighted in probity; but the others (τοὶ δ') endure a life too dreadful to look upon."

68. ἐστρὶς ἑκατέρωθι.] "Thrice in this world, and thrice in the world of spirits."

ψυχάν, ἔτειλαν Διὸς ὁδὸν παρὰ Κρόνου τύρσιν· ἔνθα μακάρων νᾶσος ὠκεανίδες
αὖραι περιπνέοισιν, ἄνθεμα δὲ χρυσοῦ φλέγει, 130
τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων, ὕδωρ δ' ἄλλα φέρβει,
ὅρμοισι τῶν χέρας ἀναπλέκοντι καὶ κεφαλὰς 135

βουλαῖς ἐν ὀρθαῖς Ῥαδαμάνθυος, Ἐπ. δ'.
ὃν πατὴρ ἔχει Κρόνος ἑτοῖμον αὐτῷ πάρεδρον,
πόσις ὁ πάντων Ῥέας ὑπέρτατον ἐχοίσας θρόνον. 140
Πηλεύς τε καὶ Κάδμος ἐν τοῖσιν ἀλέγονται·
Ἀχιλλέα τ' ἔνεικ', ἐπεὶ Ζηνὸς ἦτορ
λιταῖς ἔπεισε, μάτηρ·

ὃς Ἕκτορ' ἔσφαλε, Τρῴας Στρ. έ. 145
ἄμαχον ἀστραβῆ κίονα, Κύκνον τε θανάτῳ πόρεν,
Ἀοῦς τε παῖδ' Αἰθίοπα. πολλά μοι ὑπ' ἀγκῶνος ὠκέα βέλη 150
ἔνδον ἐντὶ φαρέτρας
φωνάντα συνετοῖσιν· ἐς δὲ τοπὰν ἑρμηνέων
χατίζει. σοφὸς ὁ πολλὰ εἰδὼς φυᾷ· μαθόντες δὲ λάβροι 155
παγγλωσσίᾳ, κόρακες ὥς, ἄκραντα γαρύετον

Διὸς πρὸς ὄρνιχα θεῖον. Ἀντ. έ.
ἔπεχε νῦν σκοπῷ τόξον, ἄγε θυμέ, τίνα βάλλομεν 160
ἐκ μαλθακᾶς αὖτε φρενὸς εὐκλέας οἰστοὺς ἱέντες; ἐπί τοι
Ἀκράγαντι τανύσαις· 165
αὐδάσομαι ἐνόρκιον λόγον ἀλαθεῖ νόῳ
τεκεῖν μή τιν' ἑκατόν γε ἐτέων πόλιν φίλοις ἄνδρα μᾶλλον 170
εὐεργέταν πραπίσιν ἀφθονέστερόν τε χέρα

Θήρωνος. ἀλλ' αἶνον ἔβα κόρος Ἐπ. έ.

71 νᾶσον 74 καὶ στεφάνοις 79 περιπνέουσιν, 85 τὸ πὰν 87 γαρυέμεν 92 αὐδάσομεν Böckh.

See Plato *Phædr.* p. 249. A. *Tim.* p. 4. 2. B. The number three is borrowed from the mysticism of the Orphic and Pythagorean systems.

78. *ἀλέγονται.*] "Are numbered." So Marcellus (*Anthol. Pal.* II. p. 772.): *τόφρα κε Τριόπειαι ἐν ἀθανάτοις ἀλέγησθον.*

87. *ἄκραντα γαρύετον.*] "They raise an unavailing clamour." So *ἄκραντα βάζω*; "do I cry in vain?" Æsch. *Choëph.* 874. The dual is certainly not used for the plural; but most probably refers to the two rival poets, Simonides and Bacchylides.

95—98. *ἀλλ' αἶνον ἔβα——ἔργοις.*] "But envy attacks praise, not justly, but proceeding from covetous men; for it delights in exciting garrulous censure, and in obscuring

οὐ δίκᾳ συναντόμενος, ἀλλὰ μάργων ὑπ' ἀνδρῶν, 175
τὸ λαλαγῆσαι ἐθέλων κρύφον τε θέμεν ἐσλῶν καλοῖς
ἔργοις. ἐπεὶ ψάμμος ἀριθμὸν περιπέφευγεν·
ἐκεῖνος ὅσα χάρματ' ἄλλοις ἔθηκεν 180
τίς ἂν φράσαι δύναιτο;

97 θέλων. *ibid.* ἐσθλῶν κακοῖτ

the noble deeds of the good." Κόρος is here the envy or feeling of annoyance which is produced by hearing too much praise. Βαίνειν τι for ἐπιβαίνειν is found in Eurip. *Hippol.* 841: τύχα σὰν ἔβα καρδίαν. Aristoph. *Nub.* 30: τί χρέος ἔβα με, Eurip. (*apud Schol.*): τί χρέος ἔβα δῶμα. Οὐ δίκᾳ συναντόμενος, "not combined with justice:" so *I.* II, 2: κλυτᾷ φόρμιγγι συναντόμενοι. For this sense of μάργος, see Theognis 581:

ἐχθαίρω δὲ γυναῖκα περίδρομον ἄνδρα τε μάργον,
ὅς τὴν ἀλλοτρίην βούλετ' ἀρουραν ἀροῦν.

The construction of v. 97. is: ἐθέλων θέμεν τὸ λαλαγῆσαι καὶ κρύφον καλοῖς ἔργοις ἐσλῶν. The verb ἐθέλω is often used with an infinitive where we should use the adverb "willingly," "with pleasure," with a finite verb: so δωρεῖσθαι ἐθέλουσι, "they delight in making presents," or "they make presents gladly." Xen. *Hiero.* VII. 9. (see Buttmann, *Gr. Gr.* § 150.) And so *O.* XIII, 9: ἐθέλοντι δ' ἁλέξειν ὕβριν. Böckh's construction ἐθέλων τὸ λαλαγῆσαι seems to me quite inadmissible.

ΟΛΥΜΠΙΟΝΙΚΑΙ Γ'.

ΘΗΡΩΝΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΕΙΣ ΘΕΟΞΕΝΙΑ.

OLYMPIA III.

INTRODUCTION.

The victory of Thero commemorated in the preceding ode is also celebrated in this, which was probably sung at Agrigentum, at the Theoxenia of the Dioscuri. There are two ways in which the worship of the Dioscuri may have been brought to Agrigentum; it either went from Argos to Rhodes, and from Rhodes to Sicily, which is Böckh's opinion; or was transmitted to the Emmenidæ from Amyclæ and Thera, through Theras one of the progenitors of Theron, which is Müller's opinion (*Orchom.* p. 339). The Theoxenia were a sort of *lectisternia* (*ξειναι τραπέζαι*), at which the other gods were received as guests. The phrase *Ἀκράγαντα γεραίρων*, at the beginning of the ode, shows that it was a public sacrifice, and not confined to the clan of the Emmenidæ.

The rhythm is Dorian (v. 5), with both lyre and flute accompaniment (v. 8).

ARGUMENT.

1—6. Exordium. Nature of his ode. 6—34. Digression about the Olympic olive brought by Hercules from the Hyperboreans. 34—45. Connexion of Hercules with the Dioscuri. The glory of Thero the gift of the latter.

STROPHÆ.

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– ⏑ – – ⏑ – – ⏑ – – ⏑ – – ⏑ – – ⏑ –

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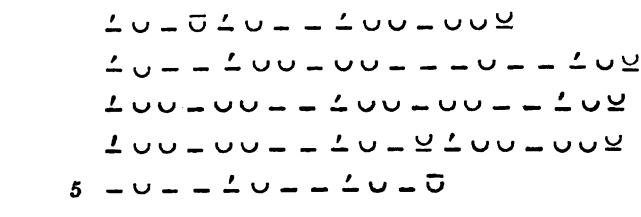
⏑ – – ⏑ – – ⏑ – ⏑

Epodi.



Στρ. ά.

Τυνδαριδαις τε φιλοξείνοις ἀδεῖν καλλιπλοκάμῳ θ' Ἑλένᾳ
κλεινὰν Ἀκράγαντα γεραίρων εὔχομαι,
Θήρωνος Ὀλυμπιονίκαν ὕμνον ὀρθώσαις, ἀκαμαντοπόδων
ἵππων ἄωτον. Μοῖσα δ' οὕτω τοι παρέστα μοι νεοσίγαλον
εὑρόντι τρόπον
Δωρίῳ φωνὰν ἐναρμόξαι πεδίλῳ

Ἀντ. ά.

ἀγλαόκωμον. ἐπεὶ χαίταισι μὲν ζευχθέντες ἔπι στέφανοι
πράσσοντί με τοῦτο θεόδματον χρέος,
φόρμιγγά τε ποικιλόγαρυν καὶ βοὰν αὐλῶν ἐπέων τε θέσιν
Αἰνησιδάμου παιδὶ συμμῖξαι πρεπόντως, ἅ τε Πίσα με γεγωνεῖν τᾶς ἄπο

4 οὕτω τοι παρέστα

1—6. *Τυνδαρίδαις—ἀγλαόκωμον.*] The Commentators appear to me to have completely overlooked the meaning of the commencement of this ode. Εὔχομαι ἀδεῖν is not "I pray that I may please," but "I declare that I shall please," "I feel confident of it, because the Muse has assisted me in inventing a new mode and adapting to the Dorian rhythm the voices of a loud comus." In this sense εὔχομαι is used either with the present, the future, or the aorist infinitive (Hermann, *Opuscul.* I. p. 282.): when used with the aorist it either denotes a present or future result, as here, or asserts a past fact, as in *O.* VI, 53: οὔτ' ὦν ἀκοῦσαι οὔτ' ἰδεῖν |εὔχοντο. The primitive meaning of εὔχομαι is "to speak out:" comp. αὐχάω, ἠχή, Lat. *vox*, Sanscr. *váchas*, &c. It is obvious that οὕτω refers to what goes before: "so did the Muse stand by me." For this sense of παρίστημι, see *O.* VI, 42: τᾷ μὲν Χ. πραΰμητίν τ' Ἐλεύθω, συμπαρέστασέν τε Μοίρας. *O.* XI, 52: ἐν πρωτογόνῳ τελετᾷ παρέσταν Μοῖραι σχεδόν. *P.* IV, 1: χρή σε παρ' ἀνδρὶ φίλῳ στᾶμεν, —Μοῖσα. *P.* VIII, 70. is most to the point: εὔχομαι—ἁρμονίαν βλέπειν—κώμῳ μὲν—Δίκα παρέστακεν· θεῶν δ' ὅπιν αἰτέω, where εὔχομαι is placed in immediate connexion with παρέστακε as here, and is opposed to αἰτέω. Νεοσίγαλος, "shining from newness, quite new, spick and span." Δωρίῳ πεδίλῳ, "the Dorian rhythm;" so called from the practice of beating time with the foot; hence ῥυθμὸν κρούειν. On ἐναρμόξαι, see Dionys. Hal. *de Isocrate* III, p. 151: εἰς περιόδους ἐναρμόττειν ἅπαντα τὰ νοήματα, and other passages quoted by Wyttenbach on Plutarch, p. 16. C.

8, 9. *φόρμιγγά τε—πρεπόντως.*] "To combine in a suitable manner for the son of Æenesidamus the appoggiaturas of the lyre, the loud notes of the flute, and poetic diction." It appears then that the νεοσίγαλος τρόπος consisted in this novel mixture of a lyre and flute accompaniment. The epithet ποικιλόγαρυς refers to the ποικιλία

θεόμοροι νίσσονθ' ἑπ' ἀνθρώπους ἀοιδαί,

ὤ τινι, κραίνων ἐφετμὰς Ἡρακλέος προτέρας, Ἐπ. ά. 20
ἀτρεκὴς Ἑλλανοδίκας γλεφάρων Αἰτωλὸς ἀνὴρ ὑψόθεν
ἀμφὶ κόμαισι βάλῃ γλαυκόχροα κόσμον ἐλαίας· τάν ποτε
Ἴστρου ἀπὸ σκιαρᾶν παγᾶν ἔνεικεν Ἀμφιτρυωνιάδας, 25
μνᾶμα τῶν Οὐλυμπίᾳ κάλλιστον ἄθλων

δᾶμον Ὑπερβορέων πείσαις Ἀπόλλωνος θεράποντα λόγῳ. Στρ. β.
πιστὰ φρονέων Διὸς αἴτει πανδόκῳ 31

13 βάλοι 16 θεράποντα ὄγε

σε ποικίλματα, the ornaments and variations introduced by the performer on the harp, while the singer confined himself to the simple air: so Plato *Leg.* VII, p. 802. D. τὴν ἑτεροφωνίαν καὶ ποικιλίαν τῆς λύρας, ἄλλα μὲν μέλη τῶν χορδῶν λεισῶν, ἄλλα δὲ τοῦ τὴν μελῳδίαν ξυνθέντος ποιητοῦ—καὶ τῶν ῥυθμῶν ὡσαύτως παντοδαπὰ ποικίλματα προσαρμόττοντας τοῖσι φθόγγοις τῆς λύρας: so also *O.* IV, 2: ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς. *O.* VI, 87: πλέκων ποικίλον ὕμνον. *N.* V, 42: ποικίλων ἔψαυσας ὕμνων. *N.* IV, 14: ποικίλον κιθαρίζων. Βοὴ is also used of the lyre: *P.* X, 39: λυρᾶν βοαὶ δονέονται; and of music in general, *P.* I, 13: βοᾶν Πιερίδων ἀτύζονται. Ἐπέων θέσις "poetry:" the *Etym. M.* says, (p. 319.): θέσις ἡ ποίησις παρὰ Ἀλκαίῳ. See also the passage of Plato quoted above, τοῦ τ. μ. ξυνθέντος π.

9. ἅ τε Πίσα, κ. τ. λ.] The student will observe the rapid transitions here, effected by the relatives: Πίσα—τᾶς ἄπο—ἑπ' ἀνθρώπους—ᾧ τινι—ἐλαίας· τάν ποτε. Πίσα is first used as a personal noun, by way of allegory, but in the relative clause which follows is alluded to merely as a place. So conversely, in *O.* VI, 28: Πιτάνα is first a place, and then in the relative clause (ἅ τοι Π. μιχθεῖσα) a personal word: comp. *P.* XII, *ad init.* All this episode about the Olympian olive was probably introduced because Thero was wearing his Olympic crown at this time. For the syntax ἑπ' ἀνθρώπους ᾧ τινι, see Matthiä, *Gr. Gr.* § 483.

12. Ἑλλανοδίκας—Αἰτωλὸς ἀνήρ.] The Hellenodicæ were the judges at the Olympic games; there was at first one, then two (which was the number in Pindar's time), then nine, then ten, then twelve, and finally, fifty of these functionaries; comp. Pausan. v. 9. § 4. with Harpocration, *s. v.* and *Bekk. Anecd.* p. 248. The number seems to have varied with that of the Elean tribes. From their being at one time two in number, Hesychius calls them διάρχοι. The judges at the Nemean games are also called Hellenodicæ, (Böckh, C. I. p. 581.) and it seems to have been a general name for a judge of international law: see Xen. *Resp. Lac.* 13. § 11: ἢν δίκης δεόμενός τις ἔλθῃ, πρὸς Ἑλλανοδίκας τοῦτον ἀποπέμπει ὁ βασιλεύς. For the form, see Κυθηροδίκης, Thucyd. IV, 53. The Eleans are called Ætolians on account of the colony of Oxylus; see Müller, *Dor.* I. ch. iii. § 9.

14. Ἴστρου ἀπὸ παγᾶν.] From this passage (comp. v. 31.) it is clear that Pindar considered the Ister as rising in the extreme north, which is the position assigned to the Hyperboreans by all the ancient poets; see Müller, *Dor.* II. ch. iv. § 6.

16—17. πείσαις—λόγῳ· πιστὰ φρονέων.] The reading in the text is due to Böckh: the old editions had ὄγε for λόγῳ. The Schol. gives a very good interpretation: φιλικῶς διανοούμενος καὶ πείθων λόγῳ. The phrase πιστὰ φρονέων, "with friendly feelings," like μαλακὰ φρονέων, *N.* IV, 95, is opposed to κακὰ φρονέων, "intending to hurt," or "with the feelings of an enemy," *P.* VIII, 32. So Soph. *Electra*, 229: πιστὰ μάτηρ, "an attached mother." In this sense, πιστὸς is one who has given sufficient pledges to enable you to rely on his friendship.

ἄλσει σκιαρόν τε φύτευμα ξυνὸν ἀνθρώποις στέφανόν τ' ἀρετᾶν.
ἤδη γὰρ αὐτῷ, πατρὶ μὲν βωμῶν ἀγισθέντων, διχόμηνις ὅλον
χρυσάρματος
ἐσπέρας ὀφθαλμὸν ἀντέφλεξε Μήνα,

καὶ μεγάλων ἀέθλων ἀγνὰν κρίσιν καὶ πενταετηρίδ' ἁμᾶ Ἀντ. β'.
θῆκε ζαθέοις ἐπὶ κρημνοῖς Ἀλφεοῦ·
ἀλλ' οὐ καλὰ δένδρε' ἔθαλλεν χῶρος ἐν βάσσαις Κρονίου
Πέλοπος.
τούτων ἔδοξεν γυμνὸς αὐτῷ κᾶπος ὀξείαις ὑπακουέμεν αὐγαῖς
ἁλίου.
δὴ τότ' ἐς γαῖαν πορεύειν θυμὸς ὥρμαιν' Ἐπ. β'.

Ἱστρίαν νιν· ἔνθα Λατοῦς ἱπποσόα θυγάτηρ
δέξατ' ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν καὶ πολυγνάμπτων μυχῶν,
εὖτέ μιν ἀγγελίαις Εὐρυσθέος ἔντυ' ἀνάγκα πατρόθεν
χρυσόκερων ἔλαφον θήλειαν ἄξονθ', ἄν ποτε Ταϋγέτα
ἀντιθεῖσ' Ὀρθωσίᾳ ἔγραψεν ἱράν.

18 ἀρετᾶς. 23 ἔθαλλε 24 ἔδοξε 25 πόρευεν 30 ἱεράν.

19. διχόμηνις, κ. τ. λ.] The full moon is called διχόμηνις, because it fell on the 13th or 14th day of the civil month, and the Olympic games were held from the 11th to the 15th of Hecatombæon. The Olympic solemnities returned sometimes after 49, and sometimes after 50 months; hence the great year of 99 lunar months. Ἐσπέρας, "in the evening," when the full moon is seen in the east, opposite to the sun. Comp. *O.* XI, 73: ἐν δ' ἕσπερον ἔφλεξεν εὐώπιδος σελάνας ἐρατὸν φάος.

22. θῆκε.] The nomin. is Ἡρακλῆς, not Μήνα.

23. Κρονίου Πέλοπος.] Because Tantalus, the father of Pelops, was the son of Jupiter, the son of Saturn; and Pluto, the mother of Pelops, was the daughter of Saturn.

24. Κᾶπος.] A place sacred to the gods, like ἄλσος and τέμενος; so in *P.* V, 22, we have: γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας, and in *P.* IX, 53, Libya is called Διὸς ἔξοχος κᾶπος: in a fragment of Sophocles (*Strab.* p. 204.) the land of the Hyperboreans is called Φοίβου παλαιὸς κῆπος: and Pausanias, III. 24. § 3, calls the plain of Brasiæ, Διονύσου κῆπος.

26. ἱπποσόα.] "From her connexion with fountains and rivers and other rural objects, it was natural that this Diana should be considered as the patron of wild animals. Thus Æschylus calls her 'the protectress of young lions, and the whelps of other wild beasts.' (*Agam.* 144.). In like manner she was supposed to preside over the breeding of horses (Εὐρίππα at Pheneus, Paus. VIII. 14. § 4. ἱπποσόα, Pind.) Hence Diana (χρυσήνιος) is frequently represented on vases in a chariot with horses; in Callimach. *Hymn. Dian.* 110, and in the bas-reliefs of Phigaleia, she is attended by goats." Müller *Dor.* II. ch. 9. § 4.

28. ἀγγελίαις Εὐρυσθέος.] "Through the messages of Eurystheus" of which Copreus was the bearer: Hom. *Il.* XV, 639:

Κοπρῆος φίλον υἱὸν, ὃς Εὐρυσθῆος ἀέθλων
ἀγγελίης οἴχνεσκε βίῃ Ἡρακληείῃ.

30. ἀντιθεῖσ' Ὀρθωσίᾳ ἔγραψεν ἱράν.) Taygeta, the daughter of Atlas and mother

τὰν μεθέπων ἴδε καὶ κείναν χθόνα πνοιᾶς ὄπιθεν Βορέα Στρ. γ'.
ψυχροῦ. τόθι δένδρεα θαύμαινε σταθείς. 56
τῶν νιν γλυκὺς ἵμερος ἔσχεν δωδεκάγναμπτον περὶ τέρμα δρόμου
ἵππων φυτεῦσαι. καί νυν ἐς ταύταν ἑορτὰν ἵλαος ἀντιθέοισιν
νίσσεται 60
35 σὺν βαθυζώνου διδύμοις παισὶ Λήδας.

Ἀντ. γ'.
τοῖς γὰρ ἐπέτραπεν Οὐλυμπόνδ' ἰὼν θαητὸν ἀγῶνα νέμειν 65
ἀνδρῶν τ' ἀρετᾶς πέρι καὶ ῥιμφαρμάτος
διφρηλασίας. ἐμὲ δ' ὢν πὰρ θυμὸς ὀτρύνει φάμεν Ἐμμενίδαις
Θήρωνί τ' ἐλθεῖν κῦδος, εὐίππων διδόντων Τυνδαριδᾶν, ὅτι
πλείσταισι βροτῶν 70
40 ξεινίαις αὐτοὺς ἐποίχονται τραπέζαις,

εὐσεβεῖ γνώμᾳ φυλάσσοντες μακάρων τελετάς. Ἐπ. γ'.
εἰ δ' ἀριστεύει μὲν ὕδωρ, κτεάνων δὲ χρυσὸς αἰδοιέστατον· 75
νῦν γε πρὸς ἐσχατιὰν Θήρων ἀρεταῖσιν ἱκάνων ἅπτεται
οἴκοθεν Ἡρακλέος σταλᾶν. τὸ πόρσω δ' ἔστι σοφοῖς ἄβατον
~~ἄβατον~~
45 κἀσόφοις. οὔ μιν διώξω· κεινὸς εἴην.

31 κἀκείναν 32 θαυμαίνει Böckh. 35 διδύμοιτ 38 ὢν πα 44 στηλᾶν. 45 οὐ μὴν

of Lacedæmon and Eurotas, was changed into a doe by Diana, in order to enable her to avoid the importunities of Jupiter; and, on resuming her natural state, offered up this golden-horned doe as a recompence to her preserver. The myth originated in the substitution of ordinary victims for the human sacrifice originally offered up to this deity. On the Orthosian Diana, see Müller, *Dor.* II. ch. 9. § 6. Ἔγραψεν ἱρὰν, "inscribed it as sacred:" probably on the collar. So Theocr. XVIII, 48: "Σέβου μ' Ἑλένας φυτὸν εἰμί."

32. τόθι—σταθείς.] So Hom. *Il.* II, 320: ἡμεῖς δ' ἐσταότες θαυμάζομεν οἷον ἐτύχθη. *N.* I, 55: ἔστα δὲ θάμβει.

44. οἴκοθεν.] "By his own innate virtue." Comp. *N.* III, 31. VII, 52.

45. κεινὸς εἴην.] "I were vain else." On this use of the optative without ἂν, see Hermann. *Opusc.* IV. p. 159 foll. There are other instances in *O.* IX, 80. X. *ad fin.* *P.* IV, 118. X, 21.

ΟΛΥΜΠΙΟΝΙΚΑΙ Δ'.

ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩ ΑΠΗΝΗ.

OLYMPIA IV.

INTRODUCTION.

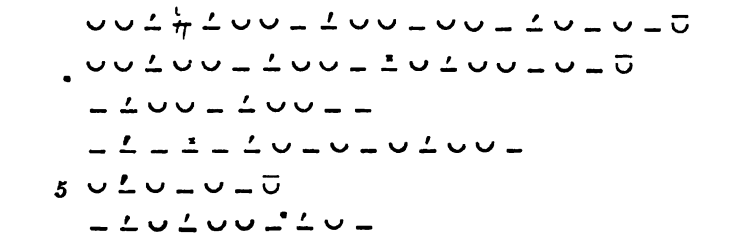
THIS ode and the following are written to commemorate the same victory, obtained with the mule-chariot by Psaumis, the Camarinæan. Psaumis had contended with the mule-chariot, the four-horse chariot, and the single horse, but had failed in the two latter contests. The date of the victory was Ol. 82, 1. B.C. 452. The contest with the mule-chariot, according to Pausanias, (v. 9. § 1.), was first introduced Ol. 70. B.C. 500., (when Thersias, a Thessalian, won the prize,) and was put down by public proclamation, Ol. 84, B.C. 444. According to Polemo, quoted by the Schol. on this ode, it was abolished in Ol. 84. and there were thirteen victories; therefore the first victory was in Ol. 71.; see Bentley *on Phalaris*, p. 112. (157.)

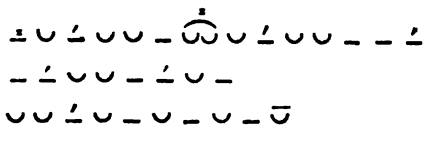
It was the custom for victors to go on the evening of the victory, accompanied by their friends and a comus, to the altar of Jupiter in the Altis; and Pindar, who was present, wrote this ode for the occasion. They frequently adopted a short song of Archilochus; see *O.* IX, *init.* The rhythm of this ode and the following, is a mixture of the Lydian and Æolian, the accompaniment of the 5th, at any rate, being the Lydian flute (v. 19).

ARGUMENT.

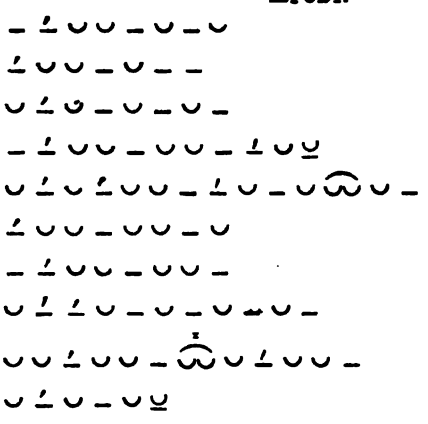
1—11. Address to Jupiter. 11—18. Praises of Psaumis for his hospitality, &c. 18—28. The experience of every one will test the truth of this commendation, as it did in the case of Erginus the Argonaut.

STROPHÆ.





Epodi.



Στρ.

Ἔλατηρ ὑπέρτατε βροντας ἀκαμαντόποδος Ζεῦ· τεαὶ γὰρ ὧραι
ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναί μ' ἔπεμψαν 5
ὑψηλοτάτων μάρτυρ' ἀέθλων.
ξείνων δ' εὖ πρασσόντων ἔσαναν αὐτίκ' ἀγγελίαν
ποτὶ γλυκεῖαν ἑσλοί.
ἀλλ', ὦ Κρόνου παῖ, ὃς Αἴτναν ἔχεις, 10
ἵπον ἀνεμόεσσαν ἑκατογκεφάλα Τυφῶνος ὀμβρίμου,
Οὐλυμπιονίκαν δέκευ
Χαρίτων ἕκατι τόνδε κῶμον, 15
χρονιώτατον φάος εὐρυσθενέων ἀρετᾶν. Ψαύμιος γὰρ ἵκει Ἀντ.

7 ἠνεμόεσσαν et ὀβρίμου, 10 ἥκει

1, 2. *τεαὶ γὰρ ὧραι—ἐλισσόμεναί μ' ἔπεμψαν.*] "For the return of thy festival, the Olympiad, has sent me with a song." On the epithet *ποικιλοφόρμιγξ*, see note on *O.* III, 8.

4, 5. *ἔσαναν—ἑσλοί.*] "True friends rejoice at—are glad to hear—the pleasant tidings." So *P.* II, 32: *σαίνων ποτὶ πάντας.* *Σαίνω* is a secondary form of *σείω*, "to shake," and is used properly of the dog wagging its tail, to show its gratification, or to fawn upon its master. Of the metaphorical applications of the word Blomfield has collected a great many instances in his *Gloss. ad Sept. c. Theb.* 379. See also Schweighäuser, *ad Polyb.* I. 80.

7. *ἵπον.*] "The burthen." So Æschyl. *Prom.* 365: *ἱπούμενος ῥίζαισιν Αἰτναίαις ὕπο.*

10. *Ψαύμιος γὰρ ἵκει ὀχέων.*] The construction is, *ἵκει ὁ κῶμος, Ψαύμιος ὀχέων*

ὀχέων, ὅς, ἐλαίᾳ στεφανωθεὶς Πισάτιδι, κῦδος ὄρσαι
στεύδει Καμαρίνᾳ. θεὸς εὔφρων
εἴη λοιπαῖς εὐχαῖς· ἐπεί μιν αἰνέω μάλα μὲν
τροφαῖς ἑτοῖμον ἵππων,
χαίροντά τε ξενίαις πανδόκοις
καὶ πρὸς ἀσυχίαν φιλόπολιν καθαρᾷ γνώμᾳ τετραμμένον.
οὐ ψεύδεϊ τέγξω λόγον·
διάπειρά τοι βροτῶν ἔλεγχος·
ἅτερ Κλυμένοιο παῖδα Ἐπ.
Λαμνιάδων γυναικῶν
ἔλυσεν ἐξ ἀτιμίας.
χαλκέοισι δ' ἐν ἔντεσι νικῶν δρόμον
ἔειπεν Ὑψιπυλείᾳ μετὰ στέφανον ἰών·
" Οὗτος ἐγὼ ταχυτᾶτι·
" χεῖρες δὲ καὶ ἦτορ ἴσον.
" φύονται δὲ καὶ νέοις ἐν ἀνδράσιν
" πολιαὶ θαμὰ καὶ παρὰ τὸν ἀλικίας
" ἑοικότα χρόνον."

18 ξεινίαις 22 χαλκοῖσι 26 *ἀνδράσι πολιαί, continuato versu.*

κῶμος ὤν. On the different significations of the word κῶμος, which here means the Olympic victor's triumphal procession, see Welcker on Philostratus, p. 202. Ὄχος, or ἅρμα, is properly a *mule*-chariot: so also *O.* VI, 24, where the Schol. says: τὸ δὲ ὄχον ἐπὶ τὸ πλεῖστον ἐπὶ τῶν ἡμιόνων τιθεάσι. It was synonymous with ὄχημα. The Sicilians were celebrated for their mules: so Pindar, *Fr. Hyporch.* 3: ἅρμα Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου· Σικελίας δ' ὄχημα δαιδαλέον ματεύειν. Critias (*Athen.* p. 28. B.): εἶτα δ' ὄχοι Σικελοὶ, κάλλει δαπάνῃ τε κράτιστοι. Hesych. Ὄχοι Ἀκεσταῖοι. ἐπεὶ αἱ Σικελικαὶ ἡμίονοι σπουδαῖαι. The ἀπήνη, another name for the mule-chariot, (*P.* IV, 94.) had only two mules, (Pausan. V. 9. § 2.) whence Euripides says, ἀπήνας ὁμοπτέρου of a pair of brothers (*Phœniss.* 331, where see Valckenaer). But Euripides uses ὄχος, ὄχημα, and ἀπήνη as synonyms; *Iph. Aul.* 610: ὀχημάτων. 613: πωλικοὺς ὄχους. 617: ἐξ ὀχημάτων. 618: θάκους ἀπήνης. 623: πωλικῷ ὀχῳ. On ἀπήνη the Schol. says: τὴν δ' ἀπήνην λέγεσθαι ὑπὸ Τεγεατῶν φησιν ὁ Πολέμων, οἱ δὲ Θεσσαλῶν εἶναι τὴν λέξιν. ἐτυμολογεῖται δὲ ἀπήνη αἰπίνη τις οὖσα διὰ τὴν ὑπερτερίαν.

16. καθαρᾷ γνώμᾳ.] "Sincerely and openly." So Theognis, v. 89:

ἤ με φίλει καθαρὸν θέμενος νόον, ἢ μ' ἀποειπὼν
ἔχθαιρ', ἀμφαδίην νεῖκος ἀειράμενος.

17. τέγξω is here used by a sort of euphemism for μιανῶ; "I will not tinge my words with falsehood."

19. Κλυμένοιο παῖδα.] Erginus, an Argonaut, and a Minyan of Orchomenus; see Müller, *Orchom.* p. 262, 302.

24. Οὗτος ἐγὼ ταχυτᾶτι.] "Such a one am I for swiftness." Dem. *de Coron.* p. 320: σὺ τοίνυν τοιοῦτος εὑρέθης. For the dative, see *O.* I, 112. This little episode refers to the grey hairs of Psaumis, who appears from the following ode (v. 22.) to have been an elderly man.

ΟΛΥΜΠΙΟΝΙΚΑΙ Ε'.

ΨΑΥΜΙΔΙ ΚΑΜΑΡΙΝΑΙΩ

ΑΠΗΝΗ.

OLYMPIA V.

INTRODUCTION.

This ode was sung at Camarina after the return of Psaumis, and its object seems to be to defend him from a charge of extravagance. This was the first victory obtained by a native of Camarina, since the restoration of that city by the Geloans in Ol. 79, 4. B.C. 461. It had been destroyed by Gelo.

This ode seems to be destined for a procession to the temple of Minerva Polias; but, since the tutelary nymph Camarina, Minerva, and Jupiter, are successively invoked, it seems probable, as Böckh supposes, that the temple of Camarina, and the temple or statue of Jupiter were near the temple of Minerva.

ARGUMENT.

1—8. Address to Camarina. 9—16. Invocation of Minerva Polias, with allusion to the rebuilding of Camarina. 17—24. Prayer to Jupiter on behalf of the victor.

Strophæ.

⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ ⏑ –

⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑⏑ – ⏑ ⏑ – ⏑ – ⏑

⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑

Epodi.

⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑

⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑

Ὑψηλὰν ἀρετᾶν καὶ στεφάνων ἄωτον γλυκὺν — Στρ. ά.
τῶν Ὀλυμπίᾳ, Ὠκεανοῦ θύγατερ, καρδίᾳ γελανεῖ 5
ἀκαμαντόποδός τ' ἀπήνας δέκευ Ψαύμιός τε ὦρα·

ὃς τὰν σὰν πόλιν αὔξων, Καμάρινα, λαοτρόφον Ἀντ. ά.
βωμοὺς ἔξ διδύμους ἐγέραρεν ἑορταῖς θεῶν μεγίσταις
ὑπὸ βουθυσίαις ἀέθλων τε πεμπταμέροις ἀμίλλαις,

ἵπποις ἡμιόνοις τε μοναμπυκίᾳ τε. τὶν δὲ κῦδος ἀβρόν Ἐπ. ά.
νικάσαις ἀνέθηκε, καὶ ὃν πατέρ' Ἄκρων' ἐκάρυξε καὶ τὰν νέοικον
ἔδραν.

ἵκων δ' Οἰνομάου καὶ Πέλοπος παρ' εὐηράτων Στρ. β'.
σταθμῶν, ὦ πολιάοχε Παλλάς, ἀείδει μέν ἅλσος ἁγνὸν
τὸ τεόν, ποταμόν τε Ὦανιν, ἐγχωρίαν τε λίμναν,

καὶ σεμνοὺς ὀχετούς, Ἵππαρις οἷσιν ἄρδει στρατόν, Ἀντ. β'.
κολλᾷ τε σταδίων θαλάμων ταχέως ὑψίγυιον ἄλσος,
ἀπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν·

Ἐπ. β'.
αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνα τε μάρναται πρὸς ἔργον
κινδύνῳ κεκαλυμμένον· ἠῢ δ' ἔχοντες σοφοὶ καὶ πολίταις ἔδοξαν
ἔμμεν.

Σωτὴρ ὑψινεφὲς Ζεῦ, Κρόνιόν τε ναίων λόφον Στρ. γ'.
τιμῶν τ' Ἀλφεὸν εὐρὺ ῥέοντ' Ἰδαῖόν τε σεμνὸν ἄντρον,
ἱκέτας σέθεν ἔρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς,

4 Καμαρίνα, 16 "ἠῢ δ' ἔχοντες de conjectura Hermanni pr. εὖ δὲ ἔχοντες, in quo intolerabilis hiatus. Formam ἠΰ Hermannus reponendam censet Hom. *Il.* τ. 190. collatis locis *Il.* ξ. 202, 303. Odyss. τ. 354. Nota est forma e compositis, ut ἠΰκομος, ἠΰπυργος." Dissen.

7. μοναμπυκίᾳ.] "With the single horse." The ἄμπυξ was the frontal of the horse's bridle, and also an ornament to the forehead in a lady's head-dress. *Schol. Æsch. Sept. c. Theb.* 467: κυρίως οἱ περὶ τὴν κεφαλὴν ἱμαντες τοῦ χαλινοῦ ἄμπυξ καλοῦνται. So also Soph. *Œd. Col.* 1070: πᾶσα δ' ὁρμᾶται κατ' ἀμπυκτήρια φάλαρα πώλων ἄμβασις. Μονάμπυξ is a common word in the poets for a single horse, as opposed to the horses in a chariot; Eurip. *Alcest.* 430;

τέθριππά θ' οἷ ζεύγνυσθε, καὶ μονάμπυκας
πώλους, σιδήρῳ τεμνετ' αἰχένων φόβην.

10. ὦ πολιάοχε Παλλάς.] This goddess was transferred from Lindus to Gela, and from Gela to Camarina.

12, 13. Ἵππαρις—κολλᾷ—θαλάμων ἄλσος.] The river is said to build up the town, by means of the wood conveyed from the inland on its stream.

14. τόνδε δᾶμον ἀστῶν.] Δῆμος probably bears in this passage its proper signification, "a town," or "inclosure:" see Arnold's *Thucydides*, vol. I. p. 652.

16. σοφοὶ καὶ—.] An hyperbaton for καὶ σοφοί. So Eurip. (*fragm.*) τὸν εὐτυχοῦντα καὶ φρονεῖν νομίζομεν. (*apud. Schol. ad N.* 1, 13.)

17. Σωτὴρ—Ζεῦ.] See note on *O.* VIII, 20—27.

αἰτήσων πόλιν εὐανορίαισι τάνδε κλυταῖς Ἀντ. γ'.
δαιδάλλειν, σέ τ', Ὀλυμπιόνικε, Ποσειδανίαισιν ἵπποις
ἐπιτερπόμενον φέρειν γῆρας εὔθυμον ἐς τελευτάν,
Ἐπ. γ'.
νιῶν, Ψαῦμι, παρισταμένων. ὑγίεντα δ' εἴ τις ὄλβον ἄρδει,
ἐξαρκέων κτεάτεσσι καὶ εὐλογίαν προστιθείς, μὴ ματεύσῃ θεὸς
γενέσθαι.

22 εὔθυμον, ἐς τελευτάν,

ΟΛΥΜΠΙΟΝΙΚΑΙ στ'.

ΑΓΗΣΙΑ ΣΥΡΑΚΟΣΙΩ

ΑΠΗΝΗ.

OLYMPIA VI.

INTRODUCTION.

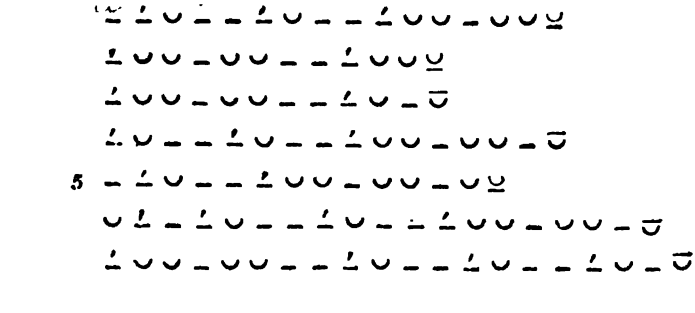
Agesias of Syracuse won the prize with the mule-chariot, Ol. 78, 1. B. C. 468. He was of the clan of the Iamidæ, who acted as prophets in the Doric nations and in Arcadia, and who delivered the oracle of Jupiter at Olympia. One of this clan had accompanied Archias the Corinthian when he led the colony to Syracuse, and from him Agesias was descended; he was also a citizen of Stymphalus in Arcadia, where this ode was sung, probably at a banquet. The ἀστοὶ (v. 7.) are the Stymphalians who formed the numerous chorus, and are called ἄφθονοι, as opposed to the envious Syracusans, who slew Agesias three years after this victory; this envy of the Syracusans seems to be alluded to in v. 74: μῶμος ἐξ ἄλλων κρέμαται φθονεόντων.

The rhythm is a mixture of the Dorian and Lydian.

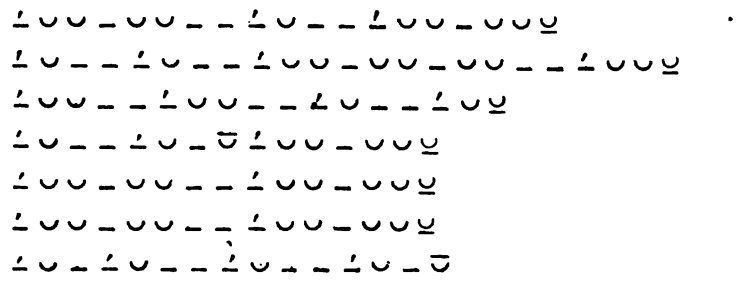
ARGUMENT.

1—7. Exordium, which, the poet says, must be particularly splendid. 8—21. Glory of Agesias as a prophet and a warrior. 22—70. Mythical digression about Iamus the ancestor of Agesias, and how the gift of prophecy was conferred upon him. 71—105. Conclusion. Address to Æneas the leader of the chorus. Prayers for the prosperity of Agesias and his patron Hiero.

Strophæ.



Epodi.



Χρυσέας ὑποστάσαντες εὐτειχεῖ προθύρῳ θαλάμου Στρ. ά.
κίονας, ὡς ὅτε θαητὸν μέγαρον,
πάξομεν· ἀρχομένου δ' ἔργου πρόσωπον
χρὴ θέμεν τηλαυγές. εἰ δ' εἴη μὲν Ὀλυμπιονίκας, 5
βωμῷ τε μαντείῳ ταμίας Διὸς ἐν Πίσᾳ,
συνοικιστήρ τε τᾶν κλεινᾶν Συρακοσσᾶν· τίνα κεν φύγοι ὕμνον
κεῖνος ἀνήρ, ἐπικύρσαις ἀφθόνων ἀστῶν ἐν ἱμερταῖς ἀοιδαῖς; 10

ἵστω γὰρ ἐν τούτῳ πεδίλῳ δαιμόνιον πόδ' ἔχων Ἀντ. ά.
Σωστράτου υἱός. ἀκίνδυνοι δ' ἀρεταὶ

3 ἀρχομένους 6 Συρακουσᾶν·

1—3. Χρυσέας—πάξομεν.] "As when we build some gorgeous palace, we place gilded columns under the close (εὐτειχεῖ) vestibule, so will we build up our bower." The construction is ὡς ὅτε (πήγνυμεν) θαητὸν μέγαρον, (οὕτω) πήξομεν (τὸν) θάλαμον (τοῦ ὕμνου τοῦδε), ὑποστήσαντες χρ. κ. εὐτ. προθ. So in *N.* IX, 16: the construction is ὡς ὅτε πιστὸν ὅρκιον (δίδομεν), (οὕτω) δόντες Οἰκλ. γυναῖκα ἀνδροδάμαντ' Ἐριφύλαν. The epithet εὐτειχὴς refers to the vestibule being closed in for the sake of warmth. The vestibule was often used in Greek houses as a place where people might sit in the sun and warm themselves; hence the name αἴθουσα. See Soph. *Phil.* 16:

δίστομος πέτρα
τοιάδ' ἵν' ἐν ψύχει μὲν ἡλίου διπλῆ
πάρεστιν ἐνθάκησις.

3. πρόσωπον—τηλαυγές.] "We should make the entablature blaze with splendour."

6. τίνα κεν φύγοι ὕμνον;] "What praise can he guard himself from—keep off?"

8—9. ἵστω—υἱός.] "Let the son of Sostratus know that he has his lucky foot in this sandal." This is a proverbial expression: the Greeks frequently used the words περὶ πόδα (ἐστί) for: "it fits," "it answers exactly." So Æschyl. *Eumen.* 159: περὶ πόδα, περὶ κάρα. Lucian. VIII. p. 13: περὶ πόδα δή σοι καὶ Εὐάγγελος—ὡς ἔστι μοι τὸ χρῆμα τοῦτο περὶ πόδα, "it suits me exactly." So also the adjective περίπους: Hesych. περίποδα. οὕτως ἐκάλουν τὸ ἁρμόζον· μεταφέροντες ἀπὸ τῶν συμμέτρων τοῖς ποσὶν ὑποδημάτων. ἢ ἀκριβῶς. Where Toup quotes from Lucian. *de conscrib. histor.* p. 611: καὶ παρὰ πόδα ἡ ἱστορία, proposing to read περὶ πόδα τῇ ἱστορίᾳ. Pollux VII, 84: περίποδα, ὑποδήματα ἁρμόζοντα. In connexion with this metaphor, it may be mentioned that the Greeks regarded it as a mark of great rusticity not to have well-fitting shoes. Δαιμόνιος here bears its proper signification. Δαίμων is probably connected with δαίω, δασσάσθαι, &c. "to divide," and is analogous in meaning to μοῖρα, μόρος, &c. comp. Hom. *Od.* III, 66:

οὔτε παρ' ἀνδράσιν οὔτ' ἐν ναυσὶ κοίλαις
τίμιαι· πολλοὶ δὲ μέμνανται, καλὸν εἴ τι ποναθῇ.
Ἀγησία, τὶν δ' αἶνος ἑτοῖμος, ὃν ἐν δίκᾳ
ἀπὸ γλώσσας Ἄδραστος μάντιν Οἰκλείδαν ποτ' ἐς Ἀμφιάρηον
φθέγξατ', ἐπεὶ κατὰ γαῖ' αὐτόν τέ νιν καὶ φαιδίμας ἵππους
ἔμαρψεν.

ἑπτὰ δ' ἔπειτα πυρᾶν νεκρῶν τελεσθέντων Ταλαϊονίδας Ἐπ. ά.
εἶπεν ἐν Θήβαισι τοιοῦτόν τι ἔπος· "Ποθέω στρατιᾶς ὀφθαλ-
μὸν ἐμᾶς,
"ἀμφότερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάρνασθαι." τὸ καὶ
ἀνδρὶ κώμου δεσπότᾳ πάρεστι Συρακοσίῳ.
οὔτε δύσηρις ἐὼν οὔτ' ὢν φιλόνεικος ἄγαν,
καὶ μέγαν ὅρκον ὁμόσσαις τοῦτό γέ οἱ σαφέως
μαρτυρήσω· μελίφθογγοι δ' ἐπιτρέψοντι Μοῖσαι.

13 Ἀμφιάραον 18 δεσπότᾳ νῦν πάρεστι 19 οὐ φιλόνεικος ἐὼν οὐτ' ὢν δύσερίς τις ἄγαν.

μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

The δαίμων is then (1) like μοῖρα, the giver of a man's lot, share, or portion (Theogn. 165.)—an intermediate deity, dwelling between heaven and earth; and the δαίμονες are spirits which mediate between God and man, an immediate intercourse between heaven and earth being hardly conceivable by the ancients: see Hesiod. *Op.* 122, foll. Plato *Sympos.* p. 202 D. Plutarch *de defect. orac.* p. 415 B. II. p. 699. Wyttenbach. Or (2) δαίμων was, like μόρος, μοῖρα, the lot, share, or portion itself: thus δαίμονα δοῦναι, "to kill" (Hom. *Il.* VIII, 166). Hence, δαίμων, or δαίμων τύχης, "fortune;" εὐδαίμων, "a fortunate man," δαιμόνιος, "fortunate." For the construction ἴστω ἔχων, see *N.* IX, 45: ἴστω λαχών. *I.* VI, 27: ἴστω εὔξων.

12. αἶνος ἑτοῖμος. "The same praise is *ready to be paid:*" ἑτοῖμος is said of ready money, on which you may draw as you want it; Thucyd. I, 82. By a similar metaphor we have *P.* VI, 7: ἑτοῖμος ὕμνων θησαυρός.

13. ἀπὸ γλώσσας.] "Openly;" see *P.* III, 2.

14. φαιδίμας ἵππους.] "White steeds:" Philostrat. *Imagg.* I. c. 27, represents Amphiaraus as having two white horses in his chariot: τὸ τοῖν δυοῖν ἅρμα ἵπποιν (τὸ γὰρ ἐπὶ τεττάρων οὕτω τοῖς ἥρωσι διὰ χειρός, εἰ μὴ Ἕκτορι τῷ θρασεῖ) φέρει τὸν Ἀμφιαρέων.

15. ἕπτα—τελεσθέντων.] "After the bodies of seven funeral piles had been consumed." Comp. *N.* IX, 24. There were seven piles, one for each of the seven divisions of the army, not one for each of the generals, for Amphiaraus' body was not there.

Ibid. Ταλαϊονίδας.] For this form of the patronymic, see the *New Cratylus*, p. 341.

16. ἐν Θήβαισι.] "Near Thebes." So *P.* VIII, 40: ἐν ἑπταπύλοις—Θήβαις. *O.* IX, 17: ἐν Κασταλίᾳ for παρὰ Κασταλίᾳ. See also *O.* VII, 17. *N.* VI, 38. XI, 24. ἡ ἐν Κορίνθῳ μάχη, "the battle near Corinth," Demosth. *Leptin.* § 41, (where see F. A. Wolf, p. 275), ἡ ἐν Σαλαμῖνι μάχη, "the battle near Salamis," Plutarch. *Pelopid.* p. 289 A. According to the Athenian account this sepulture took place near Eleusis; Pausan. I. 39. § 2. Eurip. *Suppl.* 755.

Ὦ Φίντις, ἀλλὰ ζεῦξον ἤδη μοι σθένος ἡμιόνων, Στρ. β.
ᾇ τάχος, ὄφρα κελεύθῳ τ' ἐν καθαρᾷ
βάσομεν ὄκχον, ἵκωμαί τε πρὸς ἀνδρῶν
καὶ γένος· κεῖναι γὰρ ἐξ ἀλλᾶν ὁδὸν ἀγεμονεῦσαι
ταύταν ἐπίστανται, στεφάνους ἐν Ὀλυμπίᾳ
ἐπεὶ δέξαντο· χρὴ τοίνυν πύλας ὕμνων ἀναπετάμεν αὐταῖς·
πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον δεῖ σάμερόν μ' ἐλθεῖν ἐν
ὥρᾳ·

ἅ τοι Ποσειδάωνι μιχθεῖσα Κρονίῳ λέγεται Ἀντ. β'.
παῖδ' ἰοβόστρυχον Εὐάδναν τεκέμεν.
κρύψε δὲ παρθενίαν ὠδῖνα κόλποις·

25 ἄλλαν 28 σάμερόν γ' ἐλθεῖν

22—27. Ὦ Φίντις—αὐταῖς.] The poet addresses the charioteer, a Sicilian, as appears from his name, (Φίντις for Φίλτις, like Φιντίας, Φιντύλος), who had now the care of the chariot, which Agesias himself must have driven at the games, otherwise the allusion to his danger in v. 9—11 would be quite unmeaning; he bids Phintis put the mules to the chariot and bear him to Pitana, the scene of the legend about the ancestors of Agesias, which he is going to narrate; for he says he may consider the mule-chariot which has won the crown at Olympia in the same light as the chariot of the Muses, may open for it the gates of song, and drive it along the road of minstrelsy. The poet alludes to the chariot of poetry in *O.* IX, 81; *P.* X, 63; *I.* II, 2. VII, 62. The κέλευθος καθαρά, "the open, conspicuous road," (so θεοδότων ἔργων κέλευθον ἂν καθαράν, *I.* IV, 23), which he also calls αὕτη ὁδός, "*this* road," i.e. the road of poetry, can only be reached through the gates of song (πύλαι ὕμνων), the entrance through which is not conceded to all, for as Bacchylides says (p. 22. Neue): οὐδὲ γὰρ ῥᾴστον ἀῤῥήτων ὕμνων πύλας ἐξευρεῖν. The construction of ὄφρα βάσομεν, ἵκωμαί τε, is another proof of the identity of the future and conjunctive on which I have enlarged elsewhere: see on *O.* I, 7.

31. κρύψε δὲ παρθενίαν ὠδῖνα κόλποις.] I cannot accept Dissen's interpretation of this passage. He says "κόλποις non *vestitu virginali*, sed *in utero*, usitatissima significatione," and then quotes three passages from Callimachus. It does not appear that Callimachus meant the word to signify "the womb," in the passages quoted, and even if he did, such a late writer is not a conclusive authority for the interpretation of Pindar. The old writers invariably use κόλπος either for the bosom itself, or for the loose folds of the dress hanging forwards over the girdle. It appears to me almost ridiculous to translate the words of Pindar, "she concealed her child in her womb." What concealment would this have been? Surely the meaning is, "she concealed her pregnancy from the eyes of others by the loose folds of her robe." The epithet βαθύκολπος, which is synonymous with βαθύζωνος, is properly applied to a matron; hence, as a title of dignity to a queen or a goddess. Though a virgin might be βαθύζωνος as here (so βαθύζωνος κόρη, Æsch. *Choëph.* 163.), it was more common for unmarried women to wear bands across the breast (as in the colossal fragment of the Κόρη in the vestibule of the public library at Cambridge), and a high girdle, both of which the virgin Danaides represent themselves as wearing in Æschyl. *Suppl.* 457: ἔχω στρόβους, ζώνας τε, συλλαβὰς πέπλων. To be βαθύζωνος, or βαθύκολπος, in other words, to wear a long-waisted gown, bulging out and hanging over the girdle (βαθυκόλπους, ἀπὸ τοῦ ἐκ τῆς ζώσεως κολπώματος, *Etym. M.* p. 185, 41.), generally arose from a wish, as in the case of the nymph Pitana, to conceal a loss of youthful symmetry. The reader will recollect the complaint of fair

κυρίῳ δ' ἐν μηνὶ πέμποισ' ἀμφιπόλους ἐκέλευσεν
ἥρωι πορσαίνειν δόμεν Εἰλατίδᾳ βρέφος,
ὃς ἀνδρῶν Ἀρκάδων ἄνασσε Φαισάνᾳ λάχε τ' Ἀλφεὸν οἰκεῖν·
ἔνθα τραφεὶς ὑπ' Ἀπόλλωνι γλυκείας πρῶτον ἔψαυσ' Ἀφροδίτας.

Ἐπ. β'.

οὐδ' ἔλαθ' Αἴπυτον ἐν παντὶ χρόνῳ κλέπτοισα θεοῖο γόνον·
ἀλλ' ὁ μὲν Πυθώναδ', ἐν θυμῷ πιέσαις χόλον οὐ φατὸν ὀξείᾳ μελέτᾳ,
ὤχετ' ἰὼν μαντευσόμενος ταύτας περ' ἀτλάτου πάθας.
ἁ δὲ φοινικόκροκον ζώναν καταθηκαμένα
κάλπιδά τ' ἀργυρέαν, λόχμας ὑπὸ κυανέας
τίκτε θεόφρονα κοῦρον. τᾷ μὲν ὁ Χρυσοκόμας
πραΰμητίν τ' Ἐλευθὼ συμπαρέστασέν τε Μοίρας·

Στρ. γ'.

ἦλθεν δ' ὑπὸ σπλάγχνων ὑπ' ὠδινός τ' ἐρατᾶς Ἴαμος
ἐς φάος αὐτίκα. τὸν μὲν κνιζομένα
λεῖπε χαμαί· δύο δὲ γλαυκῶπες αὐτὸν
δαιμόνων βουλαῖσιν ἐθρέψαντο δράκοντες ἀμεμφεῖ
ἰῷ μελισσᾶν καδόμενοι, βασιλεὺς δ' ἐπεὶ
πετραέσσας ἐλαύνων ἵκετ' ἐκ Πυθῶνος, ἅπαντας ἐν οἴκῳ
εἵρετο παῖδα, τὸν Εὐάδνα τέκοι· Φοίβου γὰρ αὐτὸν φᾶ γεγάκειν

33 βρέφος γ' 38 ταύτας πέρ

Ellen in the ballad "Childe Walter." Παρθενία ὠδίν is the child or fœtus conceived while the mother was still unmarried: so the offspring of unmarried women were named παρθενίαι. For this use of ὠδίν, comp. Æschyl. *Agam.* 1410: ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ ὠδῖνα. Eurip. *Ion.* 45: λαθραῖον ὠδῖν' εἰς θεοῦ ῥίψαι δόμον.

41. ὁ Χρυσοκόμας.] "Apollo," *O.* VII, 32. *P.* II, 16. *I.* VI, 49.

43. ὑπὸ σπλάγχνων.] "From under:" where we often have ὑπεκ: comp. *P.* XI, 18: ὑπὸ χειρᾶν. *N.* I, 35: σπλάγχνων ὕπο ματέρος. Eurip. *Electr.* 699: ἀταλᾶς ὑπὸ ματέρος. The σπλάγχνα are the *viscera majora*,—the heart, liver, and lungs.

46, 47. ἀμεμφεῖ ἰῷ μελισσᾶν.] The stress is here to be laid upon the epithet, which qualifies, if it does not entirely alter, the force of the substantive. This sort of oxymoron is very common in Æschylus: "Solet enim Æschylus," says Ahrens, (*de causis quibusdam Æschyli nondum satis emendati*, p. 28.), voci, metaphorice adhibitæ, epitheton addere, quod cum propria ejus vocis significatione pugnat, ut *Sept.* v. 81: κόνις ἀνανδρος ἄγγελος, *Suppl.* v. 872: δίπους ὄφις, ut proprio vocabuli sensu sublato metaphorica vis augeatur." This feeding of the infant Iamus on honey had relation perhaps to his subsequent gift of prophecy: the Delphic prophetess is called μέλισσα Δελφίς, *P.* IV, 60. comp. *Fr. inc.* 26. and Hom. *Hymn. Merc.* 556. The serpents too are prophetic animals, for they were supposed to be sprung from the earth, and mother earth was the first of all prophetesses, whence Æschylus calls her τὴν πρωτόμαντιν Γαῖαν. (*Eumen.* 2.)

πατρός, περὶ θνατῶν δ' ἔσεσθαι μάντιν ἐπιχθονίοις· Ἀντ. γ'. 85
ἔξοχον, οὐδέ ποτ' ἐκλείψειν γενεάν.
ὣς ἄρα μάννε. τοὶ δ' οὔτ' ὢν ἀκοῦσαι
οὔτ' ἰδεῖν εὔχοντο πεμπταῖον γεγενημένον. ἀλλ' ἐν
κέκρυπτο γὰρ σχοίνῳ βατίᾳ τ' ἐν ἀπειράτῳ, 90
ἴων ξανθαῖσι καὶ παμπορφύροις ἀκτῖσι βεβρεγμένος ἀβρὸν
σῶμα· τὸ καὶ κατεφάμιξεν καλεῖσθαί μιν χρόνῳ σύμπαντι μάτηρ

Ἐπ. γ'.

τοῦτ' ὄνυμ' ἀθάνατον. τερπνᾶς δ' ἐπεὶ χρυσοστεφάνοιο λάβεν 95
καρπὸν Ἥβας, Ἀλφεῷ μέσσῳ καταβὰς ἐκάλεσσε Ποσειδᾶν'
εὐρυβίαν,
ὃν πρόγονον, καὶ τοξοφόρον Δάλου θεοδμάτας σκοπόν, 100
αἰτέων λαοτρόφον τιμάν τιν' ἐᾷ κεφαλᾷ,
νυκτὸς ὑπαίθριος. ἀντεφθέγξατο δ' ἀρτιεπὴς 105
πατρία ὅσσα, μετάλλασέν τέ μιν· "Ὄρσο, τέκνον,

53, 54 ἐγκέκρυπτο

53. ἴων—βεβρεγμένος.] "Thickly covered with the yellow and purple rays of the violet." The flower here alluded to is the λευκόϊον, the "wall-flower" (*cheiranthus cheiri* Linn.), or "stock-gilly-flower" (*cheiranthus incanus*), which must be distinguished from the μελάνιον or *viola sylvestris*. For this use of βρέχεσθαι, compare *Fr. inc.* 166: σιγᾷ βρέχεσθαι. Empedocles (v. 71.) has a similar metaphor: ἀμβροτα δ' ὅσσα ἐδεῖτο καὶ ἀργέτι δεύεται αὐγῇ.

56. τὸ καὶ—ἀθάνατον.] "Wherefore (τό, see Hom. *Il.* III, 176) she uttered the propitious words, that he should for ever be called by this undying name." Schneider translates καταφάμιξεν, *gab ihm den Namen und verbreitete ihn*; Passow: *sie verbreitete die Sage*. The verb φημίζειν means "to speak." Hesiod, *Op.* 708:

φήμη δ' οὔτις πάμπαν ἀπόλλυται, ἥντινα λαοὶ
πολλοὶ φημίζωσι:

also "to give a name;" Demosth, p. 417: ὄνομα φημίζεται. Stob. *Serm.* I. p. 20. Sch. Compounded with ἐπί, we have ἐπιφημίζεσθαι, and ἐπιφήμισμα, referring to words of good or bad omen (Herod. III, 124. Thucyd. VII, 15). And here, compounded with κατά, the verb seems to have a mixture of the senses "to name," and "to speak ominous words;" for a name was supposed to contain some ominous meaning. See the parallel passage in *I.* V, 50. foll. There is a similar play upon the name (which in this case is not mentioned,) in *O.* VII, 64: Λάχεσιν. comp. v. 58: λάχος. The omen here is that the violet is an early spring flower, and flourishes a long time; hence ὄνομ' ἀθάνατον (see Theophrast. *H. Pl.* VI, 217. Schneid.)

62. μετάλλασέν τέ μιν.] The commentators have raised a difficulty with regard to the meaning of the verb in this passage. Böckh is inclined to adopt the interpretation of the Scholiast: "Potest Pindarus verbum μεταλλᾶν singulari significatione usurpasse, ut præmonstrat Schol. vet. ἐπεζήτησέ τε αὐτὸν καὶ ἐν φροντίδι ἔσχεν, ὅπως τὰ μέλλοντα προλέγειν παράσχῃ αὐτῷ, atque alius: ἰδιώς κέχρηται τῇ λέξει· μεταλλῆσαι γάρ ἐστι τὸ ζητῆσαι, ἀπὸ τῶν μετάλλων· νῦν δ' ἐπ' οὐδενὸς τοιούτου τέταχεν, ἀλλ' ἀντὶ τοῦ, ἐφθέγξατο καὶ προσεῖπε καὶ οἱονεὶ ἐφιλοφρονήσατο. Lexicographi exponunt ἐπεζήτησεν, ἐπολυπραγμόνησεν. Qui enim quærit aliquid, *curat, cordi habet, amplectitur*." Hermann (*ad Viger.* p. 936) says: "non sane interrogat. At quod quærat, id vero habet. Quærit enim filium.

"δεῦρο πάγκοινον ἐς χώραν ἴμεν φάμας ὄπισθεν."

ἵκοντο δ' ὑψηλοῖο πέτραν ἀλίβατον Κρονίου· Στρ. δ'. 110
ἔνθα οἱ ὥπασε θησαυρὸν δίδυμον
μαντοσύνας, τόκα μὲν φωνὰν ἀκούειν
ψευδέων ἄγνωστον, εὖτ' ἂν δὲ θρασυμάχανος ἐλθὼν
Ἡρακλέης, σεμνὸν θάλος Ἀλκαϊδᾶν, πατρὶ 115
ἑορτάν τε κτίσῃ πλειστόμβροτον τεθμόν τε μέγιστον ἀέθλων,

66 ἀκούειν 68 πατρὸς θ'

Quærimus autem eum quem volumus ad faciendum quid adhibere. Atqui Neptunus, Iamum abducturus erat ad collem Saturnium, ut ei futurorum scientiam impertiret. Id poeta, libertate poetis præsertim lyricis concessa, sic exprimit, ut ipsa Neptuni verba, sequi se filium jubentis adjiciat. Et quidem qui prosa narratione hæc narrare vellet, recte diceret: *ἐζήτει τε τὸν Ἴαμον, κελεύων ἐλθεῖν μετ' αὐτοῦ?*" I remark, by the way, that it is Apollo, and not Neptune, who speaks. Tafel says: "Nox erat, quum Iamus patrem divinum invocaret. Is primo audire se vocantem generaliter significat, (*ἀντεφθέγξατο...π. ὅσσα*), simulque filium quærit, i. e. interrogat, ubinam sit (*μετάλλασέν τέ μιν*), velut (præsens) Judæorum Deus Adamum (præsentem) quærit, coll. Genes. III, 9." Dissen's interpretation is: "Non proxime adstat Apollo nec manu ducit Iamum, sed per intervallum licet non permagnum alloquitur. Quidni igitur hæc vox, per noctis tenebras tendens ad filium dilectum, dici possit quærere eum?" Besides these interpretations, three corrections have been proposed; (1) by Thiersch: *μετάλλασσέν τέ μιν*, which, he says, is equivalent to *μετῴκισεν αὐτόν*; (2) *μετάλλασαντί ἑν*, by Hermann; and (3) *μετάλλαξέν τέ νιν*, is given from a Naples MSS. by Ahlwardt, who translates it "respondebat." I have thought it necessary to give the opinions of all the commentators on this passage, before I propose my own, which agrees in the main with Buttman's in his *Lexilogus* (I. p. 140), though I do not arrive at it quite in the same way. He thinks that from the Homeric sense of "asking," or "questioning," the word has come to signify "addressing," or "speaking" in general. And this is Heyne's view of the meaning. It appears to me that Pindar could not have used the word in any other sense that would have been intelligible to his hearers. The collocation: *ἀντιφθέγξατο, μετάλλασσέν τε* is quite analogous to the Homeric: *ἀπαμειβόμενος προσέφη*, or *ἀπάμειβετο φώνησέν τε*. There is no more verbosity in the one than in the other. I look upon *ἀλλάω*, which, though it does not occur separately, may be presumed from *μεταλλάω*, as the simple derivative from *ἄλλος*, just as *ἀλλάσσω* is a secondary derivative from the same adjective, and I consider *μεταλλάω* to imply any reciprocity or even subsequence in conversation —whether it be an inquiry or an answer. If it be said that *μεταλλάσσω* would be a better word for the expression of this idea, and that we should read *μεταλλάξεν* with Ahlwardt, I have only to refer to *P.* IV, 164: *μεμάντευμαι δ' ἐπὶ Κασταλίᾳ, εἰ μετάλλατόν τι*, where the same prophetic god, Apollo, is referred to, and where an answer and not an inquiry is implied. Upon the whole, then, I think with Heyne and Buttmann, that the word *μεταλλάω*, as used by Pindar in this passage, must mean "to address," and rather implies an answer than a question.

64. *ἀλίβατον.*] Buttmann (*Lexilog.* II, p. 182.) considers this adjective as a shortened form of *ἠλιτόβατος*, after the analogy of *ἠλιτόμηνος* and *ἠλιτόεργος*. Döderlein (*Vocabulorum Homericorum etyma*, p. 7) and Hartung (*Griech. Partik.* I. p. 229) consider the word as containing the root of *λέπας*, *lapis*, *λόφος*, *K-lippe*, with the intensive prefix *ἡ-*, so that *αἰγί-λιψ πέτρη* is not "a rock deserted by goats," but one peculiarly frequented by them. I think there is some truth in this etymology.

66. *τόκα μέν.*] "In the mean time."

Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ τότ' αὖ χρηστήριον θέσθαι κέλευσεν
ἐξ οὗ πολύκλειτον καθ' Ἕλλανας γένος Ἰαμιδᾶν. Ἀντ. δ'. 120
ὄλβος ἅμ' ἔσπετο· τιμῶντες δ' ἀρετὰς
ἐς φανερὰν ὁδὸν ἔρχονται. τεκμαίρει
χρῆμ' ἕκαστον· μῶμος ἐκ δ' ἄλλων κρέμαται φθονεόντων 125
τοῖς, οἷς ποτε πρώτοις περὶ δωδέκατον δρόμον
ἐλαυνόντεσσιν αἰδοία ποτιστάζει Χάρις εὐκλέα μορφάν.
εἰ δ' ἐτύμως ὑπὸ Κυλλάνας ὄροις, Ἀγησία, μάτρωες ἄνδρες 130
ναιετάοντες ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις Ἐπ. δ'.
πολλὰ δὴ πολλαῖσιν Ἑρμᾶν εὐσεβέως, ὃς ἀγῶνας ἔχει μοῖράν
τ' ἀέθλων 135

74 μῶμος δ' ἐξ MSS. 75 δρόμον γ' 77 ὄρος,

70. Ζηνὸς—κέλευσεν.] "He commanded him then to establish an oracle on the upper part of the altar of Jupiter." Κέλευσεν is inserted here on account of the distance of θέσθαι from ἔπραξεν. For the phrase: ἐπ' ἀκροτάτῳ βώμῳ, see Hom. *Il.* II, 793: τύμβῳ ἐπ' ἀκροτάτῳ. The altar at Olympia consisted of two parts; a lower part or πρόθυσις, which was 125 feet in circumference, and an upper part, which was 32 feet in circumference. The victims were sacrificed on the lower part of the altar, and their thighs were carried to the upper part for the purpose of vaticination; as Pausanias distinctly says (V. 13. § 9.): αὐτὰ μὲν δὴ τὰ ἱερεῖα ἐν μέρει τῷ κάτω, τῇ προθύσει, καθίστηκεν αὐτοῖς θύειν· τοὺς μηροὺς δὲ ἀναφέροντες ἐς τοῦ βωμοῦ τὸ ὑψηλότατον καθαγίζουσιν ἐνταῦθα. Valckenaer (*ad Ammon.* p. 235.) understands χρηστήριον here of the victim, as in *O.* VII, 42: θυσίαν θέμενοι. But, as Böckh observes, the passage of Pausanias shows that the upper part of the altar was the very place where the victims were not sacrificed: and χρηστήριον θέσθαι could not mean "to offer victims," though χρηστήριον does sometimes signify a victim as well as an oracle.

73, 74. τεκμαίρει χρῆμ' ἕκαστον.] The similar collocations, χρῆμ' ἕκαστον (*O.* IX, 104), and χρῆμα πᾶν (*I.* VII, 14), create an impression in favour of the construction of χρῆμα with ἕκαστον. But in *P.* VIII, 71. we have: ἀμφ' ἕκαστον ὅσα νέομαι, where ἕκαστον is used absolutely to signify "every individual;" and any other rendering here would leave τεκμαίρει without any tolerable signification. The meaning of these words, according to Schmidt and Dissen, is: *das Werk preiset den Meister*, or *probat res quemque*: comp. *O.* IV, 18: διάπειρά τοι βροτῶν ἔλεγχος. If, however, we may suppose that the singular χρῆμα is here used, as it is by Herodotus III, 38. (see J. Pollux IX, 87), in the common meaning of χρήματα, this is a repetition of the saying of Aristodemus (*I.* II, 11.), referring more immediately to the ὄλβος ἅμ' ἔσπετο, which precedes, and in that case the connexion of thought will be: "they were wealthy, and, setting a high value upon glory, they have endeavoured to obtain it by achievements in the public games: with regard to their wealth, it is indeed money which distinguishes a man, but success in the chariot-race at Olympia" (a contest which none but the wealthy could encounter) "cannot fail to cause envy and censure." In the following words I adopt Schmidt's reading, μῶμος ἐκ δ', for μῶμος δ' ἐξ, which the MSS. have, but which spoils the metre: for this position of δέ, see *O.* XI, 99. *P.* IV, 228.

77. μάτρωες ἄνδρες.] The Arcadians, because Evadne, the mother of his ancestor, was reared in that country.

78. ἐδώρησαν.] In the later writers the middle voice only is used. On the use of the active, see *Antiatticista*, *Bekker. Anecd.* p. 90, l. 24: δωρῆσαι: ἀντὶ τοῦ δωρήσασθαι, Πίνδαρος Ὀλυμπιονίκῃ. The active form is used by Hesiod, *Op. et Dies*, 82: δῶρον ἐδώρησαν.

Ἀρκαδίαν τ' εὐάνορα τιμᾷ· κεῖνος, ὦ παῖ Σωστράτου,
σὺν βαρυγδούπῳ πατρὶ κραίνει σέθεν εὐτυχίαν.
δόξαν ἔχω τιν' ἐπὶ γλώσσᾳ ἀκόνας λιγυρᾶς,
ἅ μ' ἐθέλοντα προσέλκει καλλιρόοισι πνοαῖς·
ματρομάτωρ ἐμὰ Στυμφαλίς, εὐανθὴς Μετώπα,

πλάξιππον ἃ Θήβαν ἔτικτεν, τᾶς ἐρατεινὸν ὕδωρ Στρ. ε'.
πίομαι, ἀνδράσιν αἰχματαῖσι πλέκων
ποικίλον ὕμνον. ὄτρυνον νῦν ἑταίρους,
Αἰνέα, πρῶτον μὲν Ἥραν Παρθενίαν κελαδῆσαι,

ss Προσέρπει Böckh. ex optim. libr.

82. δόξαν—λιγυρᾶς.] "I fancy I have upon my tongue a shrill-sounding whet-stone;" i. e. "I fancy my tongue is being sharpened;" δόξαν ἔχω, i. e. δοκεῖ μοι εἶναι ἐπὶ γλώσσῃ, in other words, παροξύνομαι πρὸς τὸ λέγειν. The same metaphor occurs in *Psalm* LXIV, 3: "who *whet* their tongue like a sword." Nothing is more common in Greek authors than this comparison of the tongue to a metal-edge or point, which was also called στόμα. Thus Phocylides, v. 116: ὄπλον τοι λόγοι ἀνδρὶ τομώτερόν ἐστι σιδήρου. Soph. *Aj.* 650:

κἀγὼ γὰρ ὄν τὰ δεῖν' ἐκαρτέρουν τότε,
βαφῇ σίδηρος ὥς, ἐθηλύνθην στόμα
πρὸς τῇδε τῇς γυναικός.

"For I, who before was so stern in my obstinate language" (for τὰ δεινά comp. *Aj.* 312: τὰ δεῖν' ἐκηκείλησ' ἔπη, and the verb δεινόζω), "like iron after its dipping, have been unmanned in the edge of my words by this woman." For the use of στόμα to signify "an edge" or "point," see Hom. *Il.* XV, 389: ξυστοῖσι—κατὰ στόμα εἰμένα χαλκῷ. Plutarch *de discr. am. et ad.* p. 73. c.: ὁ σίδηρος—δέχεται τὴν στόμωσιν, and comp. Soph. *Œd. Col.* 795:

τὸ σὸν δ' ἐφῖκται δεῦρ' ὑποβλητὸν στόμα,
πολλὴν ἔχον στόμωσιν.

See also St Paul, *Ephes.* vi, 17. *Hebr.* iv, 12. St John, *Rev.* i, 16. xix, 13, 15. Cicero, *Brutus*, c. 97: qui non *linguam* modo *acuisse*, exercitatione dicendi. *de Oratore*, III, c. 30. § 121: non enim solum *acuenda* nobis, neque *procudenda lingua est*. Where for the latter metaphor compare *P.* I, 86: ἀψευδεῖ πρὸς ἄκμονι χάλκευε γλῶσσαν. The epithet λιγυρά refers to the shrill sound of the hone when steel is sharpened on it.

83. ἅ μ' ἐθέλοντα προσέλκει κ. πνοαῖς.] The best MSS. read προσέρπει: but some give προσέλκει, which I have received for the following reasons: (1) προσέρπειν is not found with the accusative, but with the dative, of the person: see Soph. *Aj.* 1255. *Antig.* 618; (2) when a verb of motion is combined with a participle, signifying will or choice, the participle is in the dative, not in the accusative case: see Aristoph. *Pax.* 522: ὡς ἤλθες ἡμῖν δεμένοις. Æschyl. *Choëph.* 964: ἰαμένοις, or θρασυμένοις πεσοῦνται. Comp. Matth. *Gr. Gr.* § 388. d, e. (3) the idea of violence conveyed by προσέλκει is very well balanced by ἐθέλοντα, and the meaning: "which draws me on, nothing loth," seems to be the one best adapted to the context. For this use of πνοαί, "the breath of songs," comp. εὐπνοος, *O.* XIII, 22. *I.* II, 25. *P.* IV, 11. Eurip. *Bacchæ*, 126: ἁδυβόᾳ αὐλῶν πνεύματι. Shaksp. *Mids. N. Dream*, *Act* II. *Sc.* 2: "uttering such *dulcet* and *harmonious breath*, that the rude sea grew civil at her *song*."

84. εὐανθὴς Μετώπα.] "The lake Metopa with its flowery banks." For the confusion of person and place, see note on *O.* III, 9.

86. πίομαι.] Buttmann (§ 114.) considers this form as the present tense here, and the commentators are all of the same opinion. But πίομαι (with the ι long) is invariably a future, and I can see no reason for making this an exception to the general rule. The meaning is: "whose pleasant water I will drink, when I weave a hymn for warriors." Comp. *I.* V, 74: πίσω σφε Δίρκας ἁγνὸν ὕδωρ.

88. Αἰνέα.] Æneas was probably a

γνῶναί τ' ἔπειτ', ἀρχαῖον ὄνειδος ἀλαθέσιν
λόγοις εἰ φεύγομεν, Βοιωτίαν ὖν. ἐσσὶ γὰρ ἄγγελος ὀρθός,
ἠϋκόμων σκυτάλα Μοισᾶν, γλυκὺς κρητὴρ ἀγαφθέγκτων ἀοιδᾶν·
εἰπὸν δὲ μεμνᾶσθαι Συρακοσσᾶν τε καὶ Ὀρτυγίας· Ἀντ. ε. 156
τὰν Ἱέρων καθαρῷ σκάπτῳ διέπων,
ἄρτια μηδόμενος, φοινικόπεζαν
ἀμφέπει Δάματρα, λευκίππου τε θυγατρὸς ἑορτάν, 160
καὶ Ζηνὸς Λιτναίου κράτος. ἀδύλογοι δέ νιν
λύραι μολπαί τε γιγνώσκοντι. μὴ θραύσαι χρόνος ὅλβον ἐφ-
ἕρπων.
σὺν δὲ φιλοφροσύναις εὐηράτοις Ἀγησία δέξαιτο κῶμον 165
οἴκοθεν οἴκαδ' ἀπὸ Στυμφαλίων τειχέων ποτινισσόμενον, Επ. ε.
ματέρ' εὐμήλοιο λείποντ' Ἀρκαδίας. ἀγαθαὶ δὲ πέλοντ' ἐν
χειμερίᾳ 170

92 "εἰπόν. Buttmannus εἶπον postulat, vide eius Excursum I. ad Platon. Men. Sed Böckhium, quominus assentiatur, Aelii Dionysii auctoritas retinet codicibus vetustior. Vide Böckh. *de Crisi Pindar.* paragr. 41."—DISSEN. *Ibid.* Συρακουσᾶν 96 δέ μιν 100 εὐμάλοιο

Stymphalian, and a relative of Agesias, who had been sent to Thebes to bring away the Ode and teach the singers. The name Æneas seems to have been not uncommon in Arcadia. Æneas is mentioned by Xenophon (*Hellen.* VII, 3. § 1.) as a Stymphalian general, and Thrasybulus the son of *Æneas* is mentioned as one of the Iamidæ, and as a Mantinean soothsayer at the time of the Achæan league (Pausan. VI, 2. § 2. VIII, 10. § 4). The former Æneas is the same as Æneas Poliorcetes, whose treatise is generally published as an appendix to Polybius.

Ibid. Ἥραν Παρθενίαν.] On Juno, the maid, the wife, and the widow, see *New Cratylus*, p. 410.

89. γνῶναι.] See note on *O.* XIII, 3.

90. Βοιωτιάν ὖν.] Similarly, *Fragm. Dithyramb.* 9: ἦν ὅτε σύας τὸ Βοιώτιον ἔθνος ἔνεπον. This was a proverbial reproach directed against the ἀναισθησία or sluggishness of the Bœotians. Mr Thirlwall (*Hist. of Greece*, I. p. 12.) considers this failing of the Bœotians to have arisen rather from the luxury induced by the fertility of the country, than from the dampness and thickness of the atmosphere. For the meaning, see Photius: ὑηνία, σκαιότης καὶ ἀμαθία, and Ruhnken, *Tim.* p. 262.

91. ἠϋκόμων—ἀοιδᾶν.] He calls Æneas a σκυτάλη, or "letter," because he bore the ode to Stymphalus. The σκυτάλη was a sort of letter, written lengthwise on a strip of parchment wrapt round a cylinder of wood, and carried unrolled for the sake of secrecy. It was peculiar to the Lacedæmonians: see a minute description of it in Aulus Gellius XVII, 9. Archilochus also calls a messenger a σκυτάλη (p. 166. ed. Liebel.). Pindar pronounces Æneas a κρατὴρ ἀοιδᾶν, "a mixing cup of songs," because he was to practise the chorus—to form a combination of the vocal with the instrumental music of the ode, just as in O. III, 9: συμμῖξαι πρεπόντως. This address to Æneas can hardly be accounted for otherwise than by supposing that Pindar wrote an ἐνθρονισμὸς and a σκόλιον, as well as this epinician ode. This seems also implied in the plural ἀοιδᾶν.

99. οἴκοθεν οἴκαδ'.] "From home to

νυκτὶ θοᾶς ἐκ ναὸς ἀπεσκῖμφθαι δύ' ἄγκυραι. θεὸς
τῶνδε κείνων τε κλυτὰν αἶσαν παρέχοι φιλέων. 175
δέσποτα ποντόμεδον, εὐθὺν δὲ πλόον καμάτων
ἐκτὸς ἐόντα δίδοι, χρυσαλακάτοιο πόσις
Ἀμφιτρίτας, ἐμῶν δ' ὕμνων ἄεξ' εὐτερπὲς ἄνθος.

101 ἀπεσκίμφθαι 102 τῶνδ' ἐκείνων τε

home." This is a proverbial expression used of those who have two houses, and go from one to the other: see the next Ode, v. 4.

101. ἀπεσκῖμφθαι δύ' ἄγκυραι.] Σκίμπτω is a secondary form of σκήπτω, with the *anusvâra*, or euphonic nasal, inserted; comp. σκίπων, σκίμπων with σκήπων, Lat. *scipio*. The Greeks generally anchored their vessels with two anchors, one from the prow, the other from the stern. It was considered unsafe to have only one: comp. Plutarch, *Solon*. c. XIX: οἰόμενος ἐπὶ δυσὶ βουλαῖς ἅσπερ ἀγκύραις ὁρμοῦσαν ἧττον ἐν σάλῳ τὴν πόλιν ἔσεσθαι. Stobæus, *Serm.* CX, 22: οὔτε ναῦν ἐξ ἑνὸς ἀγκυρίου, οὔτε βίον ἐκ μιᾶς ἐλπίδος ὁρμιστέον.

ΟΛΥΜΠΙΟΝΙΚΑΙ Ζ'.

ΔΙΑΓΟΡΑ ΡΟΔΙΩ

ΠΥΚΤΗ.

OLYMPIA VII.

INTRODUCTION.

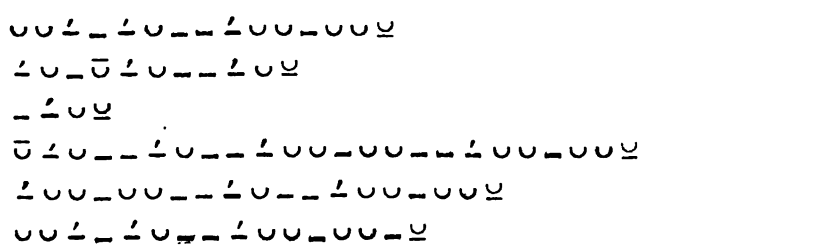
DIAGORAS, son of Damagetus, of the family of Callianax, and of the clan of the Eratidæ, was a celebrated Rhodian boxer, and won the Olympic crown in Ol. 79, 1. B.C. 464. The Argive Dorians had migrated to Rhodes through Epidaurus, and the colonists were led by Heracleidæ of the family of Tlepolemus, who occupied three cities in Rhodes, and established three monarchies there. Those who ruled at Ialysus were called Eratidæ. The monarchy expired after Ol. 30. (B. C. 660), but "the Eratidæ retained a considerable share in the government; probably exercising nearly the powers of a prytanis" (Müller, *Dorians*, III. 9. § 3). On the fate of the family of Diagoras, see the note at the end.

This ode was probably sung at a banquet of the Eratidæ. The rhythm is a mixture of the Dorian and Lydian, principally the former.

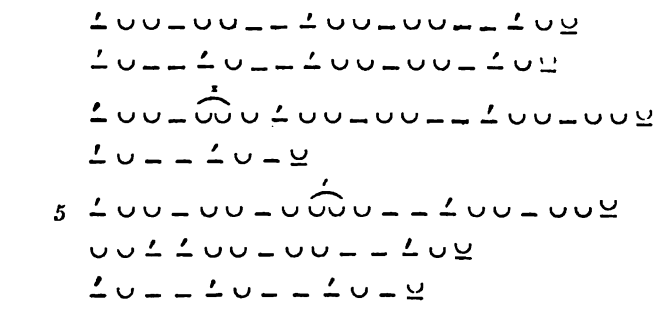
ARGUMENT.

1—12. Exordium. The excellence of poetical praise. 13—19. Praises of Diagoras and Rhodes. 20—76. Three ancient legends with regard to Rhodes. (1) About its Doric colonist Tlepolemus. (2) About the Heliadæ. (3) How the island was given to the Sun-god. 77—95. Prayers for Diagoras and his family.

STROPHÆ.



Epodi.



Φιάλαν ὡς εἴ τις ἀφνειᾶς ἀπὸ χειρὸς ἐλὼν Στρ. ά.
ἔνδον ἀμπέλου καχλάζοισαν δρόσῳ
δωρήσεται
νεανίᾳ γαμβρῷ προπίνων οἴκοθεν οἴκαδε, πάγχρυσον κορυφὰν
κτεάνων,
συμποσίου τε χάριν καδός τε τιμάσαις ἐόν, ἐν δὲ φίλων
παρεόντων θῆκέ μιν ζαλωτὸν ὁμοφρονος εὐνᾶς·

2 ἀμπέλου ἔνδον. 4 νεανίᾳ

1—6. Φιάλαν—εὐνᾶς.] To present the future son-in-law (here called γαμβρός,) with a cup full of wine, at a banquet, seems to have been one method of betrothing one's daughter: see Sappho (*Athen.* XI. p. 475, A.): Κῆνοι δ' ἄρα πάντες καρχήσι' ἔχον, καὶ ἔλειβον· ἀράσαντο δὲ πάμπαν ἑσλὰ τῷ γαμβρῷ. In the instances quoted from Chares and Aristotle by Athenæus, XIII. p. 575. D. 576. A. it is the daughter herself, and not the father, who gives the cup. Καχλάζοισαν is here used because the wine is spoken of as *mousseux*, i. e. sparkling, bubbling, and running over (see Henderson's History of Wines, p. 68, and for the word see *New Cratylus*, p. 416.). Προπίνω and the Latin *propino* mean "to drink a little out of a cup and then give it and its contents to another as a mark of friendship." Hence the Greek verb also signified, generally, "to make a present." The Scholiast says: προπίνειν ἐστὶ κυρίως τὸ ἅμα τῷ κράματι τὸ ἀγγεῖον χαρίζεσθαι. Ἀνακρέων: "ἀλλὰ πρόπινε ῥαδινοὺς, ὦ φίλε, μηρούς," ἀντὶ τοῦ χαρίζου. καὶ Δημοσθένης (*Olynth.* III. p. 34, 24. *De Coron.* p. 324, 23.) τοὺς προδιδόντας τὰς πατρίδας τοῖς ἐχθροῖς προπίνειν ἔφη. In the latter sense the word is also used by Æschylus (*Myrmidon.* ap. *Harpocrat.* v. προπεπωκότες): δοριλυμάντους Δαναῶν μόχθους οὓς προπέπωκας. It is used both in the same sense as here, and also in the more general signification, "to give," in Demosth. π. παραπρεσβ. p. 384, 10: μετὰ ταῦτα ἐν θυσίᾳ τινὶ καὶ δείπνῳ πίνων καὶ φιλανθρωπευόμενος πρὸς αὐτοὺς ὁ Φίλιππος ἄλλα τε δὴ πολλὰ οἷον αἰχμάλωτα καὶ τὰ τοιαῦτα καὶ τελευτῶν ἐκπώματα ἀργυρᾶ καὶ χρυσᾶ προὔπινεν αὐτοῖς. Οἴκοθεν οἴκαδε because, from the proposed connexion between the two families, it both left home and went home: see the preceding ode, v. 99. Συμποσίου χάριν: this is something like *Matth.* xiv. 9: διὰ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. The best commentary on ὁμόφρονος εὐνᾶς is contained in the words of Homer, *Od.* VI. v. 181:

ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν (sc. θεοί)
ἐσθλήν· οὐ μὲν γὰρ τοῦγε κρεῖσσον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασι οἶκον ἔχητον
ἀνὴρ ἠδὲ γυνή.

καὶ ἐγὼ νέκταρ χυτόν, Μοισᾶν δόσιν, ἀθλοφόροις Ἀντ. ά.
ἀνδράσιν πέμπων, γλυκὺν καρπὸν φρενός,
ἱλάσκομαι,
Οὐλυμπίᾳ Πυθοῖ τε νικώντεσσιν. ὁ δ' ὕλβιος, ὃν φᾶμαι κατέχοντ'
ἀγαθαί.
ἄλλοτε δ' ἄλλον ἐποπτεύει Χάρις ζωθάλμιος ἀδυμελεῖ
θαμὰ μὲν φόρμιγγι παμφώνοισί τ' ἐν ἔντεσιν αὐλῶν.

Ἐπ. ά.
καί νυν ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν τὰν ποντίαν
ὑμνέων, παῖδ' Ἀφροδίτας Ἀελίοιό τε νύμφαν, Ῥόδον,
εὐθυμάχαν ὄφρα πελώριον ἄνδρα παρ' Ἀλφειῷ στεφανωσάμενον
αἰνέσω πυγμᾶς ἄποινα
καὶ παρὰ Κασταλίᾳ, πατέρα τε Δαμάγητον ἀδόντα Δίκᾳ,
Ἀσίας εὐρυχόρου τρίπολιν νᾶσον πέλας
ἐμβόλῳ ναίοντας Ἀργείᾳ σὺν αἰχμᾷ.

Στρ. β'.
ἐθελήσω τοῖσιν ἐξ ἀρχᾶς ἀπὸ Τλαπολέμου
ξυνὸν ἀγγέλλων διορθῶσαι λόγον,
Ἡρακλέος
εὐρυσθενεῖ γέννᾳ. τὸ μὲν γὰρ πατρόθεν ἐκ Διὸς εὔχονται· τὸ δ'
Ἀμυντορίδαι
ματρόθεν Ἀστυδαμείας. ἀμφὶ δ' ἀνθρώπων φρασὶν ἀμπλακίαι
ἀναρίθμητοι κρέμανται· τοῦτο δ' ἀμάχανον εὑρεῖν,

8 φρενός γ 11, 12 θ' ἅμα 14 παῖδ' Ἀφροδίτας Ἀελίοιό τέ, νύμφαν Ῥόδον, 19 ἐμβόλῳ 24 φρεσὶν 25 ἀναρίθμητοι

9. ἱλάσκομαι.] Dissen considers this word as equivalent to εὐφραίνω, because ἵλαος is not merely "propitious," but also, i. q. ἱλαρός: see Plato, *Sympos.* p. 206. D. *Legg.* VII, p. 792, A. It seems, however, more reasonable to suppose from the whole context, in which the ode is compared to a cup full of wine presented by the poet to the Olympic victor, that ἱλάσκομαι here bears its more common signification "to propitiate by pouring out a libation:" as in Hesiod, *Op. et D.* 336: ἄλλοτε δὴ σπονδῇσι θύεσσί τε ἱλάσκεσθαι. Dissen construes the passage as follows: ἀθλοφόροις ἀνδράσιν πέμπων, Ὀ. Π. τε νικώντεσσιν, ἱλάσκομαι, sc. αὐτούς: but the verb is construed also with the dative in Plutarch. *Popl.* c. 21: ἐκ τῶν Σιβυλλείων ἱλασάμενος τῷ Ἅδῃ; and Pausan. II. 11, 6: ᾧ δ' ἂν ἐνταῦθα τούτων ἱλάσασθαι θελήσῃ τις.

13. κατέβαν.] "I have landed at Rhodes;" not that he really accompanied Diagoras, but he often speaks in this way of his odes, identifying himself with his compositions: comp. *P.* III, 73: εἰ κατέβαν -ἄγων.

15. εὐθυμάχαν.] "Fair-fighting," i. e. going straight against his adversary without any tricks or subterfuge; comp. the Homeric ἰθὺς μάχεσθαι, *Il.* VII, 168. VIII, 1115.

ὅ τι νῦν ἐν καὶ τελευτᾷ φέρτατον ἀνδρὶ τυχεῖν. Ἀντ. β'.
καὶ γὰρ Ἀλκμήνας κασίγνητον νόθον
σκάπτῳ θένων
σκληρᾶς ἐλαίας ἔκταν' ἐν Τίρυνθι Λικύμνιον ἐλθόντ' ἐκ θαλάμων
Μιδέας
τᾶσδέ ποτε χθονὸς οἰκιστὴρ χολωθείς. αἱ δὲ φρενῶν ταραχαὶ
παρέπλαγξαν καὶ σοφόν. μαντεύσατο δ' ἐς θεὸν ἐλθών.

τῷ μὲν ὁ Χρυσοκόμας εὐώδεος ἐξ ἀδύτου ναῶν πλόον Ἐπ. β'.
εἶπε Λερναίας ἀπ' ἀκτᾶς εὐθὺν ἐς ἀμφιθάλασσον νομόν,
ἔνθα ποτὲ βρέχε θεῶν βασιλεὺς ὁ μέγας χρυσέαις νιφάδεσσι
πόλιν,
ἀνίχ' Ἀφαίστου τέχναισιν
χαλκελάτῳ πελέκει πατέρος Ἀθαναία κορυφὰν κατ' ἄκραν
ἀνορούσαισ' ἀλάλαξεν ὑπερμάκει βοᾷ·
Οὐρανὸς δ' ἔφριξέ νιν καὶ Γαῖα μάτηρ.

τότε καὶ φαυσίμβροτος δαίμων Ὑπεριονίδας Στρ. γ'.
μέλλον ἔντειλεν φυλάξασθαι χρέος
παισὶν φίλοις,
ὡς ἂν θεᾷ πρῶτοι κτίσαιεν βωμὸν ἐναργέα, καὶ σεμνὰν θυσίαν
θέμενοι
πατρί τε θυμὸν ἰάναιεν κόρᾳ τ' ἐγχειβρόμῳ. ἐν δ' ἀρετὰν
ἔβαλεν καὶ χάρματ' ἀνθρώποισι Προμαθέος Αἰδώς·

26 καὶ ἐν 33 ἀκτᾶς στέλλειν ἐς 34 χρυσαῖς 39 φαυσίβροτος

18. Ἀσίας—ἐμβόλῳ.] He refers to Peræa in Caria, which runs out into the sea like the beak of a ship. Εὐρύχορος = εὐρύχωρος, see *New Cratylus*, p. 361.

30. χολωθείς.] The Greeks made a marked distinction between wilful murder, and homicide committed in a fit of passion: for the latter, banishment (ἀπενιαυτισμὸς) was generally a sufficient expiation (Müller, *Dorians* II, 8. § 6.), and on supplication the offender might be purified from the stain of blood. See the similar case of Amphitryon in Hesiod, *Scut. Herc.* 11: ἢ μήν οἱ πατὴρ' ἐσθλὸν ἀπέκτανεν—χωσάμενος περὶ βουσί· λιπὼν δ' ὅγε πατρίδα γαῖαν ἐς Θήβας ἱκέτευσε.

43, 44. ἐν δ' ἀρετὰν—Αἰδώς.] I repeat here the interpretation of this passage which I have given in the *New Cratylus*, p. 406. It appears to me that Böckh and Dissen have been misled by the Schol. with regard to the sense of αἰδώς. Pindar says that a sense of honour (αἰδὼς) which springs from a provident foresight, from a careful and anxious regard for those rules which regulate the conduct of honourable men (προμηθεὺς), produces bravery (ἀρετὴν) and usefulness in battle (χάρματα). I have written the two last words in v. 44 with capitals because the qualities are personified. Προμηθεὺς is not the Titan, but the more general word equivalent to πρόνοια or φρόνησις (Æschyl. *Prom.* 86: αὐτὸν γάρ σε δεῖ προμηθέως. *Suppl.* 709: τὰν πόλιν κρατύνοι προμαθεύς. Welcker, *Trilogie*. p. 70, note), and Αἰδὼς is called the daughter of Prometheus by a sort of

ἐπὶ μὰν βαίνει τε καὶ λάθας ἀτέκμαρτα νέφος, Ἀντ. γ'.
καὶ παρέλκει πραγμάτων ὀρθὰν ὁδὸν
ἔξω φρενῶν.
καὶ τοὶ γὰρ αἰθοίσας ἔχοντες σπέρμ' ἀνέβαν φλογὸς οὔ· τεῦξαν
δ' ἀπύροις ἱεροῖς
ἄλσος ἐν ἀκροπόλει. κείνοις ὁ μὲν ξανθὰν ἀγαγὼν νεφέλαν
πολὺν ὗσε χρυσόν· αὐτὰ δέ σφισιν ὤπασε τέχναν

Ἐπ. γ'.

πᾶσαν ἐπιχθονίων Γλαυκῶπις ἀριστοπόνοις χερσὶ κρατεῖν.
ἔργα δὲ ζωοῖσιν ἐρπόντεσσί θ' ὁμοῖα κέλευθοι φέρον.
ἦν δὲ κλέος βαθύ. δαέντι δὲ καὶ σοφία μείζων ἄδολος τελέθει.

ὁδὸν γ' 48 καί τοι γὰρ αἰθούσας 49 "κείνοις ὁ μέν coniecit Mingarelli pr. κείνοισι μέν, in quo desiderabatur pronomen indicans, quis fuerit ille, qui demiserit aurum."—Dissen.

allegorical genealogy, similar to that in Æschylus, *Sept. c. Theb.* 206. There is a precisely parallel passage in *P.* v, 25: *τὰν Ἐπιμαθέος—θυγατέρα Πρόφασιν.* The emphasis falls on the word *Προμαθέος*, the fact alluded to being only the want of care on the part of the Rhodians, in not offering up burnt sacrifices to Zeus and Athena.

48. *αἰθοίσας—σπέρμα—φλογὸς οὔ.*] See Hom. *Od.* v, 490: *σπέρμα—πυρός*, where live charcoal is spoken of. From the position of the negative it is manifest that the rhetorical emphasis falls upon it.

48, 49. *τεῦξαν δ'—ἐν ἀκροπόλει.*] There is an apparent abruptness in the transition after these words: "they founded a sacred inclosure (*ἄλσος = τέμενος*, Blomfield, *ad Æschyl. Pers.* 115.) in the acropolis (at Lindus) with rites performed without burnt-offerings;" and then, after this statement of their neglect, comes an account of the blessings conferred upon them: Zeus rained showers of gold upon the country, and Athena bestowed upon the inhabitants wonderful excellence in the mechanical arts. It seems that Pindar was alluding to a legend which was well known in the country, and was desirous rather to commemorate the benefits which the Rhodians had gained by their partial performance of their duty, than to mention the loss which they had sustained by their omission of fire in the offering:—the loss of the perpetual presence of Athena, the boon destined for that nation which should first offer burnt-sacrifices to her after her birth, and the Athenians were believed to have earned this advantage: Diodorus (v, 56, p. 473. Dindorf.) gives a somewhat different account of the mistake of the Heliadæ; he says: *ἀνθρωθεῖσι δὲ τοῖς Ἡλιάδαις εἰπεῖν τὸν Ἥλιον, οἵτινες ἂν Ἀθηνᾷ θυσῶσι πρῶτοι, παρ' ἑαυτοῖς ἕξουσι τὴν θέον· τὸ δ' αὐτὸ διασαφῆσαι λέγεται τοῖς τὴν Ἀττικὴν κατοικοῦσι, διὸ καὶ φασι τοὺς μὲν Ἡλιάδας διὰ τὴν σπουδὴν ἐπιλαθομένους ἐνεγκεῖν πῦρ καὶ ἐπιθεῖναι τότε τὰ θύματα* (Eichstadt reads *προθύματα*), *τὸν δὲ τότε βασιλεύοντα τῶν Ἀθηναίων Κέκροπα ἐπὶ τοῦ πυρὸς θῦσαι ὕστερον, διόπερ φασὶ διαμένειν μέχρι τοῦ νῦν τὸ κατὰ τὴν θυσίαν ἴδιον ἐν τῇ Ῥόδῳ καὶ τὴν θεὸν ἐν αὐτῇ καθίδρυσθαι.* This was the Athena Polias, who was worshipped, in conjunction with Zeus Polieus or Zeus Atabyrius, as the protectress of the citadel and of the city (see Müller, *Dor.* II, 10. § 3).

53. *δαέντι—τελέθει.*] The poet alludes to the Telchines, magical workmen, who lived before the time of the Heliadæ; the works of art made by the Heliadæ were like living animals (*ὁμοῖα*); they did not really move by some magical contrivance, but were merely constructed with great skill, so that at first they deceived the eye; and when the spectator found out by examination that there was no magic in it, his admiration of the artist's skill was increased: "to a person who has learned,—after experience (so *δαείς*,

φαντὶ δ' ἀνθρώπων παλαιαὶ 100
ῥήσιες, οὔπω ὅτε χθόνα δατέοντο Ζεύς τε καὶ ἀθάνατοι,
φανερὰν ἐν πελάγει Ῥόδον ἔμμεν ποντίῳ,
ἁλμυροῖς δ' ἐν βένθεσιν νᾶσον κεκρύφθαι. 105

ἀπεόντος δ' οὔτις ἔνδειξεν λάχος Ἁελίου· Στρ. δ'.
καί ῥά μιν χώρας ἀκλάρωτον λίπον,
ἀγνὸν θεόν.
μνασθέντι δὲ Ζεὺς ἂμ πάλον μέλλεν θέμεν. ἀλλά μιν οὐκ εἴασεν·
ἐπεὶ πολιᾶς 110
εἶπέ τιν' αὐτὸς ὁρᾶν ἔνδον θαλάσσας αὐξομέναν πεδόθεν
πολύβοσκον γαίαν ἀνθρώποισι καὶ εὔφρονα μήλοις. 115

ἐκέλευσεν δ' αὐτίκα χρυσάμπυκα μὲν Λάχεσιν Ἀντ. δ'.
χεῖρας ἀντεῖναι, θεῶν δ' ὅρκον μέγαν 120
μὴ παρφάμεν,

61 ἄμπαλον 63 μάλοις

v. 91.),—the skill appears greater when it is free from trickery." The Telchines were magicians, the Heliadæ were not; hence, the skill of the latter was more admirable, and their reputation extended far and wide (for βαθὺ κλέος comp. *P.* I, 66: βαθύδοξοι). Such seems to be the simplest and most natural interpretation of this very difficult passage. It must, however, be admitted, that the other explanations which have been given have all a certain degree of plausibility.

61. μνασθέντι—θέμεν.] "And when he mentioned it, Zeus was proceeding to cast lots over again." The reading in the text was introduced by Böckh, instead of the old ἄμπαλον: ἂμ πάλον μέλλεν θέμεν, by tmesis for μέλλεν ἀνάθεμεν πάλον. The verb ἀνατίθεμαι, in the middle voice, is frequently used of a player at draughts when he recalls a move; and hence it is applied to any sort of retractation. Suidas: Ἀναθέσθαι· τὸ μεταθέσθαι, ἀπὸ τῶν πεττευόντων καὶ τὰς κινουμένας ἤδη ψήφους διορθούντων. οὔτε δὲ τὸ ὑπερθέσθαι σημαίνει ἡ λέξις οὔτε τὸ ἀνακοινωσάσθαι, ἀλλὰ τὸ μεταβουλευσάσθαι καὶ μεταγνῶναι. πολὺ ἐστι παρα Πλάτωνι τῷ φιλοσόφῳ. Μένανδρος Ἀφροδισίῳ·

ἐκφυγοῦσα δ' ἣν εἶχον νόσον,
οὐκ ἔσχε τοὺς ῥηθέντας ἀναθέσθαι λόγους.

Idem: Ἀναθέσθαι. Ἀντιφῶν ἐν τῷ περὶ ὁμονοίας φησίν· Ἀναθέσθαι ὥσπερ πέττον τὸν βίον οὐκ ἔστιν· ἀντὶ τοῦ ἀνωθεν βιῶναι μετανοήσαντας ἐπὶ τῷ προτέρῳ βίῳ. Hesychius: Ἀναθέσθαι· ἐπὶ τῶν πεσσῶν ἐλέγετο. οἱ γὰρ παίζοντες καὶ τὰς ψήφους διώρθουν. Hence Plato, *Gorgias*, p. 461, D: καὶ ἐγὼ ἐθέλω τῶν ὡμολογημένων—ἀναθέσθαι ὅτι ἂν σὺ βούλῃ. *Meno*, p. 89, C: οὐκ ἀνατίθεμαι μὴ οὐ καλῶς λέγεσθαι. Xenoph. *Memor.* I, 1. § 44: ἀνατίθεμαι, ὅσα τύραννος μὴ πείσας γράφει, νόμον εἶναι. In all these instances, the benefit of the person ὃς ἀνατίθεται is presumed; therefore, the middle is properly used. But in this passage of Pindar the casting lots over again was to be expressly for the benefit of the Sun-god who is implied in the *dativus commodi* μνασθέντι; consequently, the active voice is properly used here.

65, 66. θεῶν—μὴ παρφάμεν.] The verb παρφάμεν is here used in the sense given by Hesychius in a gloss obviously referring to this passage. Παρφάμεν· παραβῆναι, ἀπατᾶν (the Editions have ἅπαντα). So also in the same lexicographer, πάρφασις· παραίνεσις, συμβουλία, παρηγορία, ἢ ἀπάτη, which refers to *N.* VIII, 32. As we have here παρφάμεν ὅρκον, so we have παρφάμεν τοῦτον λόγον in *P.* IX, 42, and in the middle voice παρφαμένα λιτάνευεν,

ἀλλὰ Κρόνου σὺν παιδὶ νεῦσαι, φαεννὸν ἐς αἰθέρα μιν πεμφθεῖσαν ἐᾷ κεφαλᾷ
ἐξοπίσω γέρας ἔσσεσθαι. τελεύτασαν δὲ λόγων κορυφαὶ
ἐν ἀλαθείᾳ πετοῖσαι. βλάστε μὲν ἐξ ἁλὸς ὑγρᾶς
νᾶσος, ἔχει τέ μιν ὀξειᾶν ὁ γενέθλιος ἀκτίνων πατήρ, Ἐπ. δ'.
πῦρ πνεόντων ἀρχὸς ἵππων· ἔνθα Ῥόδῳ ποτὲ μιχθεὶς τέκεν
ἑπτὰ σοφώτατα νοήματ' ἐπὶ προτέρων ἀνδρῶν παραδεξαμένους
παῖδας, ὧν εἷς μὲν Κάμειρον
πρεσβύτατόν τε Ἰάλυσον ἔτεκεν Λίνδον τ'. ἀπάτερθε δ' ἔχον,
διὰ γαῖαν τρίχα δασσάμενοι πατρωίαν,
ἀστέων μοῖραν, κέκληνται δέ σφιν ἕδραι.

τόθι λύτρον συμφορᾶς οἰκτρᾶς γλυκὺ Τλαπολέμῳ Στρ. ε.
ἵσταται Τιρυνθίων ἀρχαγέτᾳ,
ὥσπερ θεῷ,
μήλων τε κνισσάεσσα πομπὰ καὶ κρίσις ἀμφ' ἀέθλοις. τῶν
ἄνθεσι Διαγόρας
ἐστεφανώσατο δίς, κλεινᾷ τ' ἐν Ἰσθμῷ τετράκις εὐτυχέων,
Νεμέᾳ τ' ἄλλαν ἐπ' ἄλλᾳ, καὶ κρανααῖς ἐν Ἀθάναις.

ὅ τ' ἐν Ἄργει χαλκὸς ἔγνω μιν, τά τ' ἐν Ἀρκαδίᾳ Ἀντ. ε.
ἔργα καὶ Θήβαις, ἀγῶνές τ' ἔννομοι
Βοιώτιοι,

67 φαενὸν 75, 76 δασσάμενοι, πατρωΐαν ἀστέων μοῖραν 80 μάλων

N. v, 32. In all these passages, then, the word means "to speak deceitfully," and in the last, "speaking deceitfully for her own interest."

75. τρίχα δασσάμενοι.] The three-fold division here attributed to the Heliadæ was universal in Dorian states; whence Homer talks of the *thrice-divided Dorians: Od.* XIX, 177:

Δωριέες τε τριχάϊκες, δῖοί τε Πελασγοί.

See Müller *Dor.* I, 1. § 8.

82. Νεμέᾳ τ' ἄλλαν ἐπ' ἄλλᾳ.] sc. νίκᾳ. He gained victories at two successive Nemean festivals. Dissen justly observes that we must repeat ἄλλαν ἐπ' ἄλλᾳ after the following words καὶ κρ. ἐν Ἀθ., because otherwise the greater achievement would be mentioned before the inferior one. The Athenian games at which he thus won two successive victories were, according to the Scholiast, either the Panathenæa, the Eleusinia, the Olympicia, or the Heracleia: which of these is referred to does not appear.

83, 84. ὅ τ'—χαλκὸς—τά τ'—ἔργα.] The χαλκὸς is either the shield of bronze on which the victors' names were inscribed, or a shield given as a prize at the Heræa. The ἔργα are either the contests themselves (τὰ ἐν Ἀρκαδίᾳ ἆθλα, *Schol.* See *O.* IX, 85, a very similar passage, where ἀγῶνα follows v. 90. XI, 75: ἀγώνιον-εὔχος, ἔργῳ καθελών, and *P.* VIII, 80), or works of art, vases, tripods, and such like, given as prizes. In *O.* XIII, 36, ἔργα is used absolutely in speaking of prizes, and indeed of crowns: ποδαρκὴς ἀμέρα θῆκε τρία ἔργα κάλλιστ' ἀμφὶ κόμαις.

Πέλλανά τ'. Αἰγίνᾳ τε νικῶνθ' ἑξάκις· ἐν Μεγάροισίν τ' οὐχ ἕτερον λιθίνα
ψᾶφος ἔχει λόγον. ἀλλ', ὦ Ζεῦ πάτερ, νώτοισιν Ἀταβυρίου
μεδέων, τίμα μὲν ὕμνου τεθμὸν Ὀλυμπιονίκαν,

Ἐπ. ἑ.

ἄνδρα τε πὺξ ἀρετὰν εὐρόντα, δίδοι τέ οἱ αἰδοίαν χάριν
καὶ ποτ' ἀστῶν καὶ ποτὶ ξείνων. ἐπεὶ ὕβριος ἐχθρὰν ὁδὸν
εὐθυπορεῖ, σάφα δαεὶς ἃ τέ οἱ πατέρων ὀρθαὶ φρένες ἐξ ἀγαθῶν
ἔχραον. μὴ κρύπτε κοινὸν

ss Αἰγινα Πελλάνα τε ss τεθμὸν, Ὀλυμπιονίκαν

86. Πέλλανά τ'—λόγον.] This is Böckh's reading: the MSS. have Αἰγινά τε. Böckh supplies οἱ ἀγωνες ἠγωσάν μιν, from ἀγ. ἄνν. Βοιώτιοι. The λιθίνα ψᾶφος is the decree engraved on a marble column, such as that mentioned in Pausan. VI, 13. § 1: ἀνάκειται δὲ ἐν τῇ Ὀλυμπίᾳ καὶ στήλη λέγουσα τοῦ Λακεδαιμονίου Χιόνιδος τὰς νίκας.

89. ἀρετὰν.] "Glory." For this sense of ἀρετή, see Hesiod, *Op. et dies.* 287. *P.* IV, 190. Soph. *Philoct.* 1406. Thucyd. I, 33. *Bekker. Anecd.* p. 443, 33, &c.

91, 92. σάφα—ἔχραον.] "Having an accurate knowledge of the instructions which his right-thinking mind, derived from his noble ancestors, has imparted to him." On this sense of ἔχραον comp. Herod. VII, 38: χρήσαιε ἂν τι τεῦ βουλοίμην τυχεῖν. On πατέρων ἐξ ἀγαθῶν comp. *P.* VIII, 44: φυᾷ τὸ γενναῖον ἐπιπρέπει ἐκ πατέρων παισὶν λῆμα.

92—95. μὴ κρύπτε—αὔραι.] The prayers and bodings with which the ode terminates, refer, as Böckh has justly surmised, to the innovations introduced by Athenian influence into the old aristocratic constitution of Rhodes, and to the troubles which awaited the old family of the Eratidæ. In the revolution which the Athenians brought about, the sons of Diagoras were condemned to death, and banished, as leaders of the aristocracy. One of them, Dorieus, who was very celebrated for the victories which he obtained in the public games (see Thucyd. III, 8. Pausan. VI, 7. § 2, foll.), returned from Thurii and fought against the Athenians with 10 Thurian ships (Thucyd. VIII, 35, 84.) In B. C. 406, he was taken by the Athenians, who were restrained from putting him to death by feelings of admiration, and even released him without ransom (Xenoph. *Hellen.* I, 5. § 19. Pausan. *ubi supra*). He was ultimately put to death by the Lacedæmonians, according to Androtion *apud Pausan. l. c.* On the revolutions at Rhodes, see Müller, *Dorians* III, 9. § 3. Μὴ κρύπτε, "do not cast into obscurity," comp. Soph. *Œd. Col.* 282: ξὺν οἷς σὺ μὴ κάλυπτε τὰς εὐδαίμονας—Ἀθήνας; where Reisig quotes Aristid. II. p. 3: οὗτοι φύσει καὶ δυνάμει διανέγκοντες τοὺς πρὸ αὐτῶν ἀπέκρυψαν. Διαιθύσσω is here used intransitively, "the breeses (changes of fortune) move rapidly about in different directions;" and so it is used by Nonnus also (*Dionys.* III, 130.): αἰθέρα δύσετο δαίμων ἑλλοφανὴς πτερόεντι διαιθύσσουσα πεδίλῳ. If we should write διαιθύσσει for δ' αἰθύσσει (as Erfurdt proposes) in Bacchylides (Athen. II. p. 39 E.) it is there used in an active sense: διαιθύσσει φρένας. And this is generally the case with αἰθύσσω and its compounds: so καταιθύσσει ἑστίαν, *P.* V, 11 (in *P.* IV, 83, it is doubtful whether we should consider the verb as transitive or intransitive); Eurip. *Troad.* 346: τήνδ' ἀναιθύσσειε φλόγα. Παραιθύσσω, which is transitive in *O.* XI, 72, is neuter

σπέρμ' ἀπὸ Καλλιάνακτος· Ἐρατιδᾶν τοι σὺν χαρίτεσσιν
ἔχει
θαλίας καὶ πόλις· ἐν δὲ μιᾷ μοίρᾳ χρόνου
ἄλλοτ' ἀλλοῖαι διαιθύσσοισιν αὖραι.

93 Καλλιάνακτος, Ἐρατιδᾶν τοι σὺν χαρίτεσσιν. ἔχει 95 διαιθύσσουσιν

in *P.* I, 87. The word is a favourite with Nonnus, from whom a great many passages are quoted by Tafel, *ad h. l.* On the connexion between the ideas of "rapid motion," and "light," conveyed by the words αἴθω, αἰθύσσω, and the cognate forms, see *New Cratylus*, p. 556.

ΟΛΥΜΠΙΟΝΙΚΑΙ Η'.

ΑΛΚΙΜΕΔΟΝΤΙ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ.

OLYMPIA VIII.

INTRODUCTION.

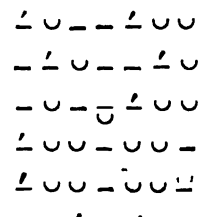
ALCIMEDON, a young Æginetan of the clan of the Blepsiadæ, conquered in the wrestling match of boys Ol. 80, 1. B.C. 460. In this ode the poet praises, along with the victor, his brother Timosthenes, who had conquered at Nemea, and Melesias, a celebrated aleipta or training master of Attica, under whom Alcimedon had practised gymnastic exercises. This victory of Alcimedon's was the 30th gained by scholars of Melesias, and it was the 6th victory gained by the family of Alcimedon.

The ode was sung immediately after the victory in the procession to the altar of Zeus in the altis. The rhythm is, like that of the preceding ode, a mixture of Dorian and Lydian.

ARGUMENT.

1—14. Exordium. The favourable oracle which had been delivered. The ode is dedicated to Olympia. 15—20. The poet commences the praise of the victor and of his brother. 21—52. The justice and bravery of the Æginetans. 53—88. The praises of Alcimedon are resumed, and Melesias also is commemorated. The ode terminates with prayers for the family of the victor, and the state of Ægina.

STROPHÆ.



EPODI.

– ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – ∪ – ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – ∪
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ∪
⏑ ∪ ∪ – ∪ ∪ – ∪ – ∪ ∪ – ∪ ∪ – ∪ – ∪ ⏑
⏑ ∪ – ⏑ ∪ ∪ – ∪ ∪ ⏑
∪ ⏑ ∪ – – ⏑ ∪ ⏑

ΜΑΤΕΡ ὦ χρυσοστεφάνων ἀέθλων Οὐλυμπία, Στρ. ά.
δέσποιν' ἀλαθείας· ἵνα μάντιες ἄνδρες
ἐμπύροις τεκμαιρόμενοι παραπειρῶνται Διὸς ἀργικεραύνου,
εἴ τιν' ἔχει λόγον ἀνθρώπων πέρι
μαιομένων μεγάλαν
ἀρετὰν θυμῷ λαβεῖν,
τῶν δὲ μόχθων ἀμπνοάν·

ἄνεται δὲ πρὸς χάριν εὐσεβίας ἀνδρῶν λιταῖς. Ἀντ. ά.
ἀλλ' ὦ Πίσας εὔδενδρον ἐπ' Ἀλφεῷ ἄλσος,
τόνδε κῶμον καὶ στεφαναφορίαν δέξαι. μέγα τοι κλέος αἰεί,
ᾧτινι σὸν γέρας ἔσπητ' ἀγλαόν·
ἄλλα δ' ἐπ' ἄλλον ἔβαν
ἀγαθῶν, πολλαὶ δ' ὁδοὶ
σὺν θεοῖς εὐπραγίας.

Τιμόσθενες, ὕμμε δ' ἐκλάρωσεν Πότμος Ἐπ. ά.
Ζηνὶ γενεθλίῳ· ὅς σ' ἐν μὲν Νεμέᾳ πρόφατον,

s ἄνεται δὲ πρὸς χάριν εὐσεβέων ἀνδρῶν 14 εὐπραξίας. 15 δὲ κλάρωσεν 16 ὃν μὲν ἐν Νεμέᾳ

2. ἀλαθείας.] "Of oracular truth." So Soph. *Œd. T.* 299:

τὸν θεῖον—μάντιν-, ᾧ
τἀληθὲς ἐμπέφυκεν ἀνθρώπων μόνῳ.

"Ἀλήθεια is often used in oracles to signify the confirmation by events of the prediction; thus Antiphon wrote a treatise περὶ τῆς ἀληθείας, i. e. on the fulfilment of oracles. Apollo is called ἀληθὴς by Tryphiodorus, v. 641, where see Wernicke's note. Diviners were called by the Spartans καταλαθισταί: Hemsterhuis *ad Tim.* p. 113." Müller *Dorians*, II, 8. § 7. p. 356. note (a).

Ibid. μάντιες ἄνδρες.] The Clytiadæ, Iamidæ, and Telliadæ, the former of whom considered themselves as belonging to the clan of the Melampodidæ, Pausan. VI, 17. § 4. See Müller *Dor.* II, 3. § 2. p. 281.

15. Τιμόσθενες—γενεθλίῳ.] "Destiny, O Timosthenes, has allotted you and your brother to Zeus the tutelary god of your family." I have written Πότμος with a capital letter here and in *N.* IV, 42, where we have Πότμος ἄναξ, for it is obviously a personification in both passages. Lachesis is similarly men-

Ἀλκιμέδοντα δὲ παὶρ Κρόνου λόφῳ
θῆκεν Ὀλυμπιονίκαν.
ἦν δ' ἐσορᾶν καλός, ἔργῳ τ' οὐ κατὰ εἶδος ἐλέγχων
ἐξένεπε κρατέων πάλᾳ δολιχήρετμον Αἴγιναν πάτραν·
ἔνθα Σώτειρα Διὸς ξενίου
πάρεδρος ἀσκεῖται Θέμις

ἔξοχ' ἀνθρώπων. ὅ τι γὰρ πολὺ καὶ πολλᾷ ῥέπει, Στρ. β'.
ὀρθᾷ διακρίνειν φρενὶ μὴ παρὰ καιρόν,
δυσπαλές, τεθμὸς δέ τις ἀθανάτων, καὶ τάνδ' ἀλιερκέα χώραν
παντοδαποῖσιν ὑπέστασε ξένοις
κίονα δαιμονίαν·

tioned in connexion with Zeus, in *O.* VII, 64. The meaning of this passage is: "Destiny, which regulates the success of men in this world (*N.* VI, 6), has assigned you and Alcimedon to the favouring patronage of Zeus, who, while he is the ancestral god (πατρῷος) of the Æginetæ in general, and the family-god (γενέθλιος) of the Blepsiadæ in particular, is also the god in whose honour the public games at Nemea and Olympia are celebrated; for you, Timosthenes have conquered at the former, and Alcimedon has won the crown at Olympia." Compare *O.* XIII, 105. It is clear that ὕμμε refers to Timosthenes and Alcimedon only, and not to the Blepsiadæ in general, for he says ὅς σε μὲν—Ἀλκ. δέ; ὕμμε, indeed, though dual in form is always plural in signification, but there could be no objection to its use here as applied to two persons only. For the sense of γενέθλιος the reader may compare *P.* IV, 167: Ζεὺς ὁ γενέθλιος ἀμφοτέροις. Dissen thinks that the Blepsiadæ were Heracleids like the Bassidæ (*N.* VI.).

20—27. Αἴγιναν—δαιμονίαν.] "Ægina, where Saviour Themis, assessor of Zeus the god of strangers, is honoured more than in all the world beside; for to decide with right mind, and so as to give the proper proportion to each party of that which is of great weight, and is always sinking the scale in different directions, this is a matter difficult to wrestle with, and it is only granted by the special favour of the immortals; and, having been so granted to the Æginetans, it has placed this sea-fenced land as a heaven-built pillar of support to foreigners of every clime." Such appears to me to be the meaning of this difficult passage. The older editions and Dissen have no comma after ἀθανάτων. Dissen thinks that the poet refers to Olympia, where the ode was sung, and which was also, by its ἐκεχειρία, a δαιμονία κίων παντοδαποῖσι ξένοις, so that, according to him, καὶ means "as well as Olympia." But such an interpretation would destroy all the force and beauty of the passage. Pindar is speaking emphatically of the fair dealing of the Æginetans in their commercial transactions, as I have shown in the *New Cratylus*, p. 373. and as will appear from a closer examination. Θέμις here is nothing more than Δίκη, who is the παρέδρος of Zeus in Soph. *Œd. Col.* 1384:

ἡ παλαίφατος
Δίκη ξύνεδρος Ζηνὸς ἀρχαίοις νόμοις.

(see Lobeck, *Aglaophamus*, p. 396), whence Ægina is also called δικαιόπολις νᾶσος (*P.* VIII, 22). Why then is this Themis, the assessor of Zeus, the god who protects foreigners (ξένιος), called Σώτειρα? Because the justice or fair dealings of the Æginetans in their commercial transactions with foreigners served as a Ζεὺς σωτὴρ to the mariners who came to their coast. Now this Zeus Soter, as I believe I was the first to point out (*Greek Theatre*, p. 71, note,), was the god of mariners, to whom they offered up their vows on landing: for there was a temple of Zeus Soter on the shore of the Peiræus, (Strabo, p. 396 A), called the Διοσωτήριον (*Bekker. Anecd.* p. 91); Diphilus speaks of "reminding" a man, who has had a pros-

ὁ δ' ἐπαντέλλων χρόνος
τοῦτο πράσσων μὴ κάμοι·
Δωριεῖ λαῷ ταμιευομέναν ἐξ Αἰακοῦ· Ἀντ. β'.
τὸν παῖς ὁ Λατοῦς εὐρυμέδων τε Ποσειδᾶν,
Ἰλίῳ μέλλοντες ἐπὶ στέφανον τεῦξαι, καλέσαντο συνεργὸν
τείχεος, ἦν ὅτι νιν πεπρωμένον
ὀρνυμένων πολέμων
πτολιπόρθοις ἐν μάχαις
λάβρον ἀμπνεῦσαι καπνόν.
γλαυκοὶ δὲ δράκοντες, ἐπεὶ κτίσθη νέον, Ἐπ. β'.

perous voyage, "of Zeus Soter" (Athenæus, p. 229 B):

ὑπὸ τοῦτον ὑπέμυξ' εὐθὺς ἐκβεβηκότα,
τὴν δεξιὰν ἐνέβαλον ἐμνήσθην Διὸς
Σωτῆρος.

And Philemon, in Plautus' imitation (*Trinummus*, IV, 1, 12), makes a man on his safe return from a voyage give thanks to Neptune, *as the brother of Jupiter.*

Salsipotenti et multipotenti Jovis fratri æthereï
Neptuno
Lætus lubens laudes ago grates gratisque habeo.

Hence gods who particularly favoured the mariner in his difficulties were always called Σωτῆρες. Thus Neptune (as perhaps also in the passage of Plautus just quoted,) was invoked as Σωτὴρ by the Greeks in their great war with the Persians (Herodot. VII, 192): Castor and Pollux are so called in Homer's Hymn, v. 6:

Σωτῆρας τέκε παῖδας ἐπιχθονίων ἀνθρώπων
εἰροπόρων τε νεῶν

and by Theocritus (*Idyll* XXII, 6): ἀνθρώπων σωτῆρας ἐπὶ ξυροῦ ἠδη ἐόντων. So also Τύχη, when she saves ships at sea, is called σωτὴρ or σώτειρα, as in Æschyl. *Agamemn.* 664: Τύχη δὲ σωτὴρ ναυστολοῦσ' ἐφέζετο; and *O.* XII, 2: Σώτειρα Τύχα, τὶν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ νᾶες κ.τ.λ. and Medea, who was probably a representative of Juno (see Thirlwall, *Hist. of Gr.* I. p. 149), is called ναῒ σώτειραν Ἀργοῖ καὶ πρυμνήσιοις, *O.* XIII, 54. and, from this application, any god who assists mortals in emergencies is called σωτήρ: thus in *O.* IX, 16: *Eunomia* the sister of *Themis* is called σώτειρα; and in Æschylus (*Sept. c. Theb.* 268) Obedience is called the mother of Prosperity and the wife of Zeus Soter. (See the excellent notes of Bishop Pearson *on the Creed*, Art. II. p. 127 I. *Oxf. ed.*) This explains the γὰρ which begins the next clause: "this Themis is honoured (ἀσκεῖται, see Blomfield *ad Æschyl. Pers.* 1102.) more than elsewhere, because it is difficult to cultivate this sort of justice—i. e. justice in the complicated affairs of commerce; it is a gift of the gods to do so; and Ægina has received this boon." Ὀρθᾷ διακρίνειν φρενί, is "to balance exactly," "to give exactly the just measure in the scales:" this is difficult when the scales are always varying in weight —where the substance weighed keeps the scale continually moving (πολλᾷ ῥέπει). For the sense of καιρὸς here see *O.* IX, 38. *P.* IX, 78. Δυσπαλές, "difficult to wrestle with:" Pindar very often seeks to draw his metaphors from the particular contest he is commemorating: Alcimedon had conquered in the wrestling match. See this peculiarity exemplified in the conclusion of *N.* IV. Ὑπέστασε κίονα; so ὑποστάσαντες κίονας, *O.* VI, 1. The epithet δαιμονίαν seems to refer to the τεθμὸν ἀθανάτων, and has perhaps the same sense as θεόδματος in *P.* I, 61: θεοδμάτῳ σὺν ἐλευθερίᾳ. Comp. *O.* IX, 118: δαιμονίᾳ (by divine favour) γεγάμεν εὔχειρα, and *P.* IV, 27: βαλάκα δαιμονίαν. See also the remarks on *O.* VI, 8.

30. Δωριεῖ—Αἰακοῦ.] This is one of the many instances of the adoption by Dorians of the gods and heroes of the countries which they conquered or colonized. I do not think that ἐξ Αἰακοῦ can bear the signification proposed by Böckh: *tenuerunt eam Dorienses traducto ad illos ab Æaco imperio.*

πύργον ἑσαλλόμενοι τρεῖς, οἱ δύο μὲν κάπετον,
αὖθι δ' ἀτυζομένω ψυχὰς βάλον·
εἷς δ' ἐσόρουσε βοάσαις·
ἔννεπε δ' ἀντίον ὁρμαίνων τέρας εὐθὺς Ἀπόλλων·
"Πέργαμος ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίαις ἁλίσκεται·
"ὡς ἐμοὶ φάσμα λέγει Κρονίδα
"πεμφθὲν βαρυγδούπου Διός·
"οὐκ ἄτερ παίδων σέθεν, ἀλλ' ἅμα πρώτοις ἄρξεται Στρ. γ'.
"καὶ τετράτοις." ὡς ἆρα θεὸς σάφα εἴπαις
Ξάνθον ἤπειγεν καὶ Ἀμαζόνας εὐίππους καὶ ἐς Ἴστρον ἐλαύνων.
Ὀρσοτρίαινα δ' ἐπ' Ἰσθμῷ ποντίᾳ
ἅρμα θοὸν τανύεν,
ἀποπέμπων Αἰακὸν
δεῦρ' ἀν' ἵπποις χρυσέαις,

39 ψυχὰς ex optimis libr. recepit Böckh. pr. πνοάς. 46 ἄρα 48 ἐπ' Ἰσθμὸν ποντίαν

38. πύργον.] "The wall." Eurip. *Hecub.* 1191: ὅτ' εὐτύχει Τροιά, πέριξ δὲ πύργος εἶχ' ἔτι πτόλιν.

Ibid. κάπετον.] So Alcman (*apud Hephæstion*, p. 44) has καβὰς for καταβάς. The older Greeks seem to have used the simple element κα (κε, κεν) as well as the compound preposition κα-τά (*New Cratylus*, p. 244).

39, 40. ἀτυζομένω—βοάσαις.] Both these participles are employed with a sort of epic force: ἀτύζεσθαι is used in Homer in the sense "to fly from fear:" thus *Od.* XI, 605: οἰωνῶν ὣς πάντοσ' ἀτυζομένων: comp. *P.* I, 13; the two serpents who fell down were full of panic terror. Homer also uses ἀτυζόμενος of a person, who, through a feeling of despair, wishes to die: *Il.* XXII, 474: ἀτυζομένην ἀπολέσθαι. Βοάσαις signifies "with a shout of triumph," like a victor. The two serpents who fell represent Ajax and Achilles: the victorious one, Neoptolemus.

42. Πέργαμος—ἁλίσκεται.] "Troy is taken where thy hands have wrought." Here Apollo speaks prophetically of the future as present (see also *P.* IV, 49. Herod. VII, 140); afterwards (v. 45), when a definite time is referred to, he is obliged to use the future. Homer alludes to this prophecy in *Il.* VI, 431, where Andromache mentions a part of the wall of Troy κατ' ἐρινεὸν, ἔνθα μάλιστα ἀμβατόν ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος; there, she says, the chief warriors of the Greeks had made three attempts to enter the town,

ἦ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
ἦ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.

45, 46. ἅμα—τετράτοις.] "The city shall be reduced to subjection in the first and fourth generation of thy children." Ἄρξομαι is a passive future also in Æschyl. *Pers.* 568: οὔτ' ἐς γᾶν προκιτνοῦντες ἄρξονται. See Monk on Eurip. *Hippolyt.* 1458. Pindar speaks of *Peleus* and *Telamon* as conquerors of Troy in the *first* generation of the offspring of Æacus, so that he does not reckon the father: but he speaks of his great grandchildren *Neoptolemus* (son of Achilles, grandson of Peleus) and *Epeus* (son of Panopeus, grandson of Phocus) as of the fourth generation after Æacus, so that he must count from Æacus inclusively in this case. It is idle, however, to dwell upon this inconsistency, which is not very offensive in an oracle.

51. δεῦρο.] "To Ægina;" although Pindar was not there. Similarly in Plato's

καὶ Κορίνθου δειράδ', ἐποψόμενος δαῖτα κλυτάν. Ἀντ. γ'.
τερπνὸν δ' ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν. 70
εἰ δ' ἐγὼ Μελησίᾳ ἐξ ἀγενείων κῦδος ἀνέδραμον ὕμνῳ,
μὴ βαλέτω με λίθῳ τραχεῖ φθόνος·

54 Μελησίᾳ

Phædo, which is narrated at Phlius, δεῦρο is used in speaking of Athens (p. 58 B.).

52. Κορίνθου—κλυτάν]. Compare *N.* v, 37.

53—55. τερπνὸν—φθόνος.] The poet in this abrupt transition seeks to deprecate the ill-will, which he might incur from the praise which he has bestowed upon Alcimedon, and the credit which would thereby redound to Melesias, his teacher, who was already regarded with some feelings of bitterness by the people of Ægina (*N.* iv, *ad finem*), perhaps on account of his origin, for he was a native of Attica (*Schol. Nem.* iv, 155), and the Athenians and Æginetans were never on good terms. A question arises as to the force of the aorist *ἀνέδραμον*. The scholiast on Euripid. *Phœniss.* 215, gives it a future signification in a perfectly parallel passage from Simonides of Amorgus: κατενάσθην, ἀντὶ τοῦ κατανασθήσομαι, καὶ Σιμωνίδης ἐν ἰάμβοις·

τί ταῦτα τῶν μακρῶν λόγων ἀνέδραμον.

ἀντὶ τοῦ ἀναδραμεῖν μέλλω. One of the scholiasts on this passage advances the same interpretation of the aorist: ἔνιοι δὲ ἀνέδραμον ἀκούουσιν ἀντὶ τοῦ ἀναδραμοῦμαι, οἱονεὶ τὸν ἀθλητὴν καταλιπὼν ἐπὶ τὸν ἀλείπτην ἐλεύσομαι καὶ ὑμνήσω, μηδείς δέ με μεμψάσθω, "Ομηρος· ὁ ξεῖνος εἶπερ μάλα μηνίει (*Od.* xvii, 14). Dissen too thinks that *ἀνέδραμον* should be explained here by the *futurum exactum*, as in *N.* vii, 75: εἴ τι—ἀνέκραγον. In my opinion, both *ἀνέδραμον* and *ἀνέκραγον* have the common aorist sense; Pindar often uses an aorist in speaking of himself, as in the passages quoted by Böckh: *O.* xi, 100: ἀμφέπεσον and αἴνησα, towards the end of the ode, when the praise already given in the ode itself is spoken of, as here and in *N.* vii, 75: *O.* xi, 25: ὥρσαν, of a design formed before the ode was written; *O.* xiii, 93. *N.* iv, 74. vi, 59: ἔβαν. *O.* ix, 89: ἦλθον. *O.* xiv, 18: ἄμολον, of the poet who was represented by his chorus. Another question is raised as to whether κῦδος ἐξ ἀγενείων refers to the victories gained by Melesias himself in his youth, or to the credit which he had derived from the victories of his pupils. The former interpretation falls to the ground at once (unless we give *ἀνέδραμον* the future sense which has been proposed, and which I consider very objectionable), for Melesias has not been mentioned before. But his pupils Timosthenes and Alcimedon have both been mentioned as victors: and having done so the poet might say—in commemorating the 30th victory gained by the pupils of Melesias—that he had increased, augmented, or added to the glory which this aleipta had derived from the beardless combatants. Ἀνέδραμον, which may be used in a transitive sense, as the passage of Simonides shows, may just as well have the counterpart of one of its intransitive senses, as of another. Now *ἀναδραμεῖν* does mean to be increased or augmented, to grow up; thus *Iliad* xviii, 56: τέκον υἱον—ἔξοχον ἡρώων, ὁ δ' ἀνέδραμεν ἔρνεϊ ἶσος. Herod. i, 66: ἀνά τε ἔδραμον αὐτίκα. vii, 156: αἱ δὲ παραυτίκ' ἀνά τ' ἔδραμον καὶ ἔβλαστον. viii, 55: βλαστὸν—ἀναδεδραμηκότα. Diodor. v, 12: ταχὺ τοῖς τε βίοις ἀνέδραμον καὶ ταῖς δόξαις ἠυξήθησαν· where see Wesseling (p. 339, 17). And there is no reason whatever why *ἀνέδραμον*, if it may be transitive at all, should not bear the counterpart-sense to this, just as we say "to run up" in an active sense. The ἀγένειοι were boys who had nearly attained to manhood, and in that capacity and under that name contended at the public games: see *O.* ix, 89: συλαθεὶς ἀγενείων. Pausan. vi, 6. § 1: ἐγένετο δὲ αὐτῷ καὶ Νεμείων ἐν παισὶ καὶ ἀγενείοις ἑτέρα νίκη. It seems that the wrestling pupils of Melesias were of this class. Accordingly, the meaning of this passage and its connexion with what follows will be: "Nothing is agreeable to all men alike (i. e. where some are pleased, others are envious); but if by my song (i. e. by singing the praises of Timosthenes and

καὶ Νεμέᾳ γὰρ ὁμῶς
ἐρέω ταύταν χάριν,
τὰν δ' ἔπειτ' ἀνδρῶν μάχαν
ἐκ παγκρατίου. τὸ διδάξασθαι δέ τοι Ἐπ. γ'.
εἰδότι ῥᾴτερον· ἄγνωμον δὲ τὸ μὴ προμαθεῖν·
κουφότεραι γὰρ ἀπειράτων φρένες.
κεῖνα δὲ κεῖνος ἂν εἴποι
ἔργα περαίτερον ἄλλων, τίς τρόπος ἄνδρα προβάσει
ἐξ ἱερῶν ἀέθλων μέλλοντα ποθεινοτάταν δόξαν φέρειν.
νῦν μὲν αὐτῷ γέρας Ἀλκιμέδων
νίκαν τριακοστὰν ἑλών·

ὃς τύχᾳ μὲν δαίμονος, ἀνορέας δ' οὐκ ἀμπλακὼν Στρ. δ'.
ἐν τέτρασιν παίδων ἀπεθήκατο γυίοις
νόστον ἔχθιστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον,

59 παγκρατίῳ 60 ῥᾴτερον. 62 δ' ἐκεῖνος

Alcimedon) I have added to the glory which has redounded to Melesias from the success of his young pupils, let not envy cast at me with its sharp stone. I have a right to praise Melesias: he is not merely a teacher of others, but he has gained prizes himself. I will tell of his gaining *this* honour (the prize in the wrestling match of boys, which his pupil Alcimedon has just obtained), at Nemea. I will speak of the victory which he afterwards gained in the quinquertium of men. This it is which makes him so good a teacher. It is because he has contended himself that he has now been able to show 80 others the road to victory."

57. ταύταν.] The pronoun is used here in the same sense as in *N.* VI, 36: *ἀπὸ ταύτας αἷμα πάτρας*, and *N.* IX, *πεῖραν—ταύταν*, i. e. "the same as the thing which he is particularly describing or referring to."

59. διδάξασθαι.] "To teach." This is a very unusual signification of the middle voice of this verb, which generally signifies "to get one's son taught," and not "to teach." It bears this signification, however, in a verse of Simonides, (*fr.* 54. p. 377, Gaisf.):

τοσσάκι δ' ἱμερόεντα διδαξάμενοι χορὸν ἀνδρῶν
εὐδόξου νίκας ἀγλαὸν ἅρμ' ἐπέβας.

and in Aristophanes *Nub.* 781: *ὑθλεῖς· ἀπερῥ'· οὐκ ἂν διδαξαίμην σ' ἔτι*: where, however, Elmsley (*ad Med.* p. 290) reads *διδάξαιμ' ἄν σ' ἔτι*. Thomas Magister, too, (*s. v. ἐδίδαξα*) says: *εὕρηται μέντοι (τὸ ἐδιδαξάμην) καὶ ἀντὶ τοῦ ἁπλῶς ἐδίδαξε*, and *s. v. διδάσκομαι* quotes from Lucian: *διδάξομαί σε θρηνεῖν*.

67—69. ὃς τύχᾳ—οἶμον.] "Who, with the favour of fortune, and his own courage to back it, has placed off from himself upon the bodies of four striplings the hateful return, the tongue which dares not boast, and the unfrequented path." On *τύχᾳ δαίμονος*, see *P.* ~~VIII, 85.~~ *N.* IV, 7. VI, 25. *Τέτρασιν παίδων γυίοις—τεσσάρων π. γ.* Alcimedon was *ἔφεδρος*. There were four pairs of youths: Alcimedon threw first his opponent, and then the three other victors. See the precisely parallel passage in *P.* VIII, 81, seqq. and the remarks there: *νόστος ἔχθιστος* is there called *νόστος οὐχ ὁμῶς ἅπαλτνος*, and the *ἐπίκρυφος οἶμος* of the vanquished is there described: *κατὰ λαύρας δ' ἐχθρῶν ἀπάροι πτώσσοντι*. The *ἀτιμοτέρα γλῶσσα*, and the *ἐπίκρυφος οἶμος* are both described in *fr. inc.* 149: *νικώμενοι γὰρ ἄνδρες ἀγρυξίᾳ δέδενται οὐ φίλων ἐνάντιᾳ ἐλθεῖν*. Ἀπεθήκατο, "removed from himself as an odious thing, and placed upon them:" so *O.* XI, 41: *νεῖκος δὲ κρεσσόνων ἀπόθεσθ' ἄπορον*.

πατρὶ δὲ πατρὸς ἐνέπνευσεν μένος
γήραος ἀντίπαλον.
Ἀίδα τοι λάθεται
ἄρμενα πράξαις ἀνήρ.

ἀλλ' ἐμὲ χρὴ μναμοσύναν ἀνεγείροντα φράσαι Ἀντ. δ'.
χειρῶν ἄωτον Βλεψιάδαις ἐπίνικον,
ἕκτος οἷς ἤδη στέφανος περίκειται φυλλοφόρων ἀπ' ἀγώνων.
ἔστι δὲ καί τι θανόντεσσιν μέρος
κὰν νόμον ἐρδόμενον·
κατακρύπτει δ' οὐ κόνις
συγγόνων κεδνὰν χάριν.

Ἑρμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων Ἐπ. δ'.
Ἀγγελίας, ἐνέποι κεν Καλλιμάχῳ λιπαρὸν
κόσμον Ὀλυμπίᾳ, ὅν σφι Ζεὺς γένει
ὤπασεν. ἐσλὰ δ' ἐπ' ἐσλοῖς
ἔργ' ἐθέλοι δόμεν, ὀξείας δὲ νόσους ἀπαλάλκοι.
εὔχομαι ἀμφὶ καλῶν μοίρᾳ Νέμεσιν διχόβουλον μὴ θέμεν·
ἀλλ' ἀπήμαντον ἄγων βίοτον
αὐτούς τ' ἀέξοι καὶ πόλιν.

τὸ καννόμον ας ὃν σφιν ὤπασεν Ζεὺς γένει. ας ἔργα θέλοι

78. *κὰν νόμον ἐρδόμενον.*] "When it is performed or paid with the customary rites of sacrifice" (*κατὰ νόμον*).

81. *Ἑρμᾶ—ὤπασεν.*] Iphion seems to have been the father, and Callimachus the uncle of Alcimedon. Hermes was the god of heralds, and also the god of death (*ὁ πομπός*. See Æschyl. *Choëph.* 612: *κιγχάνει δέ μιν Ἑρμῆς. Schol. ὁ θάνατος.* Soph. *Œd. Col.* 1547: *τῇδε γάρ μ' ἄγει Ἑρμῆς ὁ πομπός, ἥ τε νερτέρα θεός*). In both senses Ἀγγελία is here called his daughter; for Iphion's name would be proclaimed at Olympia as the father of the victor (*ἀγγελία* bears this sense in Pindar, *O.* IV, 5. *P.* II, 4. and *ἀγγέλλων*, *P.* I, 32.); and Hermes would father the proclamation at Olympia, as *κηρύκων ὀέβας*, and carry it down to Hades as *ὁ πομπαῖος*. From v. 85. it is probable that Iphion and Callimachus had recently died from some violent disorder.

ΟΛΥΜΠΙΟΝΙΚΑΙ Θ'.

ΈΦΑΡΜΟΣΤΩ ΟΠΟΥΝΤΙΩ

ΠΑΛΑΙΣΤΗ.

OLYMPIA IX.

INTRODUCTION.

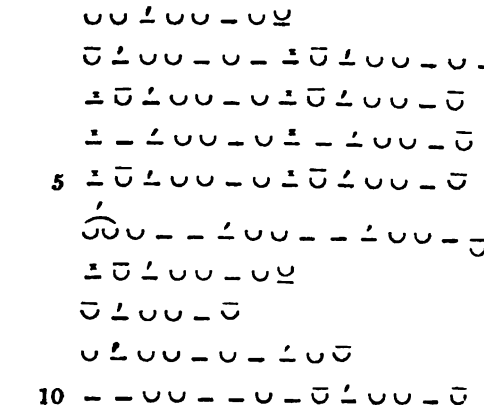
Epharmostus of Opus was a celebrated wrestler, and had won the prize at all the great games. His Olympian victory was probably obtained in Ol. 81, 1. B.C. 456. Though it is commonly assigned to Ol. 73, 1. B.C. 488.

This ode was sung at a banquet after crowning the altar of Ajax Oïleus. The rhythm is Locrian, which was akin to the Æolian.

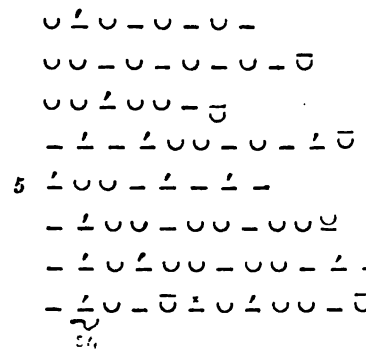
ARGUMENT.

1—20. Exordium. The praises of Epharmostus and his city Opus. 21—41. Skill and courage in gymnastic contests given by the favour of heaven. Instance of Hercules. 41—80. Old legends of the Locrians. 80—112. The poet returns to Epharmostus, and commemorates his bravery, and the victories which he had gained in athletic contests.

Strophæ.



Epodi.



Το μὲν Ἀρχιλόχου μέλος Στρ. ά.
φωνᾶεν Ὀλυμπία, καλλίνικος ὁ τριπλόος κεχλαδώς,
ἄρκεσε Κρόνιον παρ' ὄχθον ἀγεμονεῦσαι 5
κωμάζοντι φίλοις Ἐφαρμόστῳ σὺν ἑταίροις·
ἀλλὰ νῦν ἑκαταβόλων Μοισᾶν ἀπὸ τόξων
Δία τε φοινικοστερόπαν σεμνόν τ' ἐπίνειμαι
ἀκρωτήριον Ἄλιδος
τοιοῖσδε βέλεσσιν,
τὸ δή ποτε Λυδὸς ἥρως Πέλοψ
ἐξάρατο κάλλιστον ἔδνον Ἱπποδαμείας·

πτερόεντα δ' ἴει γλυκὺν Ἀντ. ά.
Πυθώναδ' ὀϊστόν· οὗτοι χαμαιπετέων λόγων ἐφάψεαι

12 ἐφάψῃ,

1, 2. Τὸ μὲν—κεχλαδώς.] This alludes to a short strain of victory composed by Archilochus for the Olympian festival. It was always sung by the κῶμος in the procession to the altis, when no formal epinician ode had been prepared for the occasion. It is called καλλίνικος ὁ τρίπλοος because it consisted of the following two iambic trimeters, with an ephymnion or epode, which was repeated thrice:

ὦ καλλίνικε, χαῖρ', ἄναξ Ἡρακλέης,
αὐτός τε κ' Ἰολαὸς αἰχμητὰ δύο.
Τήνελλα καλλίνικε.

It is probable that something was added extempore in praise of the particular victor. The first word of the burthen (τήνελλα) is an imitation of the notes of the harp, and was sung by the leader of the chorus when there was no musical accompaniment: it is the same sort of sound as the Italian *ronda ronda tinella*, or *tra-la-la*. The chorus joined in with καλλίνικε. The Greek poets often use καλλίνικος or ὁ καλλίνικος as a substantive with the common ellipse of ὕμνος (Eurip. *Med.* 45. *Bacch.* 1159). We have the full phrase καλλίνικος ὕμνος in *N.* IV, 16. Κεχλαδώς "with its loud full tones." (Compare *O.* XI, 84: χλιδῶσα μολπή, and see *New Cratylus*, p. 416.).

12. χαμαιπετέων λόγων.] Comp. *P.* VI, 37: χαμαιπετὲς—ἔπος. *N.* IV, 41: γνώμαν —χαμαιπέτοισαν. Boissonade appositely quotes Madame de Sévigné, *Lettre* 522. "Je ne sais si vous avez l' intention de m'écrire des endroits admirables: vous y

ἀνδρὸς ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων
κλεινᾶς ἐξ Ὀπόεντος. αἰνήσαις ἦ καὶ υἱόν·
ἂν Θέμις θυγάτηρ τέ οἱ Σώτειρα λέλογχεν
μεγαλόδοξος Εὐνομία, θάλλει δ' ἀρεταῖσιν
ἔν τε Κασταλίᾳ παρὰ
Ἀλφεοῦ τε ῥέεθρον·
ὅθεν στεφάνων ἄωτοι κλυτὰν
Λοκρῶν ἐπαείροντι ματέρ' ἀγλαόδενδρον.

ἐγὼ δέ τοι φίλαν πόλιν Ἐπ. ά.
μαλεραῖς ἐπιφλέγων ἀοιδαῖς,
καὶ ἀγάνορος ἵππου
θᾶσσον καὶ ναὸς ὑποπτέρου παντᾷ
ἀγγελίαν πέμψω ταύταν,
εἰ σύν τινι μοιριδίῳ παλάμᾳ
ἐξαίρετον Χαρίτων νέομαι κᾶπον·
κεῖναι γὰρ ὤπασαν τὰ τέρπν'· ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ
δαίμον' ἄνδρες

ἐγένοντ'. ἐπεὶ ἀντία Στρ. β'.
πῶς ἂν τριόδοντος Ἡρακλέης σκύταλον τίναξε χερσίν,
ἀνίκ' ἀμφὶ Πύλον σταθεὶς ἤρειδε Ποσειδᾶν

14 Ὀπόεντος, 16—18 "Vulgo ita legitur: θάλλει δ' ἀρεταῖσ' ἴσον τε Κασταλίᾳ παρ' Ἀλφειοῦ τε ῥέεθρον.

Quæ Böckhius mutavit, ne vocabula dividerentur; et propter divisiones quidem vocabulorum duobus omnino in locis Pindarum emendavit contra libros, hic et *N.* x, 41; cetera e libris et Scholiis restituta. Quanquam etiam hic Scholiastes non videatur habuisse ἴσον. Hermannus improbat huius loci emendationes, versus asynartetos nunc in Pindarum revocans, de qua re Böckhius iterum dixit in Dissert. *de Crisi Pind.* § 5."—Dissen.

29 seq. "Vulgo sic legitur: ἐγένοντο. ἐπεὶ ἐναντ' ἂν πῶς τριόδοντος cet. Pro quo quod nunc habetur in textu Hermannus e Scholiis restituendum præcepit."—Dissen.

réussiriez; mais aussi *ils ne tombent pas à terre.*" *Lettre* 950: "Il lui dit....cela *ne tombera pas à terre.*" Le Sage: "Il laissa échapper quelqués paroles qui *ne tombèrent pas à terre.*"

27, 28. Χαρίτων—κᾶπον· κεῖναι γὰρ ὤπασαν τὰ τέρπν'.] "The choice garden of the Graces" is poetry; see *P.* VI, *init.* *N.* VI, 33. X, 26; and compare Aristoph. *Aves.* 1100: Χαρίτων κηπεύματα. I have endeavoured, in the *New Cratylus*, p. 372, to explain the functions assigned to the Χάριτες in v. 28.

28, 29. ἀγαθοὶ—ἐγένοντ'.] "Men become brave and skilful by the favour of the deity:" see v. 110. and for κατὰ comp. the remarks on *P.* VIII, 68.

ἤρειδέν τέ μιν ἀργυρέῳ τόξῳ πολεμίζων
Φοῖβος, οὐδ' Ἀΐδας ἀκινήταν ἔχε ῥάβδον,
βρότεα σώματ' ἃ κατάγει κοίλαν πρὸς ἀγυιὰν
θνασκόντων; ἀπό μοι λόγον
τοῦτον, στόμα, ῥῖψον·
ἐπεὶ τό γε λοιδορῆσαι θεοὺς
ἐχθρὰ σοφία, καὶ τὸ καυχᾶσθαι παρὰ καιρὸν
μανίαισιν ὑποκρέκει. Ἀντ. β'.
μὴ νῦν λαλάγει τὰ τοιαῦτ'· ἔα πόλεμον μάχαν τε πᾶσαν
χωρὶς ἀθανάτων· φέροις δὲ Πρωτογενείας
ἄστει γλῶσσαν ἴν' αἰολοβρόντα Διὸς αἴσᾳ
Πύῤῥα Δευκαλίων τε Παρνασοῦ καταβάντε
δόμον ἔθεντο πρῶτον, ἄτερ δ' εὐνᾶς ὁμόδαμον
κτησάσθαν λίθινον γόνον·
λαοὶ δ' ὀνόμασθεν.
ἔγειρ' ἐπέων σφιν οὖρον λιγύν,

36 ῥίψον Böckh. 43 Παρνασοῦ 47 "De reposito a se nomine οὖρον Böckhius iterum dixit in Dissert. *de Crisi Pindarica* § 41. Mihi cum Hermanno non damnandum videtur οἶμον."—Dissen. Verissima est Gedikii emendatio, legentis οὖρον pro vulgat. οἶμον, quæ quidem lectio ex seq. οἶνον fluxit. Vide not. ad *P.* XI, 56.

38, 39. καὶ τὸ καυχᾶσθαι—ὑποκρέκει.] "And to speak aloud without observing the proper measure strikes a note near madness." The force of καυχᾶσθαι here will best be shown by a comparison of *I.* IV, 51: καύχημα κατάβρεχε σιγᾷ, and Eurip. *Bacch.* 31: ὧν νιν οὕνεκα κτανεῖν Ζῆν' ἐξεκαυχῶντο, where it is also used with reference to impropriety in talking of the gods. Παρὰ καιρὸν καυχᾶσθαι is much the same as κομπεῖν παρὰ καιρόν, *P.* X, 4. Καιρὸς is the proper measure or proportion in any thing, and does not by any means exclusively refer to time: on the contrary, it is even used in the same sentence with χρόνος, as in *F.* 150, 5: ὧν δὲ ἰδόντα διακρῖναι πολλὸς ἐν καιρῷ χρόνος. It is that suitable measure, which is the best in every thing; καιρὸς παντὸς ἔχει κορυφάν (*P.* IX, 81.)—ἐοικότα καιρὸν ὅλβον ἕλκουσι (*N.* VII, 58). So also in speaking of an accurate adjustment of the scales, the phrase is μὴ παρὰ καιρὸν διακρίνειν (*O.* VIII, 24). It is used as a synonyme for μέτρον in *O.* XIII, 46. Here it means measure in music, or rhythm, as appears from the verb ὑποκρέκει, which follows, and which signifies, "it accords with, or resembles in sound, it strikes a note near madness," by a metaphor taken from the lyre, as in the passage of Plutarch (*de adul. et amic. discr.* c. 16.) quoted by Böckh: ὅθεν ὥσπερ ἁρμονικὸς ὁ φίλος τῇ πρὸς τὸ καλὸν καὶ συμφέρον μεταβολῇ τὰ μὲν ἐνδιδοὺς, τὰ δὲ ἐπιτείνων, πολλάκις μὲν ἡδὺς, ἀεὶ δ' ὠφέλιμός ἐστιν· ὁ δὲ κόλαξ ἀφ' ἑνὸς διαγράμματος ἀεὶ τὸ ἡδὺ καὶ τὸ πρὸς χάριν εἰωθὼς ὑποκρέκειν, οὔτ' ἔργον οἶδεν ἀντιτεῖνον οὔτε ῥῆμα λυποῦν, ἀλλὰ μόνῳ παρέπεται τῷ βουλομένῳ συνᾴδων ἀεὶ καὶ συμφθεγγόμενος. And Suidas also took it in this sense: ὑποκρεκόντων· κρουόντων, ἐγγιζόντων. One of the Scholiasts, however, supposes that it refers to the prelude: ἐνδόσιμός ἐστι μανία—πρότερον γὰρ τῆς κιθάρας ἁπτόμενοι ὑποκρέκουσιν, ἔπειτα δὲ τέλεον κιθαρίζουσιν. The ἐνδόσιμον here alluded to is described as τὸ πρὸ τῆς ᾠδῆς κιθάρισμα (see Hesychius). I prefer the former interpretation.

αἴνει δὲ παλαιὸν μὲν οἶνον, ἄνθεα δ' ὕμνων
νεωτέρων. λέγοντι μὰν Ἐπ. β. 75
χθόνα μὲν κατακλύσαι μέλαιναν
ὕδατος σθένος, ἀλλὰ
Ζηνὸς τέχναις ἀνάπωτιν ἐξαίφνας
ἄντλον ἐλεῖν. κείνων δ' ἔσσαν
χαλκάσπιδες ὑμέτεροι πρόγονοι
ἀρχᾶθεν Ἰαπετιονίδος φύτλας
κοῦροι κορᾶν καὶ φερτάτων Κρονιδᾶν, ἐγχώριοι βασιλῆες αἰεί.
πρὶν Ὀλύμπιος ἀγεμὼν Στρ. γ'. 85
θύγατρ' ἀπὸ γᾶς Ἐπειῶν Ὀπόεντος ἀναρπάσαις ἔκαλος
μάχθη Μαιναλίαισιν ἐν δειραῖς καὶ ἔνεικεν
Λοκρῷ μὴ καθέλοι μιν αἰὼν πότμον ἐφάψαις 90
ὀρφανὸν γενεᾶς. ἔχεν δὲ σπέρμα μέγιστον
ἄλοχος, εὐφράνθη τε ἰδὼν ἥρως θετὸν υἱόν, 95
μάτρως δ' ἐκάλεσσέ μιν
ἰσώνυμον ἔμμεν,
ὑπέρφατον ἄνδρα μορφᾷ τε καὶ
ἔργοισι. πόλιν δ' ὤπασεν λαόν τε διαιτᾶν. 100
ἀφίκοντο δέ οἱ ξένοι, Ἀντ. γ'.
ἔκ τ' Ἄργεος ἔκ τε Θηβᾶν, οἱ δ' Ἀρκάδες, οἱ δὲ καὶ Πισᾶται·
υἱὸν δ' Ἄκτορος ἐξόχως τίμασεν ἐποίκων 105
Αἰγίνας τε Μενοίτιον· τοῦ παῖς ἅμ' Ἀτρείδαις
Τεύθραντος πεδίον μολὼν ἔστα σὺν Ἀχιλλεῖ
μόνος, ὅτ' ἀλκᾶντας Δαναοὺς τρέψαις ἀλίαισιν 110

52 ἀνάπωσιν. 56 "Sensus nunc verus restitutus difficili loco, revocata a Böckhio e libris non interpolatis particula καὶ pro τε, ab imperitis metricis profecta. Idem Hermannus voluerat. Mox v. 58. e melioribus libris θύγατρ' reduxit Böckh. pro altera lectione deteriorum τὰν παῖδ'."—Dissen. 61 ἔχε 66 λεών τε. 68 ἰδ' Ἀρκάδες 69 νἷα 71 Τεύθρανος

53. ἄντλον.] "The sea, or flood;" compare *P.* VIII, 12: τιθεῖς ὕβριν ἐν ἄντλῳ. The Schol. quotes Hom. *Od.* XV, 478: ἄντλῳ δ' ἐνδούπησε πεσοῦσα. Compare also Eurip. *Hecuba*, 1025.

55. ἀρχᾶθεν—Κρονιδᾶν.] "Sons of women of the stock of Iapetus, and, by the father's side, descended from Saturn." He says Κρονιδᾶν, though he refers to Jupiter in particular; see *P.* II, 25. It is probable, as Böckh observes after the Schol., that ὑμέτεροι πρόγονοι refers to the family of Epharmostus in particular, which perhaps had originally the privileges of royalty. On the Opuntian worship of "Jove the thunderer," (above v. 42) see note on *O.* XI, 81.

62. θετὸν—υἱόν.] "His adopted son:" θετὸς=ποιητός, a son θέσει not φύσει.

πρύμναις Τήλεφος ἔμβαλεν·
ὥστ' ἔμφρονι δεῖξαι
μαθεῖν Πατρόκλου βιατὰν νόον. 115
ἐξ οὗ Θέτιός γ' οὐλίῳ γόνος νιν ἐν Ἄρει

παραγορεῖτο μή ποτε Ἐπ. γ'.
σφετέρας ἄτερθε ταξιοῦσθαι
δαμασιμβρότου αἰχμᾶς.
εἴην εὑρησιεπὴς ἀναγεῖσθαι 120
πρόσφορος ἐν Μοισᾶν δίφρῳ·
τόλμα δὲ καὶ ἀμφιλαφὴς δύναμις
ἔσποιτο. προξενίᾳ δ' ἀρετᾷ τ' ἦλθον
τιμάορος Ἰσθμίαισι Λαμπρομάχου μίτραις, ὅτ' ἀμφότεροι κρά-
τησαν 125

μίαν ἔργον ἀν' ἀμέραν. Στρ. δ'.
ἄλλαι δὲ δύ' ἐν Κορίνθου πύλαις ἐγένοντ' ἔπειτα χάρμαι.
ταὶ δὲ καὶ Νεμέας Ἐφαρμόστῳ κατὰ κόλπον· 130
Ἄργει τ' ἔσχεθε κῦδος ἀνδρῶν, παῖς δ' ἐν Ἀθάναις.
οἷον δ' ἐν Μαραθῶνι συλαθεὶς ἀγενείων 135
μένευ ἀγῶνα πρεσβυτέρων ἀμφ' ἀργυρίδεσσιν·

75 *νόον γ'* 76 "Vulgo *Θέτιος γόνος οὐλίῳ μιν ἐν Ἄρει*. Quæ verba Böckhius cum Hermanno metri causa transposuit et addidit *γ'*. At *νιν* petitum e libris melioribus. Multis de hac forma disputat Böckhius in Notis criticis ad hunc locum."—DISSEN. 82 *οἷον ἐν*

80—83. *εἴην—ἔσποιτο.*] Dissen thinks that the optatives *εἴην* and *ἔσποιτο* should be taken as if *ἄν* were omitted, comp. *O.* III, *fin.* X, *fin.* and he thinks this is a boastful transition, similar to that in *N.* VII, 50. I prefer taking this as the expression of a wish, as Böckh does: see *P.* II, *fin.* VIII, 68, &c. On the chariot of poetry, see *O.* VI, 22. and the note. From the mention of this chariot here, and from the word *εὑρησιεπὴς* (which is not taken in the bad sense, *εὑρεσιλόγος*, as in Aristoph. *Nub.* 447, but in the sense "inventive in epic poetry"), it is clear that the poet is expressing a wish that he may be successful in mythical episodes, like the one which he has just been introducing here. *Ἀναγεῖσθαι* is here used with a mixture of two meanings, first, the literal one, "to lead up;" secondly, the ordinary derived one, "to narrate," in which sense it is used in the two other passages of Pindar in which it occurs. *N.* X, 19: *βραχύ μοι στόμα πάντ' ἀναγήσασθαι. I.* V, 56: *ἐμοὶ δὲ μακρὸν πάσας ἀναγήσασθ' ἀρετάς.* The force of *πρόσφορος* is "in a suitable manner," i. e. "so as to accommodate the lyric style to the sublimity of epic poetry;" just as in *N.* IX, 7: *θεσπεσία δ' ἐπέων καύχαις ἀοιδὰ πρόσφορος.* Comp. *N.* VIII, 48: *χαίρω δὲ πρόσφορον—κόμπον ἰείς.* Comp. also the use of *ποτίφορος* in *N.* VII, 63. This passage, then, means, "My wish is that I may have the gift of invention in epic narrative, so that borne in the Muses' car I may tell of warlike deeds in a suitable manner; and may I have lyric boldness (*O.* XIII, 11.), and ample power to sing."

φῶτας δ' ὀξυρεπεῖ δόλῳ
ἀπτῶτι δαμάσσαις
διήρχετο κύκλον ὅσσᾳ βοᾷ,
ὡραῖος ἐὼν καὶ καλὸς κάλλιστά τε ῥέξαις.

τὰ δὲ Παῤῥασίῳ στρατῳ Ἀντ. δ'.
θαυμαστὸς ἐὼν φάνη Ζηνὸς ἀμφὶ πανάγυριν Λυκαίου,
καὶ ψυχρᾶν ὀπότ' εὐδιανὸν φάρμακον αὐρᾶν
Πελλάνᾳ φέρε· σύνδικος δ' αὐτῷ Ἰολάου
τύμβος εἰναλία τ' Ἐλευσὶς ἀγλαΐαισιν.
τὸ δὲ φυᾷ κράτιστον ἅπαν· πολλοὶ δὲ διδακταῖς
ἀνθρώπων ἀρεταῖς κλέος
ὤρουσαν ἑλέσθαι.
ἄνευθε θεοῦ σεσιγαμένον
οὐ σκαιότερον χρῆμ' ἕκαστον. ἐντὶ γὰρ ἄλλαι

ὁδῶν ὁδοὶ περαίτεραι, Ἐπ. δ'.
μία δ' οὐχ ἅπαντας ἄμμε θρέψει
μελέτα· σοφίαι μὲν
αἰπειναί· τοῦτο δὲ προσφέρων ἆθλον,
ὄρθιον ὦρυσαι θαρσέων,
τόνδ' ἀνέρα δαιμονίᾳ γεγάμεν

103 "Asyndeton mihi in hac oppositione ferri non posse videtur. Quare melius ἄνευ δέ, vel ἄνευθε δέ."—Dissen. *ibid.* σεσιγαμένον γ' 107 μὰν 110 δαιμονίως

91. ὀξυρεπεῖ δόλῳ ἀπτῶτι.] "With skill, which, while it enabled him speedily to throw his opponent, preserved him from falling himself." Comp. *Anthol. Pal.* IX, 588: παλαίσας ἀπτῶς. Plat. *Respubl.* p. 534: ἀπτῶτι τῷ λόγῳ.

97, 98. καὶ ψυχρᾶν—φέρε.] "And when he carried off at Pellana a warm safe-guard against cold winds." This periphrasis for a cloak, is suggested by the Homeric epithet ἀλεξάνεμος. *Od.* XIV, 529:

Ἀμφὶ δὲ χλαῖναν ἑέσσατ' ἀλεξάνεμον μάλα πυκνήν.

It is also found in Hipponax (*Fragm.* p. 34, ed. Welcker): χλαῖναν δασεῖαν ἐν χειμῶνι φάρμακον ῥίγεος; and Quintus Smyrnæus IX, 359: περὶ χροΐ χείματος ἄλκαρ λευγαλέου.

103, 104. ἄνευθε—ἕκαστον.] "It is better to pass over in silence every thing that is done without the assistance of God," referring to v. 110, τόνδ' ἀ. δαιμονίᾳ γεγάμεν εὐχ. This construction is not uncommon, see *N.* v, 16: οὔ τοι ἅπασα κερδίων φαίνουσα πρόσωπον ἀλαθεῖ' ἀτρεκής. Soph. *Aj.* 635: κρείσσων γὰρ Ἅιδᾳ κεύθων ὁ νοσῶν μάταν. Aristoph. *Vesp.* 27: δεινόν γέ τοὔστ' ἄνθρωπος ἀποβάλλων ὄπλα. 47: οὔκουν ἐκεῖν' ἀλλοκότου ὁ Θέωρος κόλαξ γενόμενος.

109. ὦρυσαι.] "Proclaim aloud." This verb is seldom used of the human voice: see however Herod. III, 117. IV, 78.

εὐχειρα, δεξιόγυιον, ὁρῶντ' ἀλκάν,
Αἰάντεόν τ' ἐν δαίθ' ὃς Ἰλιάδα νικῶν ἐπεστεφάνωσε βωμόν.

111 "ἐν δαιτί meliores libri. In δαιτὶ ὃς Hermanno judice synizesis fit, quum non elidatur iota dativi, de qua re dixit in *Elem. doctr. metr.* p. 55. Böckhius apostrophum prætulit. Idem e Scholiis et libris pluribus revocavit rariorem formam Ἰλιάδα. Habebatur Ἰλεύς, pro Οἰλεύς, apud Hesiodum et Stesichorum."—DISSEN.

112. Αἰάντεόν τ'—βωμόν.] "And who, being victorious, crowned at the banquet the altar of Ajax the son of Oïleus." We have τε-ὃς here for ὅς τε, and Αἰάντεον Ἰλιάδα βωμὸν for β. Αἴαντος Ἰλ. On the form Ἰλιάδα the Schol. says: Ἰλιάδα, τοῦ Οἰλέως παιδὸς τοῦ Αἴαντος τοῦ Λοκροῦ· ἄνευ δὲ τοῦ ο εἴρηκε τὸ Ἰλιάδα, ὥς που φησι καὶ Ἡσίοδος (*scil. Fragm.* 3. Ἰλέα, τόν ῥ' ἐφίλησεν ἄναξ Διὸς υἱὸς Ἀπόλλων). On the substitution of *o* for the digamma, see *New Cratylus*, pp. 122, 210. and Buttmann, *Abhandl. Akad. Berlin.* 1826. p. 58, &c. Hermann prefers ἐν δαιτὶ ὃς, with a synizesis, to the elision ἐν δαίθ' ὃς, which I have written after Böckh. So in *O.* VIII, 52: δειρὰδ' for δειράδι. This sort of elision occurs constantly in Homer (see the instances quoted by Böckh, *Not. Crit. ad O.* VIII, 48), and sometimes, though rarely, in the Attic dramatists.

ΟΛΥΜΠΙΟΝΙΚΑΙ Ι'. (ΙΑ'.)

ΑΓΗΣΙΔΑΜΩ ΛΟΚΡΩ ΕΠΙΖΕΦΥΡΙΩ

ΠΑΙΔΙ ΠΥΚΤΗ.

OLYMPIA X. (XI.)

INTRODUCTION.

AGESIDAMUS, an Epizephyrian Locrian, conquered in the boxing-match of boys, Ol. 74, 1. B.C. 484. This ode was sung at Olympia, and was written as a prelude to the following one, which was sent into Italy some time afterwards. The rhythm is a mixture of the Lydian and Dorian.

ARGUMENT.

1—6. Need of poetry for the celebration of achievements. 7—21. The poet promises Agesidamus an epinician ode, to be recited at home.

STROPHÆ.

– ⏑ – – – ⏑ ⏑ – ⏑ ⏑ – –
– ⏑ – – – ⏑ ⏑ – ⏑ ⏑ –
– ⏑ – – – ⏑ ⏑ –
– ⏑ – ⏑ – ⏑ – – – ⏑ ⏑ – ⏑ ⏑ – ⏑
– ⏑ – – – ⏑ –
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EPODI.

– ⏑ ⏑ – ⏑ ⏑ – – – ⏑ – –
– ⏑ ⏑ – ⏑ ⏑ – –
– ⏑ – ⏑ ⏑ – – – ⏑ ⏑ – ⏑ ⏑ –
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5 ⏑ – – ⏑ – ⏑ ⏑ –
⏑ – ⏑ – – ⏑ –
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Ἔστιν ἀνθρώποις ἀνέμων ὅτε πλείστα Στρ.
χρῆσις, ἔστιν δ' οὐρανίων ὑδάτων
ὀμβρίων, παίδων νεφέλας.
εἰ δὲ σὺν πόνῳ τις εὖ πράσσοι, μελιγάρυες ὕμνοι
5 ὑστέρων ἀρχαὶ λόγων 5
τέλλεται καὶ πιστὸν ὅρκιον μεγάλαις ἀρεταῖς.

ἀφθόνητος δ' αἶνος Ὀλυμπιονίκαις Ἀντ.
οὗτος ἄγκειται. τὰ μὲν ἀμετέρα
γλῶσσα ποιμαίνειν ἐθέλει·
10 ἐκ θεοῦ δ' ἀνὴρ σοφαῖς ἀνθεῖ ἐσαεὶ πραπίδεσσιν. 10
ἴσθι νῦν, Ἀρχεστράτου
παῖ, τεᾶς, Ἀγησίδαμε, πυγμαχίας ἕνεκεν

κόσμον ἐπὶ στεφάνῳ χρυσέας ἐλαίας Ἐπ.
ἀδυμελῆ κελαδήσω,
15 τῶν Ἐπιζεφυρίων Λοκρῶν γενεὰν ἀλέγων. 15
ἔνθα συγκωμάξατ', ἐγγυάσομαι

4 πράσσει, 5, 6 λόγων· τέλλεται καὶ 7 ἀφθόνατος

5, 6. ὑστέρων ἀρχαὶ λόγων τέλλεται.] This is an instance of the *schema Pindaricum*, as it is called, when the plural of the mascul. or fem. subject is followed by a verb in the singular number, as is the case with neuter nominatives. In Attic Greek this takes place only when the verb precedes: see Matthiä, *Gr. Gr.* § 303. We have another instance of it in *P.* X, *ad fin.*: κεῖται —κυβερνάσιες. See Apollonius *de Syntaxi* III. p. 223. The Scholiast explains these words very well: εἰ δέ τις εὖ πράσσοι, ἤγουν εὐτυχοίη, νικῴη μετὰ κόπων, οἱ ἡδύφωνοι ὕμνοι τέλλεται, ἀντὶ τοῦ τέλλονται, ἤγουν γίνονται αὐτῷ ἀρχαί, τούτεστι ῥίζαι, αἰτίαι τῶν ὑστέρων λόγων, ἤτοι φημῶν, τούτεστι τοῦ ἐπικρατῆσαι ὕστερον τὴν φήμην τῆς νίκης.

8, 9. ἀφθόνητος αἶνος—ἄγκειται.] "This abundant praise is laid up as a treasure or ἀνάθημα." See *P.* VI, 7—9. Böckh restored the reading ἀφθόνητος for ἀφθόνατος from MS. authority: it is confirmed by *Antiatticista Bekkeri*, p. 79: ἀφθόνητος, Πίνδαρος Ὀλυμπιονίκαις.

13. χρυσέας ἐλαίας.] "Beautiful or precious:" so χρυσοστεφάνων ἀέθλων, *O.* VIII, 1.—φύλλα χρύσεα, *N.* I, 17. and δάφνη χρυσῆ, *P.* X, 40.

μή μιν, ὦ Μοῖσαι, φυγόξενον στρατὸν
μηδ' ἀπείρατον καλῶν,
ἀκρόσοφον δὲ καὶ αἰχματὰν ἀφίξεσθαι. τὸ γὰρ
ἐμφυὲς οὔτ' αἴθων ἀλώπηξ
οὔτ' ἐρίβρομοι λέοντες διαλλάξαιντο ἦθος.

17—21. μή μιν—ἦθος.] Böckh understands μιν as referring to Agesidamus, "that he will not on his return, &c." It seems more natural to take this pronoun, as the other commentators do, with στρατόν: "I promise that you, O muses, will not come to them—the Epizephyrian Locrians—as to a nation inhospitable or void of accomplishments, but as to one skilled in art and valorous in war." The epithet φυγόξενος refers, as Böckh suggests, to the fact that the Doric ξενηλασία was less strict among the Locrians than among others of the Doric states. By μηδ' ἀπειρ. καλ. and ἀκροσ. he refers to the poets Xenocritus and Erasippus, their poetess Theano, their Λοκρικὰ ἄσματα, and the Λοκριστὶ ἁρμονία; and by αἰχμάταν to their military prowess. He speaks on this subject again in *O.* XI, 14: μέλει τέ σφισι Καλλιόπα καὶ χάλκεος Ἄρης. Τὸ γὰρ, κ. τ. λ. i. e. the Epizephyrians, though living in a distant land, had not degenerated from the shrewdness (ἀλώπηξ) and valour (λέοντες) of the older Locrians. Διαλλάξαιντο would have ἄν subjoined in Attic Greek. The hiatus here is obviated by the digamma in ἦθος. For the sentiment, see *O.* XIII, 13.

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΑ'. (Ι'.)

ΑΓΗΣΙΔΑΜΩι ΛΟΚΡΩι

ΕΠΙΖΕΦΥΡΙΩι

ΠΑΙΔΙ ΠΥΚΤΗι.

OLYMPIA XI. (X.)

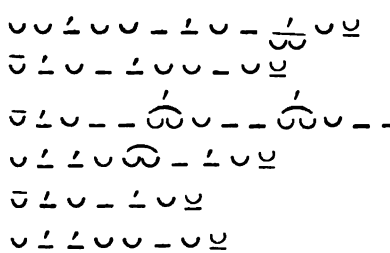
INTRODUCTION.

This ode was written to commemorate the same victory as the preceding, but not till many years after. It was sung at the feast, which Olympic victors gave on the return of the Olympiad to celebrate their victory. The rhythm is Æolian.

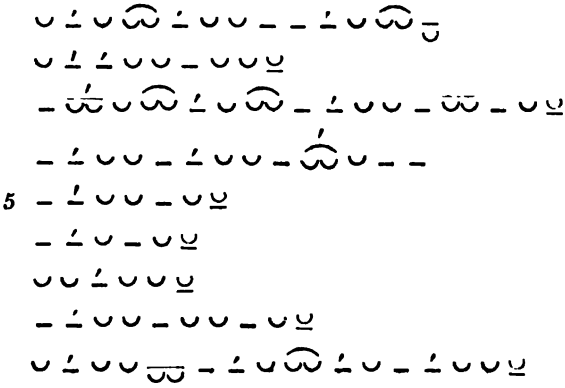
ARGUMENT.

1—9. The ode begins with an admission of the long period which had elapsed since the poet had promised to send it: but this delay was not occasioned by any voluntary neglect of the promise; it merely arose from the forgetfulness of the poet himself, who now hopes to repay his debt with interest. 10—24. He proceeds to praise the Epizephyrian Locrians for their justice, valour, and poetical accomplishments, and Agesidamus, for his victory at Olympia, which was partly due to his trainer Ilas. 24—77. In the next place he recounts the traditions of the foundation of the Olympic games by Hercules; 78—185, and concludes, in the usual way, with the praises of the young victor.

Strophæ.



Epodi.



Τον Ὀλυμπιονίκαν ἀνάγνωτέ μοι Στρ. ά.
Ἀρχεστράτου παῖδα πόθι φρενὸς
ἐμᾶς γέγραπται. γλυκὺ γὰρ αὐτῷ μέλος ὀφείλων ἐπιλέλαθ'.
ὦ Μοῖσ', ἀλλὰ σὺ καὶ θυγάτηρ 5
Ἀλάθεια Διός, ὀρθᾷ χερὶ
ἐρύκετον ψευδέων
ἐνιπὰν ἀλιτόξενον.

ἔκαθεν γὰρ ἐπελθὼν ὁ μέλλων χρόνος Ἀντ. ά.
ἐμὸν καταίσχυνε βαθὺ χρέος. 10

3 ἀμᾶς 8 κατῄσχυνε

2, 3. *πόθι φρενὸς ἐμᾶς γέγραπται.*] This metaphor is very common among the Greek and Roman authors; see Æschyl. *Prom.* 814: *ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενός*, where see Blomfield; hence Æschylus (*Supplices* 181,) uses the phrase *δελτοῦσθαι ἔπη* for "to recollect," and *δελτογράφος φρὴν* (*Eumen.* 270) for "an unforgetful mind;" and so also Terence, *Andr.* I, 5, 47: *Etiam nunc mihi Scripta illa sunt in animo dicta Chrysidis.* St Paul, *Rom.* ii, 15: *οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.* For the construction *πόθι φρενὸς*, compare Æschyl. *Eumen.* 296: *τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν.* and *πόθι Νύσης ἄρα τᾶς θηροτρόφου θυρσοφορεῖς θιάσους*, Eurip. *Bacch.* 550.

5, 6. *ψευδέων ἐνιπὰν ἀλιτόξενον.*] "The reproach of falsehood injurious to my foreign friend." This construction of the epithet with the principal noun instead of the subordinate one, to which it properly refers, is not uncommon in Pindar. The most perfectly identical instance of this structure is in *P.* VI, 5: *Πυθιόνικος ὕμνων θησαυρός*, for *πυθιονίκων Ὑ. θ.*

7. *ἔκαθεν—χρόνος.*] Ὁ *μέλλων χρόνος*, which is here spoken of as time past, refers to the time fixed for the performance of the promised task, — "the *future* time" in reference to that promise. *Ἐπελθὼν* "having come round again" after a lapse of years; *ἐπέρχεσθαι* is often used of the return of the seasons; so in Homer: *ἐπιλλυθον ὧραι*, "the year began again" (*Od.* II, 107; XI, 295).

ὁμως δὲ λῦσαι δυνατὸς ὀξεῖαν ἐπιμομφὰν τόκυς ὀνάτωρ. νῦν
ψᾶφον ἐλισσομέναν
ὅπα κῦμα κατακλύσσει ῥέον;
ὅπα τε κοινὸν λόγον.
φίλαν τίσομεν ἐς χάριν;
νέμει γὰρ Ἀτρέκεια πόλιν Λοκρῶν Ζεφυρίων, Ἐπ. ἀ.
μέλει τέ σφισι Καλλιόπα
καὶ χάλκεος Ἄρης. τράπε δὲ Κύκνεια μάχα καὶ ὑπέρβιον
Ἡρακλέα. πύκτας δ' ἐν Ὀλυμπιάδι νικῶν
Ἴλᾳ φερέτω χάριν
Ἀγησίδαμος ὡς
Ἀχιλεῖ Πάτροκλος.
θήξαις δέ κε φύντ' ἀρετᾷ ποτὶ
πελώριον ὁρμάσαι κλέος ἀνὴρ θεοῦ σὺν παλάμᾳ.
ἄπονον δ' ἔλαβον χάρμα παῦροί τινες, Στρ. β'.
ἔργων πρὸ πάντων βιότῳ φάος.
ἀγῶνα δ' ἐξαίρετον ἀεῖσαι θέμιτες ὧρσαν Διός, ὃν ἀρχαίῳ
σάματι παὰρ Πέλοπος
*βίᾳ Ἡρακλέος ἐκτίσσατο,

9 ἀνδρῶν. 15 Κυκνεία 22 ὥρμασε 23 ἔργον 25 Versus proculdubio corruptus, Rescribendum fortasse: βιατὰς ἀνὴρ ἐκτίσσατο. Vide quæ infra adnotavi.

9. τόκος ὀνάτωρ.] "Beneficial interest." This is Hermann's admirable emendation. The old reading was ὁ τόκος ἀνδρῶν: the better MSS. had τόκος θνατῶν (ΘΝΑΤΩΝ), from which Hermann extracted τόκος ὀνάτωρ (ΟΝΑΤΩΡ).

20, 21. θήξαις δέ κε—παλάμᾳ.] "When a man is naturally brave, another may, if the gods assist, so instruct him as to carry him on to the attainment of immense glory." This remark is made for the sake of consistency, because, as Pindar is always lauding the gifts of nature, and depreciating acquired skill or excellence (the διδακταὶ ἀρεταί, *O.* IX, 100), he could not attribute much to the aleipta Ilas without contradicting his general assumption; the pupil must be φὺς ἀρετᾷ, and the gods must assist, or the instruction will be all in vain. The metaphor implied in θήξαις is given at greater length in *I.* V, 73, 74.

25. βίᾳ Ἡρακλέος ἐκτίσσατο.] The sense of this line is clear enough, but it is corrupted by the interpretation of some grammarians, as Böckh has shown from the following considerations; (1) the hiatus βίᾳ Ἡ. is not admissible; (2) the form βίᾳ is borrowed from the Homeric βίᾳ Ἡρακλῆος, Ἡρακληείη. Pindar writes Οἰνομάου βίαν, *O.* I, 88. Κάστορος βιάν, *P.* XI, 61. βία Φώκου, *N.* V, 12. Μέμνονος βίαν, *I.* VII, 54; (3) one of the Scholiasts says: οὕτως ἀμεινον γράφεσθαι· βίᾳ Ἡρακλεός· οἱ γὰρ γράφοντες ἕτερον οὐκ ὀρθῶς γράφουσιν, which clearly indicates an alteration of the text by the grammarians. It is not easy to guess what Pindar himself wrote. Perhaps βιατὰς, which is so common in Pindar, was the first word in the line; so we have ὑπέρβιον Ἡρακλέα in V. 15, 16: and then ἀνὴρ would represent the three short syllables which remain to complete the metre.

ἐπεὶ Ποσειδάνιον
πέφνε Κτέατον ἀμύμονα,
πέφνε δ' Εὔρυτον, ὡς Αὐγέαν λάτριον 'Αντ. β'.
ἀέκοντθ' ἑκὼν μισθὸν ὑπέρβιον
πράσσοιτο. λόχμαισι δὲ δοκεύσαις ὑπὸ Κλεωνᾶν δάμασε καὶ κείνους Ἡρακλέης ἐφ' ὁδῷ,
ὅτι πρόσθε ποτὲ Τιρύνθιον
ἔπερσαν αὐτῷ στρατὸν
μυχοῖς ἥμενοι Ἄλιδος
Μολίονες ὑπερφίαλοι. καὶ μὰν ξεναπάτας 'Επ. β'.
Ἐπειῶν βασιλεὺς ὄπιθεν
οὐ πολλὸν ἴδε πατρίδα πολυκτέανον ὑπὸ στερεῷ πυρὶ
πλαγαῖς τε σιδάρου βαθὺν εἰς ὀχετὸν ἄτας
ἴζοισαν ἐὰν πόλιν.
νεῖκος δὲ κρεσσόνων
ἀποθέσθ' ἄπορον.
καὶ κεῖνος ἀβουλίᾳ ὕστατος
ἀλώσιος ἀντάσαις θάνατον αἰπὺν οὐκ ἐξέφυγεν. Στρ. γ'.
ὁ δ' ἄρ' ἐν Πίσᾳ ἔλσαις ὅλον τε στρατὸν
λαίαν τε πᾶσαν Διὸς ἄλκιμος
υἱὸς σταθμᾶτο ζάθεον ἄλσος πατρὶ μεγίστῳ· περὶ δὲ πάξαις
Ἄλτιν μὲν ὅγ' ἐν καθαρῷ

29 ἄκονθ' 30 κἀκείνους 33 "Libri ἄμενον et ἥμενον, quum tamen Moliones insidias struxerint. Hinc Heynius pluralem coniecit, nunc receptum Böckhio. Thierschius suaserat ἡμένω in *Act. philol. Mon.* T. II. Fasc. III. p. 426."—DISSEN. 41 κἀκεῖνος 44 "Boni libri λαΐαν aut λαίαν, ac docet glossa in Mosc. B. λείαν per emendationem inductum. Legendum esse λαίαν Böckhius monet secundum Hesych. in voc. λαίαν· Δωριεῖς λαΐαν (λαίαν) ἐπὶ τῆς λείας, ut ibi legendum. Cf. Böckh. *de Crisi Pind.* § 41."—DISSEN.

28—30. ὡς—πράσσοιτο.] The construction here is very much involved: ὡς ὑπέρβιον Αὐγέαν, ἀέκοντα ἑκών, πράσσοιτο λάτριον μισθόν.

34. Μολίονες.] Some consider this word as merely an epithet, equivalent to μαχηταί. Others as a metronymic, since Ibycus (*Athen.* p. 58 A.) calls these same persons τέκνα Μολιόνας. It is more probably a patronymic, synonymous with Μολιονίδης, their father being called both Molus and Molion; see *New Cratylus*, p. 341, and Buttmann *Ausführl. Sprl.* II, p. 333.

41, 42. καὶ κεῖνος—ἐξέφυγεν.] "And he, from not knowing what else to do, having come in the way of Hercules after the capture of his city, did not escape a sudden death." Αἰπὺν θάνατον is the same as *præceps casus* in Ennius: *aut intra muros aut extra præcipe casu.*

43. ἔλσαις.] "Having collected;" see Buttmann *Lexilog.* II, p. 146.

45. περὶ δὲ πάξαις—θεῶν.] "And having built a fence all round the altis, he marked it out in an open space without trees; and he

διέκρινε, τὸ δὲ κύκλῳ πέδον
ἔθηκε δόρπου λύσιν,
τιμάσαις πόρον Ἀλφεοῦ
μετὰ δώδεκ' ἀνάκτων θεῶν. καὶ πάγον Ἀντ. γ'.
Κρόνου προσεφθέγξατο· πρόσθε γὰρ
νώνυμνος, ἃς Οἰνόμαος ἄρχε, βρέχετο πολλᾷ νιφάδι. ταύτᾳ δ'
ἐν πρωτογόνῳ τελετᾷ
παρέσταν μὲν ἄρα Μοῖραι σχεδὸν
ὅ τ' ἐξελέγχων μόνος
ἀλάθειαν ἐτήτυμον
χρόνος. τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν, Ἐπ. γ'.
ὅπα τὰν πολέμοιο δόσιν
ἀκρόθινα διελὼν ἔθυε καὶ πενταετηρίδ' ὅπως ἄρα
ἔστασεν ἑορτὰν σὺν Ὀλυμπιάδι πρώτᾳ
νικαφορίαισί τε.
τίς δὴ ποταίνιον
ἔλαχε στέφανον
χείρεσσι ποσίν τε καὶ ἅρματι,
ἀγώνιον ἐν δόξᾳ θέμενος εὖχος, ἔργῳ καθελών;

88 ἐν Ολ. 61 γε λάχε 62 ἅρμασιν,

made the plain all round a place for banqueting; and honoured the river Alpheus in conjunction with the twelve supreme gods." Ἐν καθαρῷ, i. e. ἐν ψιλῷ χωρίῳ, so *O.* VI, 22: καθαρὰ κέλευθος, "an open, unobstructed road." There were no trees at Olympia till Hercules brought thither the Hyperborean olive; *O.* III, 23. Δόρπου λύσιν, i. e. κατάλυσιν. This refers to the lodging-houses for strangers (οἰκήματα, σκηναί,) which were subsequently built all round the altis at Olympia; see Plutarch. *v. Alcib.* c. 12. Athen. XII, p. 534, D. Ælian, *V. H.* IV, 9. The δώδεκ' ἄνακτες θεοί are those in whose honour Hercules is said to have erected six double altars; and Alpheus was σύμβωμος with Diana.

50, 51. πρόσθε—νιφάδι.] "For in the olden time, when Œnomaus was king, the snow-topped hill bore no name or title." On ἃς for ἧσι, see Kön *ad Gregor. Cor.* p. 188.

52. παρέσταν—Μοῖραι σχεδόν.] So *O.* VI, 42: τᾷ μὲν ὁ Χ. π. Ἐ. συμπαρέστασέν τε Μοίρας.

55. τὸ δὲ σαφανὲς, κ. τ. λ.] "And time in its onward progress has clearly demonstrated the truth of the ancient tradition," that is to say, the present mode of celebrating the games is quite consistent with the old traditions on the subject. The following words, ὅπα—νικηφορίαισί τε explain τὸ σαφανές. Thiersch proposes to read πενταετηρίθ' ὅπως here, and πᾶσαν κατὰ Ἑλλάθ' εὑρήσεις in *O.* XIII, 113; as ὅθ' Ἑρμῆς is found for ὅδ' Ἑρμῆς in an old inscription (Böckh, *Corp. Inscr.* I, p. 23). See Thiersch's *Pindar*, II, p. 349.

63. ἀγώνιον—καθελών.] "Having proposed to himself in expectation the attainment of glory in the games, and having actually obtained it by his exertions." This interpretation is at variance with that which Böckh and Dissen have adopted. They consider that θέμενος εὖχος, and ἔργῳ καθε-

σταδίου μὲν ἀρίστευσεν εὐθὺν τόνον Στρ. δ'.
ποσσὶ τρέχων παῖς ὁ Λικυμνίου
Οἰωνός· ἶκεν δὲ Μιδέαθεν στρατὸν ἐλαύνων· ὁ δὲ πάλᾳ κυδαίνων Ἔχεμος Τεγέαν·
Δόρυκλος δ' ἔφερε πυγμᾶς τέλος,
Τίρυνθα ναίων πόλιν·
ἀν' ἵπποισι δὲ τέτρασιν
ἀπὸ Μαντινέας Σᾶμος ὠλιροθίου· Ἀντ. δ'.
ἄκοντι Φράστωρ ἔλασε σκοπόν·
μᾶκος δ' Ἐνικεὺς ἔδικε πέτρῳ χέρα κυκλώσαις ὑπὲρ ἁπάντων, καὶ συμμαχία θόρυβον
παραίθυξε μέγαν. ἐν δ' ἔσπερον
ἔφλεξεν εὐώπιδος
σελάνας ἐρατὸν φάος.

64 "Libri plurimi εὐθύτονον contra metrum. Schmidius coniecit εὐθύδρομον, Hermannus εὐθὺν τόνον, ut est εὐθύτονον in Guelph. Postremo Thierschius in Versione Germanica proposuit εὐθὺν τόνον, idque nunc recepit Böckhius. Quæ quidem emendatio bona est, si σταδίου εὐθὺν τόνον intelligis cursus in stadio rectam tensionem (*des Laufes gerade Spannung, Richtung*), ut στάδιον etiam cursum significare constat, cf. *P.* XI, 49. *N.* VIII, 15. Sin ipsius curriculi rectam tensionem intelligeres, non conveniret ἀριστεύειν. Recte dicitur aliquis πάλην, δρόμον, μάχην ἀριστεύειν, sed non dici potest ἀριστεύειν χῶρον, πεδίον, στάδιον, si hoc pro curriculo sit."—DISSEN. 66 ἦκεν 67 δὲ τέλος πυγμᾶς φέρε, 70 "Vulgo Σᾶμος ἠείδετο. Libri meliores σᾶμ' Ἀλιῤῥόθιον aut Ἀλλιῤῥόθιον. Unde Böckhius acute restituit Σᾶμος ὠλιροθίου, h. e. ὁ Ἀλιροθίου, Semus Mantineensis Halirrhothii filius, de quo eius vide notas criticas."—DISSEN. Vide notam ad *P.* XI, 54–58.—71 "Malim ἄκοντι Φράστωρ δ' sine asyndeto, cum Hermanno."—DISSEN. 72 συμμαχία

λῶν, sc. εὖχος are nearly synonymous expressions; and that ἐν δόξᾳ is equivalent to σὺν δόξᾳ, i. e. gloriously: "*famam ex certaminibus sibi parans cum gloria, eamque opere et certamine perficiens et consequens.*" To say nothing of the tautology of this translation, it seems to me to lose sight of the obvious antithesis of θέσθαι ἐν δόξᾳ εὖχος and ἔργῳ καθελεῖν εὖχος, and also of the conventional meaning of the former verb in reference to objects of competition: θέσθαι ἐν δόξᾳ appears to me to be an equivalent construction to that in *N.* VIII, 43: μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι πίστιν,—and θέσθαι ἀγώνιον εὖχος, when the competitor himself is spoken of, is the proper correlative to the use of τίθημι, when the judge of the games is referred to; Soph. *Ajax*, 570: καὶ τἀμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς θήσουσ' Ἀχαιοῖς, whence the words ἀγωνοθέτης, ἀγωνοθετῶ, ἀγωνοθεσία, ἀγωνοθήκη, &c. And Pindar himself says [*Fragm. inc.* 149. (252.)]: τιθεμένων ἀγώνων πρόφασις ἀρετὰν ἐς αἰπὺν ἔβαλε σκότον. The Latins use *ponere* in the same way: so Virgil, *Georg.* II, 530: velocis jaculi certamina *ponit* in ulmo. *Æneid.* V, 66: *Ponam* certamina classis. The ἀγώνιον εὖχος is the same as εὖχος ἀγώνων ἄπο, *N.* VI, 61; and καθελὼν ἀγ. εὖχος is the same as εὖχος παρὰ Πυθιάδος ἵπποις ἐλών, *P.* V, 20; and Plutarch's phrase (*v. Pomp.* c. 2): πάντας ἀγῶνας καθελόντας. Comp. Herod. VII, 50.

72, 73. συμμαχία θόρυβον παραίθυξε μέγαν.] "The military companions of Eniceus raised a great shout." Παραιθύσσω, which is transitive here, is used in a neuter sense in *P.* I, 87.

ἀείδετο δὲ πᾶν τέμενος τερπναῖσι θαλίαις Ἐπ. δ'.
τὸν ἐγκώμιον ἀμφὶ τρόπον.
ἀρχαῖς δὲ προτέραις ἑπόμενοι καὶ νυν ἐπωνυμίαν χάριν
νίκας ἀγερώχου, κελαδησόμεθα βροντὰν
καὶ πυρπάλαμον βέλος
ὀρσικτύπου Διός,
ἐν ἅπαντι κράτει
αἴθωνα κεραυνὸν ἀραρότα.
χλιδῶσα δὲ μολπὰ πρὸς κάλαμον ἀντιάξει μελέων,

τὰ παρ' εὐκλεῖ Δίρκᾳ χρόνῳ μὲν φάνεν· Στρ. ε.
ἀλλ' ὥτε παῖς ἐξ ἀλόχου πατρὶ
ποθεινὸς ἵκοντι νεότατος τὸ πάλιν ἤδη, μάλα δέ τοι θερμαίνει
φιλότατι νόον·
ἐπεὶ πλοῦτος ὁ λαχὼν ποιμένα
ἐπακτὸν ἀλλότριον,
θνάσκοντι στυγερώτατος·

καὶ ὅταν καλὰ ἔρξαις ἀοιδᾶς ἄτερ, Ἀντ. ε.
Ἀγησίδαμ', εἰς Ἀΐδα σταθμὸν
ἀνὴρ ἵκηται, κενεὰ πνεύσαις ἔπορε μόχθῳ βραχύ τι τερπνόν.
τὶν δ' ἀδυεπὴς τε λύρα
γλυκύς τ' αὐλὸς ἀναπάσσει χάριν.
τρέφοντι δ' εὐρὺ κλέος
κόραι Πιερίδες Διός.

ἐγὼ δὲ συνεφαπτόμενος σπουδᾷ, κλυτὸν ἔθνος Ἐπ. ε.

78 νῦν 81 Διός γ' 86 ὥστε 87 ἥκοντι νεότατι 95 ἔχοντι

76, 77. *ἀείδετο—τρόπον.*] Pindar here alludes to the usages of his own time, "when in the evening after the termination of the contests by the light of the moon the whole sanctuary resounded with joyful songs, after the manner of encomia." (Müller, *Hist. Lit. Gr.* I, p. 221). Ἀείδετο is here used much in the same way as *αὐλεῖται πᾶν μέλαθρον* in Euripid. *Iphig. Taur.* 367.

79—83. *κελαδησόμεθα—ἀραρότα.*] "We will sing of the thunder-clap, and of the fire-wrought bolt of thundering Zeus, the vivid lightning inseparable from victory, i.e. present at, or the cause of every victory." This allusion to the thunder-bolt is probably due to the fact, pointed out by Böckh, that the Locrians in general were much given to the worship of Zeus the thunderer (see *O.* IX, 46), and that the thunder-bolt is found on the coins of the Epizephyrian Locrians in particular (Eckhel, *D. N.* I, p. 175). For this use of *ἀραρώς*, see *I.* II, 19.

87 *ἵκοντι νεότατος τὸ πάλιν ἤδη.*] "When he is now arrived at the age contrary to youth." So *O.* XII, 11: *ἔμπαλιν τέρψιος*, and *P.* XII, 32: *ἔμπαλιν γνώμας*.

Λοκρῶν ἀμφέπεσον μέλιτι
εὐάνορα πόλιν καταβρέχων· παῖδ' ἐρατὸν δ' Ἀρχεστράτου
αἴνησα, τὸν εἶδον κρατέοντα χερὸς ἀλκᾷ
βωμὸν παρ' Ὀλύμπιον,
κεῖνον κατὰ χρόνον
ἰδέᾳ τε καλὸν
ὥρᾳ τε κεκραμένον, ἅ ποτε
ἀναιδέα Γανυμήδει πότμον ἄλαλκε σὺν Κυπρογενεῖ.

99 "Pro παῖδ' ἐρατὸν δ' legendum videtur παῖδ' ἐρατόν τ', quum nulla sit hic oppositio. Non dicit: *Populum ornavi, Agesidamum vero laudavi*, sed: *Populum ornavi et cecini etiam Agesidamum.*"—DISSEN. 104 ἅ ποτ' 105 τὸν πότμον

104, 105. ὥρᾳ — Κυπρογενεῖ.] "Endued with that youthful beauty, which formerly with the aid of Venus averted cruel fate from Ganymede." For this use of κεκραμένος, see *P.* XI, 41: οὔτε γῆρας—κέκραται ἱερᾷ γεννᾷ. and Soph. *Antig.* 1311: δειλαία δὲ συγκέκραμαι δύᾳ. Ἀναιδής, "cruel," "pitiless," "which never raises the suppliant." So Theognis (207) has: θάνατος ἀναιδής, and Homer calls the stone of Sisyphus, which never heeded his sufferings, λᾶας ἀναιδές (*Il.* IV, 521). Winckelmann recognized a Venus joined with Ganymede on an ancient monument. Pindar means "that beauty is no trivial endowment, since an instance is known, in which, with the favour of the goddess of love, it procured immortality for its possessor."

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΒ'.

ΕΡΓΟΤΕΛΕΙ ΙΜΕΡΑΙΩ

ΛΟΛΙΧΟΔΡΟΜΗ.

OLYMPIA XII.

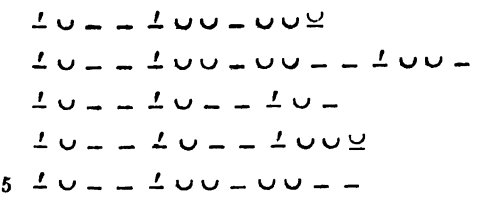
INTRODUCTION.

ERGOTELES, the son of Philanor, having been driven from Cnosus in Crete by internal commotions, became a citizen of Himera, some time before Ol. 72, 3. B. C. 490. He was a celebrated runner (Pausan. VI, 4. § 7). This ode was written Ol. 77, 1. B. C. 472, Pindar being then in Sicily. A short time before, Himera had regained its freedom, its tyrant Thrasydæus, of Agrigentum, having been expelled Ol. 76, 4. B. C. 473. This ode was sung in the temple of Fortune, here called the daughter of Ζεὺς Ἐλευθέριος. The rhythm is a mixture of Dorian and Lydian.

ARGUMENT.

1—12. Fortune is entreated to preserve Himera, for she preserves men by sea and by land, ruling over their chequered lot; and no one knows whether prosperity or ill-luck is in store for him. 13—19. This was the case with Ergoteles. Had not faction expelled him from Cnosus, his renown as a runner would never have been spread abroad: but now he has gained many prizes at the public games, and dwells prosperously at Himera.

STROPHÆ.



Epodus.

⏑ – ⏑⏑ – ⏑⏑ – – ⏑ ⏑ – ⏑

⏑ – ⏑⏑ – ⏑⏑ – – ⏑ ⏑ – ⏑ ⏑ ⏑ –

⏑ – – ⏑ ⏑⏑ – ⏑⏑ – ⏑⏑ –

– ⏑ ⏑⏑ – ⏑⏑ – – ⏑ ⏑ – – ⏑ ⏑ – –

⏑ – ⏑ ⏑ ⏑⏑ – ⏑⏑ –

⏑ – – ⏑ ⏑ – – ⏑ ⏑⏑ –

⏑ – – ⏑ ⏑ – – ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ – –

Λισσομαι, παῖ Ζηνὸς Ἐλευθερίου, Στρ.
Ἱμέραν εὐρυσθενέ' ἀμφιπόλει, Σώτειρα Τύχα.
τὶν γὰρ ἐν πόντῳ κυβερνῶνται θοαὶ
ναῦες, ἐν χέρσῳ τε λαιψηροὶ πόλεμοι
κἀγοραὶ βουλαφόροι. αἴ γε μὲν ἀνδρῶν
πόλλ' ἄνω, τὰ δ' αὖ κάτω ψεύδη μεταμώνια τάμνοισαι κυλίνδοντ' ἐλπίδες·

σύμβολον δ' οὔ πώ τις ἐπιχθονίων Ἀντ.
πιστὸν ἀμφὶ πράξιος ἐσσομένας εὗρεν θεόθεν·
τῶν δὲ μελλόντων τετύφλωνται φραδαί.
πολλὰ δ' ἀνθρώποις παρὰ γνώμαν ἔπεσεν,
ἔμπαλιν μὲν τέρψιος, οἱ δ' ἀνιαραῖς
ἀντικύρσαντες ζάλαις ἐσλὸν βαθὺ πήματος ἐν μικρῷ πεδάμειψαν χρόνῳ.

υἱὲ Φιλάνορος, ἦτοι καὶ τεά κεν, Ἐπ.

2 Ἱμέρᾳ ἀμφὶ πόλει 6 ταὶ δ' αὖ et τέμνοισαι

2. **Σώτειρα Τύχα.**] See note on *O.* VIII, 20—27.

5. **αἴ γε—ἐλπίδες.**] It is doubtful whether κυλίνδοντ' is for κυλίνδοντι or for κυλίνδονται. The construction would suggest the former, as in *N.* IX, 43: πολλὰ μὲν—τὰ δὲ—φάσομαι. But the context seems to presume the latter. It seems to be a metaphorical allusion to a ship tossed about at sea. "The hopes of men are tossed about up and down, as they cut with onward-going keel the sea of empty falsehood." The metaphor recurs in v. 12. There is a very similar passage in Spenser's *Faerie Queen*, Book IV, Canto 3, st. 1:

O! why doe wretched men so much desire
To draw their dayes unto the utmost date,
And doe not rather wish them soone expire;
Knowing the miserie of their estate;
And thousand perills which them still awate,
Tossing them like a boat amid the mayne,
That every houre they knocke at deathe's gate!
And he that happie seemes, and least in payne,
Yet is as nigh his end as he that most doth playne.

12. **ἐσλὸν — πήματος — πεδάμειψαν.**] "Have received prosperity in exchange for misfortune;" so *P.* III, 96: ἐκ καμάτων μεταμειψάμενοι χάριν Διός.

13—16. **ἦτοι—πάτρας.**] It was not usual for the Cretans to contend at the public games of Greece. "The Cretans, though

ἐνδομάχας ἅτ' ἀλέκτωρ, συγγόνῳ παρ' ἑστίᾳ
ἀκλεὴς τιμὰ κατεφυλλορόησε ποδῶν,
εἰ μὴ στάσις ἀντιάνειρα Κνωσίας ἄμερσε πάτρας.
νῦν δ' Ὀλυμπίᾳ στεφανωσάμενος
καὶ δὶς ἐκ Πυθῶνος Ἰσθμοῖ τ', Ἐργότελες,
θερμὰ Νυμφᾶν λουτρὰ βαστάζεις, ὁμιλέων παρ' οἰκείαις ἀρούραις

distinguished in running (Xenoph. *Anab.* IV, 8. § 27.) fought, according to Pindar, like game-cocks in the arena of their own court." Müller, *Dorians*, vol. II, p. 323. The Greeks fought matches with both game-cocks and quails. This is mentioned by Æschylus, in such a way as to make it probable, that Pindar also alludes to the game-cock as a symbol of the civil war (*στάσις ἀντιάνειρα*) which matched man against man, and led to the banishment of Ergoteles from his native city; *Eumenides* 846:

μηδ' ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων
ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσῃς Ἄρη
ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν.
θυραῖος ἔστω πόλεμος κ.τ.λ.
ἐνοικίου δ' ὄρνιθος οὐ στέργω μάχην.

It is remarked by Böckh that the coins of Himera were stamped with the figure of a cock, either from the name of the city (*ἱμέρα, ἡμέρα*), or from the worship of Æsculapius there, or because this bird was sacred to Minerva from its martial temper (Pausan. VI, 26. § 2.).

19. *θερμὰ—ἀρούραις.*] "You exalt the warm fountains of the Nymphs, dwelling in a country now your own." The *θερμὰ Νυμφῶν λουτρὰ*, for which the Himeræans were always famous, were produced by the Nymphs, according to the old legend, at the request of Minerva and in honour of Hercules; Diodorus V, 3: *τὴν μὲν Ἀθηνᾶν ἐν τοῖς περὶ τὴν Ἰμέραν μέρεσιν, ἐν οἷς τὰς μὲν Νύμφας χαριζομένας Ἀθηνᾷ τὰς τῶν θερμῶν ὑδάτων ἀνεῖναι πηγὰς κατὰ τὴν Ἡρακλέους παρουσίαν. Schol. Soph. Trachin.* 635: *ἔνιοι δὲ ἐν Σικελίᾳ φασὶν ἀναδοθῆναι τῷ Ἡρακλεῖ τὰ θερμὰ λουτρά.* Βαστάζεις: so *χρὴ κωμάζοντα χαρίτεσσι βαστάσαι, I.* III, 8; and *στεφάνων ἄωτοι Λοκρῶν ματέρ' ἐπαείροντι, O.* IX, 20. *Παρ' οἰκείαις ἀρούραις*: because he had obtained the rights of citizenship there.

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΓ'.

ΞΕΝΟΦΩΝΤΙ ΚΟΡΙΝΘΙΩ

ΣΤΑΔΙΟΔΡΟΜΩ ΚΑΙ ΠΕΝΤΑΘΛΩ.

OLYMPIA XIII.

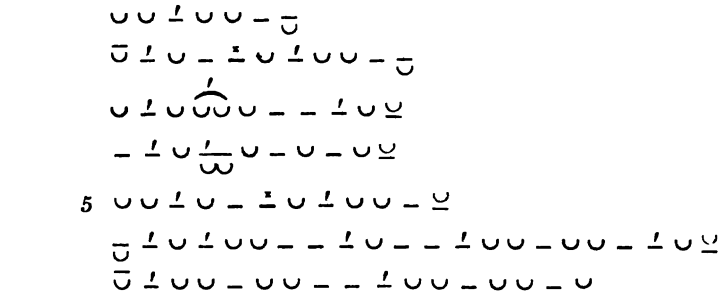
INTRODUCTION.

XENOPHON, of Corinth, one of the noble family of the Oligæthidæ, conquered in the stadium and quinquertium Ol. 79, 1. B. C. 464. His father Thessalus had conquered in the foot-race (see v. 35.) in Ol. 69, 1. B. C. 474. Hence *οἶκος τρισολυμπιονίκας*. This ode was probably sung on the victor's public entrance into Corinth. The rhythm is Lydian with Æolian measures.

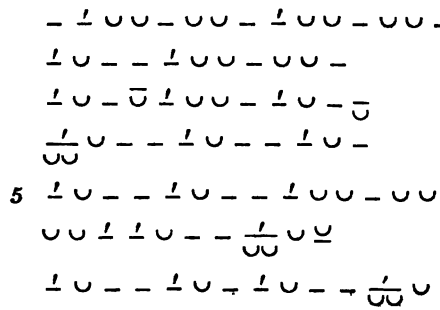
ARGUMENT.

1—10. With the praises of the victor and his family he proposes to combine those of his native city Corinth. 11—46. The glories of Corinth in the historical ages. 47—92. The mythical legends referring to it. 93—115. The many victories already obtained by the Oligæthidæ furnish hopes of a like success for the future.

STROPHÆ.



Epodi.



Τρισολυμπιονικαν Στρ. ά.

ἐπαινέων οἶκον ἄμερον ἀστοῖς,
ξένοισι δὲ θεράποντα, γνώσομαι
τὰν ὀλβίαν Κόρινθον, Ἰσθμίου
πρόθυρον Ποτειδᾶνος, ἀγλαόκουρον. 5
ἐν τᾷ γὰρ Εὐνομία ναίει, κασίγνηταί τε, βάθρον πολίων ἀσφαλές,
Δίκα καὶ ὁμότροπος Εἰράνα, ταμίαι ἀνδράσι πλούτου, 10
χρύσεαι παῖδες εὐβούλου Θέμιτος·

ἐθέλοντι δ' ἀλέξειν Ἀντ. ά.
Ὕβριν, Κόρου ματέρα θρασύμυθον.
ἔχω καλά τε φράσαι, τόλμα τέ μοι
εὐθεῖα γλῶσσαν ὀρνύει λέγειν. 15
ἄμαχον δὲ κρύψαι τὸ συγγενὲς ἦθος.
ὔμμιν δέ, παῖδες Ἀλάτα, πολλὰ μὲν νικαφόρον ἀγλαΐαν ὥπασαν
ἄκραις ἀρεταῖς ὑπερελθόντων ἱεροῖς ἐν ἀέθλοις, 20
πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον

Ἐπ. ά.

Ὧραι πολυάνθεμοι ἀρχαῖα σοφίσμαθ'. ἅπαν δ' εὑρόντος ἔργον.

5 Ποσειδᾶνος, 6 πολίων, ἀσφαλὴς 14 ὥπασάν γ' 15 εἰν ἀέθλοισιν,

3. γνώσομαι.] "I will make known, I will celebrate:" γιγνώσκω is here used in a causative sense, like ἀναγιγνώσκω. It obviously bears the same sense in *O.* VI, 89: κελαδῆσαι,—γνῶναί τ' ἔπειτ'—εἰ φεύγομεν, "to proclaim Juno, and then to make known, &c.;" and perhaps in Pausanias I, 28. *ad fin.*: τάδε μὲν οὖν εἰρήσθω μοι τῶνδε εἵνεκα, γνῶναι ὁπόσῃ μέτεστι σπουδῇ εἰς τὰ διακαστήρια. Dissen translates γνώσομαι: *contemplabor mihi.*

6—10. ἐν τᾷ γὰρ—θρασύμυθον.] See Müller, *Dorians* II, p. 157; and for Ὕβριν, Κόρου ματέρα θρασύμυθον, see Æschyl. *Agam.* 741, foll., where Ὕβρις is the mother both of Κόρος and Θράσος. On these words, see *New Cratylus*, p. 412, foll.

ταὶ Διωνύσου πόθεν ἐξέφανεν
σὺν βοηλάτᾳ χάριτες διθυράμβῳ;
τίς γὰρ ἱππείοις ἐν ἔντεσσιν μέτρα,
ἢ θεῶν ναοῖσιν οἰωνῶν βασιλέα δίδυμον
ἐπέθηκ'; ἐν δὲ Μοῖσ' ἀδύπνοος,
ἐν δ' Ἄρης ἀνθεῖ νέων οὐλίαις αἰχμαῖσιν ἀνδρῶν.

ὕπατ' εὐρὺ ἀάσσων Στρ. β'.

21 δίδυμον Böckh.

18, 19. *ταὶ Διωνύσου —— διθυράμβῳ.*] "Whence appeared the graces of Dionysus with the ox-driving Dithyramb." This refers to the improvements introduced into the dithyramb by Arion (see Müller, *Hist. Lit. Gr.* p. 204.). The epithet *βοηλάτης* is generally supposed to refer to the circumstance, that the prize for the best dithyramb was an ox (see Athenæus x. p. 456, D.). It is more probable that it alludes to the symbolical identification of Bacchus with this animal: thus at the festival of Dionysus at Elis, the women sang, instead of the regular dithyramb:

ἐλθεῖν, ἥρω Διόνυσε,
ἅλιον ἐς ναὸν ἀγνὸν
σὺν Χαρίτεσσιν ἐς ναὸν
τῷ βοέῳ ποδὶ θύων.
Ἄξιε ταῦρε! Ἄξιε ταῦρε!

(Plutarch, *Qu. Gr.* 36.), and the chorus of Bacchanalians in Euripides addresses the god: *φάνηθι ταῦρος* (*Bacch.* 1008.); compare 1149: *ταῦρον προηγητῆρα συμφορᾶς ἔχων*; and see Lobeck, *Aglaophamus*, p. 484. That the word is connected with *βοῦς*, and not with *βοὴ* as Welcker supposes (*Nachtrag zur Trilogie*, p. 241, note 179.) is clear from Æschyl. *Suppl.* 307: *βοηλάτην μύωπα*. The "graces of Bacchus" are either those goddesses who are alluded to as his companions in the Elean song just quoted, or the word is used generally as in Aristoph. *Nub.* 310:

ἠρί τ' ἐπερχομένῳ Βρομία χάρις
εὐκελάδων τε χορῶν ἐρεθίσματα
καὶ μοῦσα βαρυβρόμος αὐλῶν,

where the dithyramb is also referred to.

20. *τίς γὰρ—μέτρα.*] "Who added to the harness of horses the means of guiding them?" The word *ἔντεα* is used to signify any part of the harness or trappings of a horse—the traces (*P.* iv, 235. comp. Æschyl. *Pers.* 193.); the chariot itself (*P.* v, 34.); or the chariot and horses together (*N.* ix, 22.). For the sense which I have given to *μέτρα*, see Æschyl. *Choëph.* 786. Böckh translates the word *justus modulus, rectaque dimensio frænorum ac commoda ratio.* I do not, however, see any good reason why *μέτρα ἐν ἱππείοις ἔντεσσιν* should not signify "the means of guiding in the equipment of steeds," just as Pindar calls the sun (*Fragm.* 74.): *ἐμαῖς θέαις μέτρ' ὁμμάτων.*

21, 22. *ἢ θεῶν—ἐπέθηκ'.* A question is raised, whether the *δετὸς* or *δέτωμα*, here alluded to, was the *τύμπανον* (Pausan. i, 24. § 5.), or *δέλτα* (Valcken. *Diatribe*, p. 214.); i. e. the triangular spaces or pediments at the extremities of a Greek building; or whether it was the ornament (*ἀκρώτηριον*) which was placed at the apex of the tympanum. Winckelmann favours the latter interpretation; Müller seems to incline to the former: "Corinth was the first place where the front and hind part was finished off with a pediment, the tympanum being adorned with statues of ancient clay-work" (*Dorians* ii, p. 276.). From the use of the word *ἐπέθηκε* by Pindar, and from the words of Aristophanes, *Aves*, 1110: *τὰς γὰρ ὑμῶν οἰκίας ἐρέψομεν πρὸς δετόν*, I should not hesitate to prefer Winckelmann's view of the case, which is also confirmed by the passage of Pausanias (iii, 17. § 4.) quoted by Böckh: *ἡ δὲ πρὸς δυσμαῖς ἔχει τῶν στοῶν δετούς τε δύο τοὺς ὄρνιθας, καὶ ἴσας ἐπ' αὐτοῖς Νίκας, Ανσάνδρου μὲν ἀνάθημα, κ.τ.λ.*; and by Pliny's words (*H. N.* xxxv, 43.): *primusque personas tegularum imbricibus imposuit, quæ inter initia protypa vocavit: postea idem ectypa fecit. Hino et fastigia templorum orta.*

Ὀλυμπίας, ἀφθόνητος ἔπεσσιν
γένοιο χρόνον ἅπαντα, Ζεῦ πάτερ,
καὶ τόνδε λαὸν ἀβλαβῆ νέμων
Ξενοφῶντος εὔθυνε δαίμονος οὖρον·
δέξαι δέ οἱ στεφάνων ἐγκώμιον τεθμόν, τὸν ἄγει πεδίων ἐκ Πίσας,
πενταάθλῳ ἅμα σταδίου νικῶν δρόμον· ἀντεβόλησεν
τῶν ἀνὴρ θνατὸς οὔπω τις πρότερον.

δύο δ' αὐτὸν ἔρεψαν — Ἀντ. β'.
πλόκοι σελίνων ἐν Ἰσθμιάδεσσιν
φανέντα· Νέμεά τ' οὐκ ἀντιξοεῖ.
πατρὸς δὲ Θεσσαλοῦ ἐπ' Ἀλφεοῦ
ῥεέθροισιν αἴγλα ποδῶν ἀνάκειται,
Πυθοῖ τ' ἔχει σταδίου τιμὰν διαύλου θ' ἁλίῳ ἀμφ' ἐνί, μηνός τέ οἱ
τωὐτοῦ κρανααῖς ἐν Ἀθάναισι τρία ἔργα ποδαρκὴς
ἀμέρα θῆκε κάλλιστ' ἀμφὶ κόμαις,

Ἐπ. β'.
Ἑλλώτια δ' ἑπτάκις· ἐν δ' ἀμφιάλοισι Ποτειδᾶνος τεθμοῖσιν
Πτοιοδώρῳ σὺν πατρὶ μακρότεραι
Τερψίᾳ θ' ἕσπονθ' Ἐριτίμῳ τ' ἀοιδαί.

25 ἀφθόνατος 30 οὐκ ἀντεβόλησεν 34 Νεμέα 38 τρία μὰν 40 Ποσειδᾶνος 42 "Vulgo τέρψιές θ' ἕψονθ' ἐρίτιμοί τ' ἀοιδαί. Schmidio auctore reposuit Böckh. Τερψίᾳ θ' et Ἐριτίμῳ τ', probatum etiam Hermanno."—DISSEN.

28. *εὔθυνε δαίμονος οὖρον.*] Good fortune is often spoken of by the poets with allusions like this to a direct and fair wind: so Æschyl. *Pers.* 605:

ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναι
τὸν αὐτὸν ἀεὶ δαίμον' οὐριεῖν τύχης.

So also Cicero *ad Attic.* II, 1. "Cæsarem, cujus nunc *venti* valde sunt *secundi*." For the use of *εὔθυνε* here, Dissen very aptly compares *Anthol. Palat.* VII, 164: *καὶ σὸν, ὀδῖτα, οὔριον ἰθύνοι πάντα Τύχη βίοτον. Ibid.* IX, 107: *διιθύνων εὐπλοίην.*

37—39. *μηνός τέ οἱ—κόμαις.* "And in the same month at craggy Athens a day of swiftness placed three most beautiful prizes upon his head." Ποδαρκὴς ἡμέρα cannot mean *velox dies*, i. e. *in brevi spatio unius diei celeriter labentis ter certavit et vicit*, as Dissen supposes, but must mean "a day on which ταχυτὰς ποδῶν ἐρίζεται (*O.* I, 95.), *insignis velocitate cursorum tum decertantium*, as Böckh renders it. On the contrary, I take *ἔργα*, with Dissen, to signify the crowns won at the games, although Böckh says: *ἔργα de coronis portentosum foret:* see note on *O.* VII, 84.

40. Ἑλλώτια.] Minerva Hellotia was the goddess of the moon and of light; her festival was celebrated at Corinth with a *lampadodromia*: see Athen. XV, p. 678, B. (p. 1508. Dindorf.). For the construction we must supply from the preceding words: *ἔργα κάλλιστ' ἔθηκεν ἀμφὶ κόμαις.*

ὅσσα τ' ἐν Δελφοῖσιν ἀριστεύσατε
ἠδὲ χόρτοις ἐν λεόντος, δηρίομαι πολέσιν
περὶ πλήθει καλῶν, ὡς μὰν σαφὲς
οὐκ ἂν εἰδείην λέγειν ποντιᾶν ψάφων ἀριθμόν.

ἕπεται δ' ἐν ἑκάστῳ Στρ. γ'.
μέτρον. νοῆσαι δὲ καιρὸς ἄριστος.
ἐγὼ δὲ ἴδιος ἐν κοινῷ σταλεὶς
μῆτίν τε γαρύων παλαιγόνων
πόλεμόν τ' ἐν ἡρωΐαις ἀρεταῖσιν
οὐ ψεύσομ' ἀμφὶ Κορίνθῳ, Σίσυφον μὲν πυκνότατον παλάμαις ὡς θεόν,
καὶ τὰν πατρὸς ἀντία Μήδειαν θεμέναν γάμον αὐτᾷ,
ναὶ σώτειραν Ἀργοῖ καὶ προπόλοις.

τὰ δὲ καί ποτ' ἐν ἀλκᾷ Ἀντ. γ'.
πρὸ Δαρδάνου τειχέων ἐδόκησαν
ἐπ' ἀμφότερα μαχᾶν τέμνειν τέλος,
τοὶ μὲν γένει φίλῳ σὺν Ἀτρέος
Ἑλέναν κομίζοντες, οἱ δ' ἀπὸ πάμπαν
εἴργοντες· ἐκ Λυκίας δὲ Γλαῦκον ἐλθόντα τρόμεον Δαναοί. τοῖσι μὲν
ἐξεύχετ' ἐν ἄστεϊ Πειράνας σφετέρου πατρὸς ἀρχὰν
καὶ βαθὺν κλᾶρον ἔμμεν καὶ μέγαρον·

Ἐπ. γ'.
ὃς τᾶς ὀφιώδεος υἱὸν ποτε Γοργόνος ἦ πόλλ' ἀμφὶ κρουνοῖς

49 "δὲ ἴδιος non facit hiatum, quum ἴδιος in nonnullis dialectis digamma habeat; cf. Böckh. *Oecon. Civit. Athen.* T. II. p. 393."—DISSEN. 52 οὐ Σ. Böckh. 53 τὸν γάμον 58 Ἀτρέως 60 τοῖσι μὰν 61 μὲν πατρὸς

48. ἕπεται—ἄριστος.] Μέτρον and καιρὸς are here used as synonyms: see note on *O.* IX, 38, 39. The construction of the last words is καιρὸς ἄριστός ἐστι νοῆσαι, i. q. νοηθῆναι. Comp. *N.* V, 17: τὸ σιγᾶν πολλάκις ἐστι σοφώτατον ἀνθρώπῳ νοῆσαι. Above, v. 13: ἄμαχον κρύψαι τὸ συγγενὲς ἦθος. Compare also *O.* II, 17. *N.* III, 29. *N.* IV, 94. *N.* X, 20, 72. *I.* IV, 50.

53. θεμένα γάμον αὐτᾷ.] For αὐτᾷ, according to the old dialect. The middle voice θεμένα is here used because the parents were generally said τιθέναι γάμον: so Eurip. *Iph. Aul.* 1078: δαίμονες—Νηρηίδος γάμον ἔθεσαν.

54. σώτειραν.] See note on *O.* VIII, 21.

56, 57. ἐδόκησαν—τέλος.] Ἐδόκησαν, "they were thought," "they had the reputation;" so also *P.* VI, 40. Μαχᾶν τέμνειν τέλος, "to decide the issue of the combat:" so Eurip. *Heraclid.* 758: κίνδυνον πολίῳ τέμνειν σιδάρῳ. Horat. *Epist.* I, 16, 42: *secantur lites.*

61. ἐξεύχετ'.] *Iliad.* VI, 144, seqq.

Πάγασον ζεῦξαι ποθέων ἔπαθεν,
πρίν γέ οἱ χρυσάμπυκα κούρα χαλινὸν
Παλλὰς ἤνεγκ' ἐξ ὀνείρου δ' αὐτίκα
ἦν ὕπαρ· φώνασε δ' "Εὖδεις, Αἰολίδα βασιλεῦ;
"ἄγε φίλτρον τόδ' ἵππειον δέκευ, 95
"καὶ Δαμαίῳ νιν θύων ταῦρον ἀργᾶντα πατρὶ δεῖξον."

κυαναιγὶς ἐν ὄρφνᾳ Στρ. δ'. 100
κνώσσοντί οἱ παρθένος τόσα εἰπεῖν
ἔδοξεν· ἀνὰ δ' ἐπᾶλτ' ὀρθῷ ποδί.
παρκείμενον δὲ συλλαβὼν τέρας,
ἐπιχώριον μάντιν ἄσμενος εὗρεν,
δεῖξέν τε Κοιρανίδᾳ πᾶσαν τελευτὰν πράγματος, ὥς τ' ἀνὰ
βωμῷ θεᾶς 105
κοιτάξατο νύκτ' ἀπὸ κείνου χρήσιος. ὥς τέ οἱ αὐτὰ
Ζηνὸς ἐγχειεραύνου παῖς ἔπορεν 110

δαμασίφρονα χρυσόν. Ἀντ. δ'.
ἐννυπνίῳ δ' ὡς τάχιστα πιθέσθαι
κελήσατό μιν, ὅταν δ' εὐρυσθενεῖ
καρταίποδ' αὐερύῃ Γεαόχῳ,

69 ἀργόν τὸ ἀπ' ἐκείνου χρ. ὅπτως 81 "Vulgo κραταίποδ' αὖ ἐρύῃ Γαιαόχῳ. Scripturam αὐερύῃ agnoscunt Schol. vet. et libri plurimi; vox in hac re sollemnis. Γεαόχῳ emendavit Böckh., ut apud Hesiod. *Theog.* 15. est Γεήοχος Neptunus. Γεήοχον agnoscit etiam Herm. *Praef. ad Hym. Hom.* p. XIV. seqq."—DISSEN.

69. Δαμαίῳ—πατρί.] Neptune was called δαμαῖος by the Corinthians, because they regarded him not merely as the creator, but also as the tamer of horses. Πατρί: because Neptune was really the father of Bellerophon, as the Scholiast says: πατρὶ δὲ τῷ Ποσειδῶνι· τῷ μὲν γὰρ λόγῳ ὁ Βελλεροφόντης Γλαύκου ἐστὶ τοῦ Σισύφου, τῇ δὲ ἀληθείᾳ Ποσειδῶνος, ὥσπερ Ἡρακλῆς Ἀμφιτρύωνος. Homer seems to allude to this when he says (*Il.* VI, 121.):

ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἠὺν ἐόντα.

and the name Γλαῦκος, as Müller suggests, is, after all, only an epithet of Neptune.

75. Κοιρανίδᾳ.] "To Polyidus," the father of Euchenor, who fought at Troy (*Iliad.* XIII, 663.), and a descendant of Melampus the Argive soothsayer (Pausan. I, 43, 5.).

81. καρταίποδ' αὐερύῃ Γεαόχῳ.] This is Böckh's reading for the vulgat. κραταίποδ' αὖ ἐρύῃ Γαιαόχῳ. From the transition of the meaning of αὖ ἐρύειν, from "to draw back" sc. the neck of the victim, to the technical signification "to sacrifice," it seems best always to write it as one word. The reading Γεαόχῳ is confirmed by the analogies of ἐόλει for αἰόλει, μετέωρος from αἰώρα, and the forms γεώγραφος, γεωμόρος, γεωργός, γεοῦχος, &c. and Hesiod (*Theog.* 15.) actually calls Neptune Γεήοχος. The Delphians, according to the Scholiast, called the bull καρταίποδα: "καρταίποδα δὲ τὸν ταῦρόν φησιν· οὕτω δὲ Δελφοὶ ἰδίως ἐκάλουν." It is probable that it was originally used in some Delphic oracle, whence Pindar attributes it to the soothsayer Polyidus.

θέμεν Ἱππίᾳ βωμὸν εὐθὺς Ἀθάνᾳ.
τελεῖ θεῶν δύναμις καὶ τὰν παρ' ὅρκον καὶ παρὰ ἐλπίδα κούφαν κτίσιν.
ἤτοι καὶ ὁ καρτερὸς ὀρμαίνων ἔλε Βελλεροφόντας,
φάρμακον πραὺ τεύχων ἀμφὶ γέννι,

Ἐπ. δ'.

ἵππον πτερόεντ'· ἀναβὰς δ' εὐθὺς ἐνόπλια χαλκωθεὶς ἔπαιζεν.
σὺν δὲ κείνῳ καί ποτ' Ἀμαζονίδων
αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμου
τοξόταν βάλλων γυναικεῖον στρατόν,
καὶ Χίμαιραν πῦρ πνέοισαν καὶ Σολύμους ἔπεφνεν.
διασωπάσομαί οἱ μόρον ἐγώ·
τὸν δ' ἐν Οὐλύμπῳ φάτναι Ζηνὸς ἀρχαῖαι δέκονται.

ἐμὲ δ' εὐθὺν ἀκόντων Στρ. ε'.
ἰέντα ῥόμβον παρὰ σκοπὸν οὐ χρὴ
τὰ πολλὰ βέλεα καρτύνειν χεροῖν.
Μοίσαις γὰρ ἀγλαοθρόνοις ἑκὼν
Ὀλιγαιθίδαισίν τ' ἔβαν ἐπίκουρος
Ἰσθμοῖ τά τ' ἐν Νεμέᾳ. παύρῳ δ' ἔπει θήσω φανέρ' ἀθρόᾳ,
ἀλαθής τέ μοι
ἔξορκος ἐπέσσεται ἐξηκοντάκι δὴ ἀμφοτέρωθεν
ἀδύγλωσσος βοᾶ κάρυκος ἐσλοῦ.

32 Ἱππείᾳ 33 πληροῖ δὲ θεῶν et κτίσιν γ'. 34 ἔλαβεν 35 γένυ 37 δ' ἐκείνῳ 91 διασιγάσομαι αὐτῷ μόρον. 92 ἀρχεῖαι δέκονται. 99 ἐξηκοντάκι γὰρ ἀμφοτέρωθεν γ'.

82. Ἱππίᾳ—Ἀθάνᾳ.] Minerva of the bit (χαλινῖτις) had a temple at Corinth (Pausan. II, 4, 5.).

83. τελεῖ—κτίσιν.] The construction is θ. δ. τελεῖ καὶ τ. π. ὅ. καὶ[τ]π. ἐ. κτίσιν, ὡς κούφαν κτίσιν. See Archilochus, *Fr.* XVI. 1: χρημάτων ἄελπτον οὐδέν ἐστιν οὐδ' ἀπώματον.
Theognis, v. 639: Πολλάκι πὰρ δόξαν τε καὶ ἐλπίδα γίγνεται εὑρεῖν ἔργ' ἀνδρῶν. "The power of the gods can lightly do what you would swear could never happen, and would never expect to take place." Κτίσις here is equivalent to πρᾶξις: on this more general sense of κτίζειν, see Blomfield, *ad Æschyl. Pers.* 294.

91. διασωπάσομαί οἱ μόρον ἐγώ.] This is Böckh's reading. Of the first word he says (*Notæ Criticæ*, p. 426.): "διασωπάσομαι est a voce σωπᾷν p. σιωπᾷν, unde σεσωπαμένον, *Isthm.* I, 63, et derivatum σωπαίνειν, quo Xenophon usus est de canibus. Vide Hesych. ex emendatione Schneideri *in Lex. Gr. h. v.* Verum ut Xenoph. *Mem. Socr.* III, 6. § 4, rescribam διεσώπησεν, haud sustineo."

93. ἐμὲ δ'—χεροῖν.] Comp. *O.* II, 89. *P.* I, 44. *N.* VI, 28, VII, 71. Ῥόμβος is a "hurling or throwing," properly "circular motion;" it refers to the turn of the hand in discharging the javelin with great force, which is implied in καρτύνειν, as in Apollon. Rhod. II, 332: ἀλλ' εὖ καρτύναντες ἑαῖς ἐνὶ χερσὶν ἐρετμά.

τὰ δ' Ὀλυμπίᾳ αὐτῶν Ἀντ. ε.
ἔοικεν ἤδη πάροιθε λελέχθαι·
τὰ δ' ἐσσόμενα τότ' ἂν φαίην σαφές·
νῦν δ' ἔλπομαι μέν, ἐν θεῷ γε μὰν
τέλος· εἰ δὲ δαίμων γενέθλιος ἔρποι,
Διὶ τοῦτ' Ἐνναλίῳ τ' ἐκδώσομεν πράσσειν. τὰ δ' ἐπ' ὀφρύϊ
Παρνασίᾳ,
ἐν Ἄργει θ' ὅσσα καὶ ἐν Θήβαις, ὅσα τ' Ἀρκὰς ἀνάσσων
μαρτυρήσει Λυκαίου βωμὸς ἄναξ,
Ἐπ. ε.
Πέλλανά τε καὶ Σικυὼν καὶ Μέγαρ' Αἰακιδᾶν τ' εὐερκὲς ἄλσος,
ἅ τ' Ἐλευσὶς καὶ λιπαρὰ Μαραθών,
ταί θ' ὑπ' Αἴτνας ὑψιλόφου καλλίπλουτοι
πόλιες, ἅ τ' Εὔβοια. καὶ πᾶσαν κατὰ
Ἑλλάδ' εὑρήσεις ἐρευνῶν μάσσον' ἢ ὡς· ἰδέμεν.
ἄνα, κούφοισιν ἐκνεῦσαι ποσίν,
Ζεῦ τέλει· αἰδῶ δίδοι καὶ τύχαν τερπνῶν γλυκεῖαν.

103 τά τ' 107 ἀμφ' Ἄργει, ὅσα τε Ἀρκάσ' ἀνάσσων 109 Πελλάνα 114 ἀλλὰ 115 τέλει, αἰδῶ δίδοὺς

105. εἰ δὲ—ἔρποι.] The Scholiast and several of the MSS. have δαίμων ὁ γενέθλιος, and in one of the MSS. the article is written above. I am therefore inclined to read εἰ δ' ὁ δαίμων γενέθλιος ἔρποι, "if Fortune will go on, (i.e. continue to be for the future, see *N.* VII, 68: *N.* IV, 43, *P.* I, 57.) as a patron or tutelary god of your clan (the Oligæthidæ), I will give this over to Zeus and Ares to perform," just as, in *O.* VIII, 15, 16, we have Πότμος (much the same as ὁ δαίμων) ἐκλάρωσεν ὕμμε Ζηνὶ γενεθλίῳ, where victories in the games at Olympia and Nemea, of which Zeus was patron, are alluded to: here he mentions Zeus as patron of the Olympic games, and Ares, either because Œnomaus, the old king of Elis, was the son of Mars and Harpina, or because Ἐννάλιος was particularly worshipped at Corinth (Pausan. v, 18, 1.).

107. Ἀρκὰς ἀνάσσων.] This is Hermann's emendation for the vulgate Ἀρκάσ' ἀνάσσων, which is objectionable on account both of the elision, and of the word ἄναξ, which follows. For this use of ἀνάσσω, see *N.* VIII, 40; and on the altar of Lycæan Jove, see Pausan. VIII, 38, 5.

113. μάσσον' ἢ ὡς ἰδέμεν.] "More than you can see at once," i. e. without inquiring (ἐρευνῶν).

114, 115. ἄνα—γλυκεῖαν.] The old reading is ἀλλὰ—τέλει—δίδοὺς, for which Böckh. reads ἄνα, as in Hom. *Il.* III, 531, and elsewhere, τέλεϊ', as in *P.* I, 67, and Æschyl. *Agamem.* 967, and δίδοι from the Schol. For the imperative use of the infinitive ἐκνεῦσαι, Böckh compares, among other passages, Hom. *Od.* XVII, 354:

Ζεῦ ἄνα Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι
καὶ οἱ πάντα γένοιθ', ὅσσα φρεσὶ ἧσι μενοινᾷ.

which is very like this passage of Pindar. Ἐκνεῦσαι is "to swim through life." Κούφοισι ποσίν: because the family were celebrated for their swiftness of foot; so *O.* XIV, 17: κοῦφα βιβῶντα. Αἰδῶ, not, moderation on the part of the victor's family, but respect of the common people (ἀστοί) for the Oligæthidæ, who perhaps feared at this time some diminution of their influence; see vv. 1—10.

ΟΛΥΜΠΙΟΝΙΚΑΙ ΙΔ'.

ΑΣΩΠΙΧΩ ΟΡΧΟΜΕΝΙΩ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ.

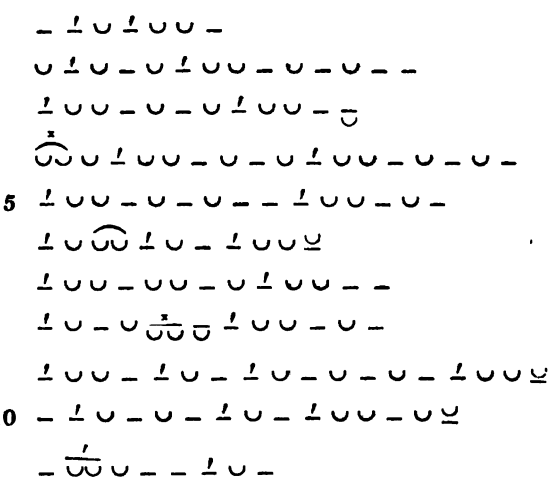
OLYMPIA XIV.

INTRODUCTION.

Asophichus, a young Orchomenian, conquered in the stadium Ol. 76, 1. B. C. 476. This ode was sung by a chorus of boys in the temple of the Graces at Orchomenus. The rhythm is Lydian with Æolian measures (v. 17).

ARGUMENT.

The poet first invokes and praises the Graces of Orchomenus generally, and then each of them separately by name, ascribing to them the victory of Asopichus; and he concludes with a prayer to Echo that she will bear the tidings of the success of Asopichus to his deceased father Cleodamus.



Κασισιων ὑδάτων Στρ. ά.
λαχοῖσαν αἵτε ναίετε καλλίπωλον ἕδραν,
ὦ λιπαρᾶς ἀοίδιμοι βασίλειαι
Χάριτες Ὀρχομενοῦ, παλαιγόνων Μινυᾶν ἐπίσκοποι,
κλῦτ', ἐπεὶ εὔχομαι. σὺν ὔμμιν γὰρ τά τε τερπνὰ καὶ
τὰ γλυκέα γίγνεται πάντα βροτοῖς,
εἰ σοφός, εἰ καλός, εἴ τις ἀγλαὸς ἀνήρ.
οὔτε γὰρ θεοὶ σεμνᾶν Χαρίτων ἄτερ
κοιρανέοισιν χορούς οὔτε δαῖτας· ἀλλὰ πάντων ταμίαι
ἔργων ἐν οὐρανῷ, χρυσότοξον θέμεναι παρὰ
Πύθιον Ἀπόλλωνα θρόνους,
ἀέναον σέβοντι πατρὸς Ὀλυμπίοιο τιμάν.

ὦ πότνι' Ἀγλαΐα Στρ. β'.
φιλησίμολπέ τ' Εὐφροσύνα, θεῶν κρατίστου
παῖδες, ἐπάκοος γένευ, Θαλία τε
ἐρασίμολπε, ἰδοῖσα τόνδε κῶμον ἐπ' εὐμενεῖ τύχᾳ
κοῦφα βιβῶντα· Λυδίῳ δ' Ἀσώπιχον ἐν τρόπῳ
ἔν τε μελέταις ἀείδων ἔμολον,
οὕνεκ' Ὀλυμπιόνικος ἁ Μινυεία
σεῦ ἕκατι. μελανοτειχέα νῦν δόμον
Φερσεφόνας ἐλθέ, Ἀχοῖ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν,
Κλεύδαμον ὄφρ' ἰδοῖσ' υἱὸν εἴπῃς, ὅτι οἱ νέαν
κόλποις παρ' εὐδόξου Πίσας
ἐστεφάνωσε κυδίμων ἀέθλων πτεροῖσι χαίταν.

2 λαχοῖσαι 5 σὺν γὰρ ὑμῖν τὰ τερπνὰ καί 13 ὦ. 15 ἐπάκοοι νῦν 17 Λυδίῳ γὰρ 18 ἐν μελέταις τε ἀείδων μόλον 19 Μινυεία 20 "μελανοτειχέα Böckh. nunc scripsit pr. μελαντειχέα, cf. *de Crisi Pind.* § 129."—Dissen. 21 ἐλθὲ pro 19ι in multis libris. Κλεύδαμον Böckhius pro Κλεόδαμον, κόλποις pro κόλποισι, εὐδόξου pro εὐδόξοιο.

4. Χάριτες.] See *New Cratylus*, p. 372.

21. κλυτάν.] "Loud." So κλυτᾶ μῆλα, Hom. Od. IX, 308, and κλυτὸς λιμήν, X, 87: comp. Hesychius: κλυτὸς ὄρνις ὁ ἀλεκτρύων.

22—24. Κλεύδαμον—χαίταν.] The construction is ὄφρα εἴπῃς, ὅτι οἱ υἱὸς οἱ ἐστεφάνωσε νέαν χαίταν ἀέθλων πτεροῖσι, i. e. στεφάνοις.

20. Ἀγλ. Soph. El. 1066. Ai. 62 L.

ΠΥΘΙΟΝΙΚΑΙ.

ΠΥΘΙΟΝΙΚΑΙ Α'.

ΙΕΡΩΝΙ ΑΙΤΝΑΙΩι

ΑΡΜΑΤΙ.

PYTHIA I.

INTRODUCTION.

The victory celebrated in this ode was obtained Ol. 76, 3. B. C. 474. Hiero ordered himself to be proclaimed an Ætnæan in honour of the city Ætna, which he founded Ol. 76, 1. B. C. 476., having taken away the name of Catana, and collected inhabitants for his new city from all quarters. In the same year with this Pythian victory, Hiero conquered the Etruscans in a great sea-fight before Cuma, which is alluded to in v. 72, and is also commemorated by a helmet found at Olympia in 1817, and which bears the following inscription:—

ΒΙΑRΟΝΟ◁ ΕΙΝΟΜΕΝΕΟΣ
ΚΑΙΤΟΙΣVRΑΚΟΣΙΟΙ
ΤΟΙ◁ ΙΤVRΑΝΑΓΟΚVΜΑΣ

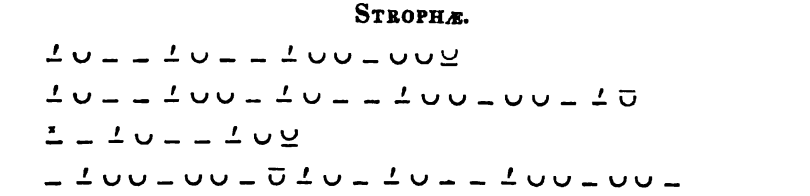
i.e. in common Greek: Ἱέρων ὁ Δεινομένους καὶ οἱ Συρακόσιοι τῷ Διὶ Τυῤῥηνὰ ἀπὸ Κύμης (see Pausan. VI. 19. § 4). The last line, as Böckh remarks, is a parœmiac. The great battle of Himera, in which the Carthaginians and their allies were defeated (Ol. 75, 1. B. C. 480), is mentioned, in connexion with the battles of Salamis and Platæa, in v. 76—80. There was an eruption of Mount Ætna in Ol. 75. 2. B. C. 479, which continued for several years, and which is perhaps referred to v. 21 seqq.

These are the principal historical matters connected with this ode which was sung at a banquet either in Syracuse or at Ætna. The rhythm is Dorian.

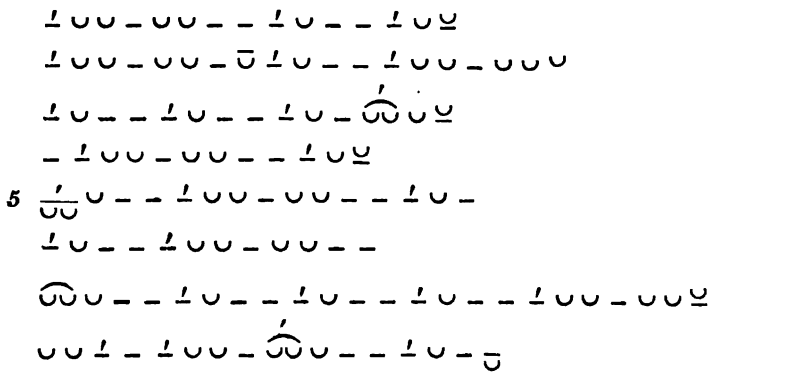
ARGUMENT.

1—28. The lyre is invoked. The effects of music, which is hated by the wicked. 29—80. The praises of Hiero, and good wishes for his newly-founded city, Ætna. 80—100. Admonitions addressed to Hiero. "Universum carminis argumentum hac continetur sententia; *Cithara, case urbem Ætnam, illustratam victoria Hieronis, optaque ei concordiam, pacem, prosperitatem, justumque et liberale imperium.*" Hermann. *Opuscul.* VII, p. 112.

Strophæ.



Epodi.



Χρυσέα φόρμιγξ, Ἀπόλλωνος καὶ ἰοπλοκάμων Στρ. ά.
σύνδικον Μοισᾶν κτέανον· τᾶς ἀκούει μὲν βάσις, ἀγλαΐας ἀρχά,
πείθονται δ' ἀοιδοὶ σάμασιν,
ἀγησιχόρων ὁπόταν προοιμίων ἀμβολὰς τεύχῃς ἐλελιζομένα.

4 τῶν φροιμίων

1—4. Χρυσέα—ἐλελιζομένα.] "O golden lyre, the common treasure of Apollo and the violet-tressed Muses, whom the dancers' step ushering in the festive joy obeys, the singers too are guided by thy notes whenever struck by the hand, thou performest the preambles of the choir-leading overtures." Σύνδικος is here used in a passive sense, like ἔνδικος χάρις in *P.* v, 97. In *O.* XI, 98 it bears its ordinary active signification. Βάσις, *ingressus saltantium*, "ἡ εὔρυθμος τῶν ποδῶν ἐν τῷ πρὸς τὴν φόρμιγγα χορεύειν κίνησις, *aptus pedum in tripudiando ad citharam motus*," Heinsius. In the same sense the Greeks said βαίνειν ἐν ῥυθμῷ, or ἐμβαίνειν πρὸς τὴν ᾠδήν. It is called ἀγλαΐας ἀρχά, because the *comus*, or festive procession, began with the movements of the dance; so Aglaia is invoked, along with her sister-Graces to behold the comus of victory (*O.* XIV, 16); and in Hesiod (*Scut. Herc.* 274—285), the Graces are especially referred to in the well-known description of the *comus* there. "Ἐλελίζειν is a reduplication of ἑλίσσειν, and its most natural signification is of serpentine, winding motion: also, of other quick vibrations, as of the feet of dancers, and in Pindar of playing on stringed instruments." Buttmann, *Lexilog.* I, 138. So φόρμιγγ' ἐλελίζων in *O.* IX, 14. This commencement, as is well-known, has been imitated by Gray and Akenside.

καὶ τὸν αἰχματὰν κεραυνὸν σβεννύεις
ἀενάου πυρός. εὕδει δ' ἀνὰ σκάπτῳ Διὸς αἰετός, ὠκεῖαν πτέρυγ'
ἀμφοτέρωθεν χαλάξαις,

ἀρχὸς οἰωνῶν, κελαινῶπιν δ' ἐπί οἱ νεφέλαν Ἀντ. ά.
ἀγκύλῳ κρατί, γλεφάρων ἀδὺ κλαΐστρον, κατέχενας· ὁ δὲ
κνώσσων
ὑγρὸν νῶτον αἰωρεῖ, τεαῖς
ῥιπαῖσι κατασχόμενος. καὶ γὰρ βιατὰς Ἄρης, τραχεῖαν ἄνευθε
λιπὼν
ἐγχέων ἀκμάν, ἰαίνει καρδίαν
κώματι, κῆλα δὲ καὶ δαιμόνων θέλγει φρένας, ἀμφί τε Λατοίδα
σοφίᾳ βαθυκόλπων τε Μοισᾶν.

ὅσσα δὲ μὴ πεφίληκε Ζεὺς ἀτύζονται βοὰν Ἐπ. ά.
Πιερίδων ἄϊοντα, γᾶν τε καὶ πόντον κατ' ἀμαιμάκετον,
ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος,
Τυφὼς ἑκατοντακάρανος· τὸν ποτε
Κιλίκιον θρέψεν πολυώνυμον ἄντρον· νῦν γε μὰν
ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι
Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων δ' οὐρανία
συνέχει,
νιφόεσσ' Αἴτνα, πάνετες χιόνος ὀξείας τιθήνα·

13 ἀτύζεται Böckh.

8—10. ὁ δὲ—κατασχόμενος.] "But he, slumbering, heaves his supple back, subdued by thy vibrations." Ὑγρὸν is often used in speaking of any thing soft, supple, flexile, elastic, easily moved, fluctuating like water: similarly, *mollis*, which is an assimilation of *mobilis*, is predicated of any thing soft, or easily bent or moved: ὑγρὸς, however, is not only said of that which may be easily bent, but also of that which is bent or curved generally, as we have in Theocrit. XXV, 206: κάρας ὑγρόν. Ῥιπαὶ is here used of the vibrations of sound: see Blomfield, *ad Æschyl. Prom.* 126. Κατασχόμενος is passive also in Hom. *Il.* III, 419.

13. ἀτύζονται.] The best MSS. have ἀτύζεται, and it is possible that ἀτύζονται was introduced by some grammarian on account of the metre, especially as some MSS. have the reading ἀτύζηται, which was obviously foisted in for the same purpose. As Plutarch, however, quotes the passage thrice with the plural form of the verb (*Qu. Symp.* IX, 14, 6. *De Superstit.* 5), and as the neuter plural has sometimes a plural verb in Pindar, as in *O.* II, 91: ἐντὶ βίλη, and *O.* IX, 89: τὰ φάνεν, the common reading may be allowed to stand, for the construction may have induced the writers of the oldest MSS. to alter the text, just as the more recent scribes restored the reading for the sake of the metre.

17. Κιλίκιον—ἄντρον.] This is introduced out of respect to the tradition in Homer, *Il.* II, 780.

τᾶς ἐρεύγονται μὲν ἁπλάτου πυρὸς ἀγνόταται Στρ. β'.
ἐκ μυχῶν παγαί· ποταμοὶ δ' ἀμέραισιν μὲν προχέοντι ῥόον
καπνοῦ
αἴθωνι· ἀλλ' ἐν ὄρφναισιν πέτρας
φοίνισσα κυλινδομένα φλὸξ ἐς βαθεῖαν φέρει πόντου πλάκα
σὺν πατάγῳ.
κεῖνο δ' Ἀφαίστοιο κρουνοὺς ἑρπετὸν
δεινοτάτους ἀναπέμπει· τέρας μὲν θαυμάσιον προσιδέσθαι, θαῦμα
δὲ καὶ παριόντων ἀκοῦσαι,

οἷον Αἴτνας ἐν μελαμφύλλοις δέδεται κορυφαῖς
καὶ πέδῳ, στρωμνὰ δὲ χαράσσοισ' ἅπαν νῶτον ποτικεκλιμένον
κεντεῖ.
εἴη, Ζεῦ, τὶν εἴη ἀνδάνειν,
ὃς τοῦτ' ἐφέπεις ὄρος, εὐκάρποιο γαίας μέτωπον, τοῦ μὲν
ἐπωνυμίαν
κλεινὸς οἰκιστὴρ ἐκύδανεν πόλιν
γείτονα, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν ἀγγέλλων
Ἱέρωνος ὑπὲρ καλλινίκου

ἅρμασι. ναυσιφορήτοις δ' ἀνδράσι πρώτα χάρις Ἐπ. β'.
ἐς πλόον ἀρχομένοις πομπαῖον ἐλθεῖν οὖρον· ἐοικότα γὰρ
καὶ τελευτὰν φερτέραν νόστου τυχεῖν. ὁ δὲ λόγος
ταύταις ἐπὶ συντυχίαις δόξαν φέρει

26 θαυμάσιόν τι ἰδέσθαι Böckh. 34 πλόον, ἀρχ. 35 "Pauci φερτέρου, plurimi φερτέρα. Pro κἂν τελευτᾷ, ut vulgo scribitur, plures codices ἐν καὶ τελευτᾷ, unus a m. pr. ἐν καὶ τελευτάν, alius καὶ τελευτάν, omisso ἐν. Hinc Böckhius καὶ τελευτὰν φερτέραν emendavit. Hermanno scribendum videtur: ἐοικότα δ' ἐν καὶ τελευτᾷ φερτέρου νόστου τυχεῖν."—Dissen.

21, 22. ἀγνόταται—παγαί.] These are the streams of lava. The epithet ἀγνόταται is employed here because sulphur was used in purification. In these and the following lines he is describing the different phenomena of an eruption by day and by night.

27, 28. οἷον—πέδῳ.] "What a monster is confined between the dark-wooded tops of Ætna, and the plain." The mountain was laid upon his breast, and the plain of Sicily formed the στρωμνά or bed, and goaded his back with its rough surface, so that he is said to be bound in or between (ἐνδέδεται) the mountain and the plain.

35. λόγος.] i. e. ἡ ἀναλογία: so O. 11, 22: ἵπεται δὲ λόγος, κ.τ.λ.

36—40. δόξαν—χώραν.] There is some difficulty with regard to the criticism and interpretation of this passage. In l. 37 the MSS. read στεφάνοισί τε,—στεφάνοισιν,—στέφαιοισυν ἵπποις τε,—στεφάνοισιν, ἱπτείᾳ τε—or στεφάνοισυν ἱπτείᾳ τε. Heyne's conjecture, στεφάνοισί νιν, has been received by Böckh, who thinks that some pronoun referring to Ætna is necessary to the construction. I prefer the reading στεφάνοισι σὺν, of which distinct traces are preserved in the MSS., and which has been introduced

λοιπὸν ἔσσεσθαι στεφάνοισι σὺν ἵπποις τε κλυτὰν
καὶ σὺν εὐφώνοις θαλίαις ὀνομαστάν
(Λύκιε καὶ Δάλου ἀνάσσων Φοῖβε, Παρνασσοῦ τε κράναν Κασταλίαν φιλέων,
ἐθελήσαις ταῦτα νόῳ τιθέμεν) εὔανδρόν τε χώραν.
ἐκ θεῶν γὰρ μαχαναὶ πᾶσαι βροτέαις ἀρεταῖς, Στρ. γ'.
καὶ σοφοὶ καὶ χερσὶ βιαταὶ περίγλωσσοί τ' ἔφυν. ἄνδρα δ' ἐγὼ κεῖνον
αἰνῆσαι μενοινῶν ἔλπομαι

37 Vulg. στεφάνοισί τε Heyn. et Böckh. στεφάνοισί νιν. 39 Παρνασσῶ

by Hermann (*Opuscul.* VII, p. 114); and include the words (Λύκιε—τιθέμεν) in a parenthesis, so that the subject of the sentence, to which the epithets κλυτὰν, ὀνομαστὰν, and εὔανδρον refer, is χώραν, which is placed emphatically at the end, like τιμὰν in *P.* IV, 106. It seems impossible to take εὔανδρόν τε χώραν with ταῦτα νόῳ τιθέμεν, as Böckh and Dissen have done. Böckh construes the passage according to this collocation as follows: ταῦτα καὶ τὴν εὔανδρον χώραν τιθέμεν ἐν νόῳ, *hæc tibi vota cordi sunt, cordi sit Ætna urbs.* Dissen interprets it as follows: *memineris prima hac victoria omen a te felix datum esse aliorum decorum* (*h. e.* ταῦτα), *et viris egregiis regionem florere, ideoque dignam coronis esse.* It would be difficult to say which of these two versions is the farther removed from the probable meaning of the poet. I cannot agree with Hermann (*Opuscul.* VII, p. 115), that there is any thing harsh in this parenthetical address to the god of the Pythian games, nor do I think that there is any impropriety in the poet's addressing Apollo here as the god of Lycia and Delos, and also as the Pythian god: least of all would I suppose, as Hermann does, that the poet had written the preceding lines, and the following strophe, and then inserted this parenthesis merely for want of something better. Horace addresses Apollo in the same stanza as the Castalian, Lycian, and Delian god (*Carm.* III, 4, 61):

> Qui rore puro *Castaliæ* lavat
> Crines solutos, qui *Lyciæ* tenet
> Dumeta, *natalemque* sylvam,
> *Delius* et *Patareus* Apollo.

Pindar utters these prayers to Apollo, not merely as the Pythian god, but also with reference to the other functions of this deity; and therefore invokes him by his other epithets. In a note subsequently added Hermann writes as follows: "Videor meliorem viam reperisse duce Scholiasta, qui quum postrema sic interpretetur, ἐθελήσαις ταῦτα ἃ εὔχομαι τῷ σῷ νόῳ πράττειν καὶ συμπεραίνειν καὶ εὔανδρον ἀποτελεῖν τὴν χώραν, credo eum posita plena interpunctione post ὀνομαστὰν legisse ἐθελήσαις ταῦτα νόῳ τιθέμεν εὐανδροῦν τε χώραν. In quo si non falsus sum, addendum lexicis erit εὐανδρόω" (*Opuscul.* VII, p. 115, note 9). Although this would be better than to interpret the passage as Böckh and Dissen have done, it appears to me unnecessary to introduce any alteration of the last words. We should expect the middle form τίθεσθαι instead of τιθέμεν, but the active is supported by such phrases as ζυγὸν αὐχένι θέντες, "placing the yoke upon their own necks" (*Epigr. apud Demosth. de Coron.* p. 322), and κόμας ἀνδήσαντες (*P.* X, 40).

41, 42. ἐκ θεῶν—ἔφυν.] "For human excellence receives from heaven the means of effecting its object, and it is by the favour of the gods alone that men are poets, warriors, or orators." For this sense of σοφοὶ, see *O.* I, 9. Even at this early time the Sicilians were beginning to apply themselves to oratory, and Corax and Tisias wrote treatises on rhetoric shortly after this period (Aristotle *apud Cicer. Brut.* c. 12). Compare *P.* II, 81, 86, and see Müller, *Hist. Lit. Gr.* ch. XXXII, § 8.

43—45. ἔλπομαι—ἀντίους.] "I trust I shall not hurl beside the mark the brazen-tipped javelin which I brandish in my hand,

μὴ χαλκοπάραον ἄκονθ' ὡσείτ' ἀγῶνος βαλεῖν ἔξω παλάμᾳ
δονέων,
μακρὰ δὲ ῥίψαις ἀμεύσασθ' ἀντίους.
εἰ γὰρ ὁ πᾶς χρόνος ὄλβον μὲν οὕτω καὶ κτεάνων δόσιν εὐθύνοι, καμάτων δ' ἐπίλασιν παράσχοι.

ἦ κεν ἀμνάσειεν, οἵαις ἐν πολέμοισι μάχαις Ἀντ. γ'.
τλάμονι ψυχᾷ παρέμειν', ἀνίχ' εὑρίσκοντο θεῶν παλάμαις τιμάν,
οἵαν οὔτις Ἑλλάνων δρέπει,
πλούτου στεφάνωμ' ἀγέρωχον. νῦν γε μὰν τὰν Φιλοκτήταο δίκαν ἐφέπων
ἐστρατεύθη· σὺν δ' ἀνάγκᾳ μιν φίλον
καί τις ἐὼν μεγαλάνωρ ἔσανεν. φαντὶ δὲ Λαμνόθεν ἕλκει τειρόμενον μεταμείβοντας ἐλθεῖν

ἥρωας ἀντιθέους Ποίαντος υἱὸν τοξόταν· Ἐπ. γ'.

45 "ἀμεύσασθ' pr. ἀμεύσεσθ' optimi. Mox v. 47. vulgo scribitur in libris ᾗ κεν ἀν μνάσειεν. Schmidius reposuit ἀμνάσειεν. Verum νμν non μμν scribitur a Græcis, quare Böckhius ἀμνάσειεν scripsit ut *P.* IV, 54. ἀμνάσει."—DISSEN. 48 εὑρίσκοιτο. 52 Alii. μεταλλάσσοντας vel μεταλλάσοντας

but that by a long cast I shall surpass my rivals." He here refers to Simonides and Bacchylides, as in the similar passage *O.* II, 83, foll. His javelin is the weapon of poetry; ἔξω ἀγῶνος is the same nearly as παρὰ σκοπόν, in *O.* XIII, 90. See Lucian *Gymnas.* c. 21: καίτοι ἔξω τοῦ ἀγῶνος ἴσως ταῦτα. *ibid.* c. 19: ἢν μὴ ἐξαγώνια μηδὲ πόρρω τοῦ σκοποῦ τὰ λεγόμενα ᾖ. Suidas *s. v.* ἐξαγώνια. *Bekker. anecd.* p. 260, 10. Compare also the very similar passage in *N.* VII, 70, foll. Ἀμεύσεσθαι is another form of ἀμείβεσθαι (*New Cratylus*, p. 235), and is used in the sense which that verb bears in *P.* VI, *ad fin.* There is no necessity for the future here, and though some of the MSS. give the reading ἀμεύσεσθαι, which has been adopted by Heyne, the infinitive βαλεῖν, which immediately precedes, shows that the aorist is the preferable reading.

46. καμάτων—παράσχοι.] "May time vouchsafe an oblivion of my pains." Hiero was afflicted with the stone, as Aristotle, quoted by the Scholiast, distinctly states: καμάτων φησὶ τῶν συνεχόντων τὸν Ἱέρωνα ἐκ τοῦ νοσήματος τῆς λιθουρίας. φησὶ γάρ που καὶ Ἀριστοτέλης ἐν τῇ τῶν Γελώων πολιτείᾳ, Γέλωνα τὸν τοῦ Ἱέρωνος ἀδελφὸν ὑδέρῳ νοσήματι τὸν βίον τελευτῆσαι, αὐτὸν δὲ τὸν Ἱέρωνα, ἐν τῇ τῶν Συρακοσίων πολιτείᾳ, δυσουρίᾳ δυστυχῆσαι. See also *P.* III, *ibique Schol.*

50—53. νῦν γε μὰν—τοξόταν.] "Now in imitation of Philoctetes he has been to the war, and through necessity a certain person, though exceedingly haughty, was constrained to make a friend of him by flattery. And in like manner they say that god-like heroes came to bear away from Lemnos, where he lay vexed with an ulcer, the archer son of Pœan." Δίκαν ἐφέπων: "in imitation of,—like Philoctetes" (τρόπον μετερχόμενος, *Schol.*); δίκη here bears its proper signification, "an equivalent" (*New Cratylus*, p. 370). Καί τις ἐὼν μεγαλάνωρ refers to the magistrates of Cuma, who had previously treated Hiero as an inferior, and now sent to supplicate his assistance against the Etruscans. Μεταμείβοντας: this reading is due to Böckh; the MSS. have μεταλλάσσοντας, which is inadmissible on account of the metre. Ahlwardt (*Addit. ad Schneid. Lex.* p. 11) proposed μεταμείψοντας, and Böckh substituted the present participle με-

ὃς Πριάμοιο πόλιν πέρσεν, τελεύτασέν τε πόνους Δαναοῖς,
ἀσθενεῖ μὲν χρωτὶ βαίνων, ἀλλὰ μοιρίδιον ἦν.
οὕτω δ' Ἱέρωνι θεὸς ὀρθωτὴρ πέλοι
τὸν προσέρποντα χρόνον, ὧν ἔραται καιρὸν διδούς.
Μοῖσα, καὶ παρ Δεινομένει κελαδῆσαι
πίθεό μοι ποινὰν τεθρίππων. χάρμα δ' οὐκ ἀλλότριον νικαφορία πατέρος.
ἄγ' ἔπειτ' Αἴτνας βασιλεῖ φίλιον ἐξεύρωμεν ὕμνον·

τῷ πόλιν κείναν θεοδμάτῳ σὺν ἐλευθερίᾳ Στρ. δ'.
Ὑλλίδος στάθμας Ἱέρων ἐν νόμοις ἔκτισσ'. ἐθέλοντι δὲ Παμφύλου
καὶ μὰν Ἡρακλειδᾶν ἔκγονοι
ὄχθαις ὕπο Ταϋγέτου ναίοντες αἰεὶ μένειν τεθμοῖσιν ἐν Αἰγιμιοῦ
Δωρίοις. ἔσχον δ' Ἀμύκλας ὄλβιοι,

59 πείθεό μοι 62 ἔκτισσε θέλοντι 65 Δωριῆς.

ταμείβοντας, for the following reasons, which shall be given in his own words: "Ahlwardtus correxit μεταμείψοντας, cujus glossema dicit μεταλλάσσοντας. Sed μεταλλάσσοντας glossema esse poterat formae μεταμείβοντας praesentis, non futurae μεταμείψοντας, cujus glossema esset μεταλλάξοντας; illud vero μεταμείβοντας non modo verisimilis est, sed certa emendatio. Etenim μεταμείβων antiquis temporibus in glossas relatum explicatur voce μεταλλάσσων. Hesych. Suid. Zonar. μεταμείβων· μεταλλάσσων; unde genuino μεταμείβοντας supra adscriptum μεταλλάσσοντας in textum migravit. Hos grammaticos Ahlwardto non citatos laudo ex meis schedis, non ex Ahlwardti, ne quis hoc quoque ei surreptum putet. Præsentis usus in hac sententia, ubi Romanus utitur participio actionis inchoandæ (*repeliturus*), Pindaro placuit præ futuro. *O.* XIII, 56: τοὶ μὲν γένει φίλῳ σὺν Ἀτρέος Ἑλέναν κομίζοντας, ubi frustra conjeceris κομίξοντας, præsertim quum oppositum sit εἴργοντες. *P.* IV, 105: ἱκόμαν οἶκαδ', ἀρχαίαν κομίζων πατρὸς ἐμοῦ τιμάν. Voce μεταμείβειν utitur poeta *O.* XII, 12. *P.* III, 96, *N.* X, 55." Hermann, who formerly conjectured μέτα λύσοντας, now proposes for the latter word λάσοντας, "dissimulantes qui essent" (*Opuscul.* VII, p. 113). He adds in a note subsequently written: "Ceterum valde probabilis est Wakefieldii conjectura ad Sophoclis *Philoct.* 203: μετανάσσοντας, commendaturque eo, quod et facilis est et aptissima. Videndum tamen, quum Scholiastes μεταλλάσσοντας per ἐπιζητήσοντας explicet, num quid prodesse possit Hesychii glossa, diversa, ut videtur, confundentis, μάσσαι, ζητῆσαι, καθαρίσαι, φυρᾶσαι."

56. οὕτω, κ.τ.λ.] "Atque, ut ille restitutus est, sic Hieroni sospitator contingat. Id scripsit ita: οὕτω δ' Ἱέρωνί τις ὀρθωτὴρ πέλοι." Hermann. *Opuscul.* VII, p. 113. Otherwise we must consider θεὸς as forming one short syllable, like τεὸν in Praxilla, *apud Hephæst.* p. 9: ἀλλὰ τεὸν οὔποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθον, quoted by Hermann, *de dialect. Pind.* p. X. (*Opuscul.* I, p. 253).

58. Δεινομένει.] Deinomenes was the son of Hiero, and had been appointed by his father king of Ætna, whence he is alluded to in v. 60: Αἴτνας βασιλεῖ.

61—65. τῷ — Δωρίοις.] "Pindar mentions that Hiero wished to establish the new city of Ætna (which was inhabited by 5000 Syracusans, and the same number of Peloponnesians) upon the genuine Doric principles. He founded it *with heaven-built freedom according to the laws of the Hyl-*

Πινδόθεν ὀρνύμενοι, λευκοπώλων Τυνδαριδᾶν βαθύδοξοι γείτονες,
ὧν κλέος ἄνθησεν αἰχμᾶς.

Ζεῦ τέλει', αἰεὶ δὲ τοιαύταν Ἀμένα παρ' ὕδωρ Ἀντ. δ'. 130
αἶσαν ἀστοῖς καὶ βασιλεῦσιν διακρίνειν ἔτυμον λόγον ἀνθρώπων.
σύν τοι τίν κεν ἀγητὴρ ἀνήρ,
70 υἱῷ τ' ἐπιτελλόμενος, δᾶμον γεραίρων τράποι σύμφωνον ἐφ' ἀσυχίαν. 135
λίσσομαι νεῦσον, Κρονίων, ἄμερον
ὄφρα κατ' οἶκον ὁ Φοίνιξ ὁ Τυρσανῶν τ' ἀλαλατὸς ἔχῃ, ναυσίστονον ὕβριν ἰδὼν τὰν πρὸ Κύμας· 140

οἷα Συρακοσίων ἀρχῷ δαμασθέντες πάθον, Ἐπ. δ'.
ὠκυπόρων ἀπὸ ναῶν ὅς σφιν ἐν πόντῳ βάλεθ' ἁλικίαν, 145
75 Ἑλλάδ' ἐξέλκων βαρείας δουλίας. ἀρέομαι
πὰρ μὲν Σαλαμῖνος, Ἀθαναίων χάριν,
μισθόν, ἐν Σπάρτᾳ δ' ἐρέω πρὸ Κιθαιρῶνος μάχαν, 150

67 Ζεῦ, τέλει, 70 δᾶμόν τε γέρων 75 αἱρέομαι 76 Ἀθηναίων 77 ἐρέων Böckhius, de conjectura.

lean model, i. e. after the example of the Spartan constitution. *For the descendants of Pamphylus and the Heracleidæ, who dwell under the brow of Taygetus, wish always to retain the Doric institutions of Ægimius.*" Müller, *Dorians*, vol. II, p. 11, 12. Pindar here mentions only two of three Dorian tribes, the Heracleidæ or Hyllæans, and the Pamphylians, and makes no allusion to the Dymanes. I have elsewhere expressed my opinion that the Dymanes and Pamphylians, who deduced their origin from the Dymas and Pamphylus, the two sons of the mythical Dorian king Ægimius, were originally the whole Doric nation, and that the Heracleidæ were a powerful Achæan tribe who were subsequently united with them. Müller thinks that the Hyllæans were of Dorian origin, as well as the other two tribes (*Dorians*, Book I, ch. 3, § 2), and Lachmann (*Spartan. Staatsverf.*) that the two original tribes were the Hyllæans and the Dymanes, the Pamphylians being a mixture of different tribes who joined the expedition to the Peloponnesus as volunteers.

67—70. *αἰεὶ—ἀσυχίαν.*] "Grant that the true report of men may always predicate such a destiny as this of the people and their sovereigns by the river Amenas; with your aid a king, by himself and by orders given to his son, may treat the people kindly, and so turn them to peace and concord." The Amenas, Amensus, or Amenanus, was a river near mount Ætna. The word *γεραίρων* means "not invading the privileges of the people, ruling them *ἐπὶ ῥητοῖς γέρασι*" (Thucyd. I, 13). He uses the word *σύμφωνος* probably in reference to the heterogeneous elements of which the population of Ætna was composed.

71, 72. *ἄμερον—κατ' οἶκον—ἔχῃ.*] "Remain in peace at home." i. e. *κατέχῃ ἄ. οἶκον.* The *ναυσίστονος ὕβρις* refers only to the sea-fight before Cuma, and not to the battle of Himera which is subsequently mentioned. For the use of *ὕβρις* in reference to a loss at sea, compare *Act. Apost.* xxvii, 21.

75. *Ἑλλάδα.*] Magna Græcia—*τὴν ἐν Ἰταλίᾳ μεγάλην Ἑλλάδα.*

76—80. *πὰρ μὲν Σαλαμῖνος—καμόντων.*] Böckh writes *ἀρέομαι, ἐρέων, Μήδειος*, for the

ταῖσι Μήδειοι κάμον ἀγκυλότοξοι,
παρὰ δὲ τὰν εὔυδρον ἀκτὰν Ἰμέρα παίδεσσιν ὕμνον Δεινομένευς τελέσαις,
τὰν ἐδέξαντ' ἀμφ' ἀρετᾷ, πολεμίων ἀνδρῶν καμόντων. 155

καιρὸν εἰ φθέγξαιο, πολλῶν πείρατα συντανύσαις Στρ. ε.
ἐν βραχεῖ, μείων ἕπεται μῶμος ἀνθρώπων. ἀπὸ γὰρ κόρος ἀμβλύνει 160
αἰανὴς ταχείας ἐλπίδας·
ἀστῶν δ' ἀκοὰ κρύφιον θυμὸν βαρύνει μάλιστ' ἐσλοῖσιν ἐπ' ἀλλοτρίοις.
ἀλλ' ὅμως, κρέσσων γὰρ οἰκτιρμοῦ φθόνος,
μὴ παρίει καλά. νώμα δικαίῳ πηδαλίῳ στρατόν· ἀψευδεῖ δὲ πρὸς ἄκμονι χάλκευε γλῶσσαν. 165

εἴ τι καὶ φλαῦρον παραιθύσσει, μέγα τοι φέρεται Ἀντ. ε. 170
πὰρ σέθεν. πολλῶν ταμίας ἐσσί· πολλοὶ μάρτυρες ἀμφοτέροις πιστοί.
εὐανθεῖ δ' ἐν ὀργᾷ παρμένων,
εἴπερ τι φιλεῖς ἀκοὰν ἀδεῖαν αἰεὶ κλύειν, μὴ κάμνε λίαν δαπάναις·
ἐξίει δ' ὥσπερ κυβερνάτας ἀνὴρ 176

78 Μῆδοι μὲν 83 ἀπάδις. 90 ἀεὶ

old reading, *αἰρέομαι*, *ἐρέω*, *Μῆδοι μέν*. I adopt the first and third of these alterations, but prefer the old reading *ἐρέω*, which he altered in consequence of *τελέσαις*, taking this for the participle. I consider it as the optative, the second person being used for same reason as in the following *καιρὸν εἰ φθέγξαιο*, and translate the passage thus: "I will take upon myself a reward from Salamis for the sake of the Athenians, and at Sparta I will tell of the fight before Cithæron in which the Medes with their crooked bows were overthrown, but by the well-watered banks of Himera pay the sons of Deinomenes the hymn which is due to them for their deeds of valour there, when their enemies were subdued." *Μισθὸς* is here used as in *N.* VII, 63, and as *ποινὰ* in v. 59 above, and *ἄποινα* in *N.* VII, 16, and elsewhere. The same idea is conveyed by *τελέσαις*; compare *P.* II, 14, 15: *ἐτέλεσσεν—ὕμνον, ἄποιν' ἀρετᾶς*. For *ἐδέξαντο* comp. *N.* II, 4. The sons of Deinomenes are Gelo, Hiero, Polyzelus, and Thrasybulus: so Simonides, *apud Schol.* (*Fr.* 45):

φημὶ Γέλων', Ἱέρωνα, Πολύζηλον, Θρασύβουλον,
παῖδας Δεινομένευς τοὺς τρίποδας θέμεναι,
βάρβαρα νικήσαντας ἔθνη, πολλὴν δὲ παρασχεῖν
σύμμαχον Ἕλλησιν χεῖρ' ἐς ἐλευθερίην.

On the battle of Himera, see Herod. VII, 165.

86. *ἀψευδεῖ—γλῶσσαν.*] See the note on *O.* VI, 82.

87, 88. *εἴ τι—σέθεν.*] "If any word, however trivial, by chance falls from you, it comes as weighty and important from you." Dissen aptly quotes Plato, *Thætet.* p. 148, E: *ἀκούων τὰς παρὰ σοῦ ἀποφερομένας ἐρωτήσεις*. *Παραιθύσσω* is active in *O.* XI, 73.

ἱστίον ἀνεμόεν. μὴ δολωθῇς, ὦ φίλος, εὐτραπέλοις κέρδεσσ'·
ὀπιθόμβροτον αὔχημα δόξας

οἷον ἀποιχομένων ἀνδρῶν δίαιταν μανύει Ἐπ. ε'.
καὶ λογίοις καὶ ἀοιδοῖς· οὐ φθίνει Κροίσου φιλόφρων ἀρετά·
τὸν δὲ ταύρῳ χαλκέῳ καυτῆρα νηλέα νόον
ἐχθρὰ Φάλαριν κατέχει παντᾶ φάτις,
οὐδέ μιν φόρμιγγες ὑπωρόφιαι κοινωνίαν
μαλθακὰν παίδων ὀάροισι δέκονται.
τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'·
ἀμφοτέροισι δ' ἀνὴρ
ὃς ἂν ἐγκύρσῃ, καὶ ἕλῃ, στέφανον ὕψιστον δέδεκται.

92 ὦ φίλε, κέρδεσιν εὐτραπέλοις. 98 δέχονται

92. ὦ φίλος, εὐτραπέλοις κέρδεσσ'.] This is Hermann's emendation, which is adopted by the subsequent editors. The poet refers to the cunning acts of flatterers, to whose insinuations Hiero lent too ready an ear. Comp. *P.* II, 78.

[ΠΥΘΙΟΝΙΚΑΙ Β'.]

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ

ΑΡΜΑΤΙ.

[PYTHIA II.]

INTRODUCTION.

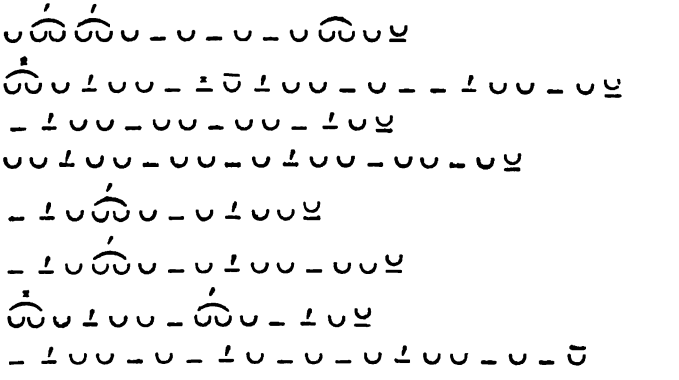
ANAXILAUS, tyrant of Messana and Rhegium, was deterred by the menaces of Hiero from his intended attack upon the Locri Epizephyrii: as Anaxilaus died in Ol. 76, 1. and Hiero succeeded to the throne in 75, 3. it is obvious that the event, which is alluded to in this ode, must have happened within these narrow limits. It is probable, therefore, that the preservation of the Locrians from the threatened invasion may be dated in Ol. 75, 4. B. C. 477, and that this ode was written shortly after that event to commemorate a chariot victory obtained by Hiero at the Theban Iolaia or Heracleia. It was probably sent from Thebes to Syracuse (v. 67), where it was sung in Hiero's palace in Ortygia (v. 6). The rhythm is Æolian.

ARGUMENT.

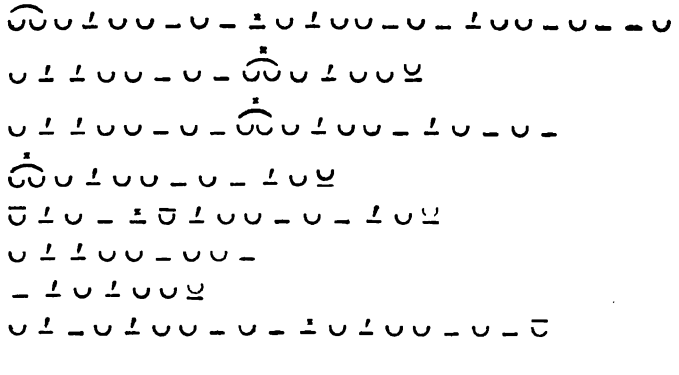
This ode may be divided into two parts. The first, which is general, contains the praises of Hiero with reference more particularly to his releasing the Locrians from their fear of a war with Anaxilaus (v. 1—67). The second part of the ode is taken up with a defence of the poet against the calumnies of some rival, probably Bacchylides, who had availed himself of his influence with Hiero to lessen that prince's esteem for Pindar (v. 67—96). In the first part, the duty of gratitude to benefactors is emphatically laid down, and the punishment due to ingratitude is set forth in the mythus of Ixion (v. 25—52), who is mentioned with reference also to two other crimes which he committed, the murder of his father-in-law Deioneus, and his attempt to seduce Juno (v. 30—48). Böckh has thought it necessary to seek for some reasons which might have induced Pindar to dwell upon these two crimes committed by Ixion. He thinks that Ixion is introduced from an analogy between these offences and others which Hiero was meditating to commit: namely, that he had sent his brother Polyzelus to aid the people of Sybaris against Croton, hoping that Polyzelus might be killed in battle, in order that he might get possession of Damareta, the daughter of Thero, the widow of Gelo and the wife of Polyzelus, and her son by Gelo, whom his father had intended for his successor. But, as Hermann remarks (*Opusc.* VII. p. 118), it would have been a most imprudent step on the part of Pindar, if he had

ventured to hint a suspicion of such guilty designs, in an ode particularly intended to praise Hiero and to conciliate his good will towards the poet. Hermann thinks, and no doubt rightly, that the comparison is between Ixion and Anaxilaus. The connexion of thought in the first part of the ode seems to be this: "The Locrians are grateful to Hiero: the punishment of Ixion warns people to be grateful to their benefactors (insinuating that Anaxilaus had been wanting in gratitude to Hiero); for God accomplishes his designs as quick as thought; he sometimes makes the haughty yield, as Anaxilaus has now done, and gives immortal glory to others, as in this instance to Hiero: but I will not abuse Anaxilaus, lest I should be thought like Archilochus. It is best to have both power and wisdom, as Hiero has; for Anaxilaus, though powerful, was not wise in forming his vain designs against the Locrians." The concluding remarks—"if any one says that there ever was a man in Hellas superior to Hiero in wealth or honour, he has foolishly engaged in a vain attempt,"—probably refers, as Hermann has suggested, to something which Bacchylides had said. The conclusion of this ode, which is very difficult, will be better discussed in the notes, where I have translated the whole epilogue.

STROPHÆ.



EPODI.



ΜΕΓΑΛΟΠΟΛΙΕΣ ὦ Συράκοσαι, βαθυπολέμου Στρ. ά.
τέμενος Ἄρεος, ἀνδρῶν ἵππων τε σιδαροχαρμᾶν δαιμόνιαι τροφοί,
ὕμμιν τόδε τᾶν λιπαρᾶν ἀπὸ Θηβᾶν φέρων
μέλος ἔρχομαι ἀγγελίαν τετραορίας ἐλελίχθονος,
εὐάρματος Ἱέρων ἐν ᾇ κρατέων
τηλαυγέσιν ἀνέδησεν Ὀρτυγίαν στεφάνοις,
ποταμίας ἕδος Ἀρτέμιδος, ἃς οὐκ ἄτερ
κείνας ἀγαναῖσιν ἐν χερσὶ ποικιλανίους ἐδάμασσε πώλους

ἐπὶ γὰρ ἰοχέαιρα παρθένος χερὶ διδύμᾳ Ἀντ. ά.
ὅ τ' ἐναγώνιος Ἑρμᾶς αἰγλᾶντα τίθησι κόσμον, ξεστὸν ὅταν' δίφρον
ἔν θ' ἅρματα πεισιχάλινα καταζευγνύῃ
σθένος ἵππιον, ὀρσοτρίαιναν εὐρυβίαν καλέων θεόν.
ἄλλοις δέ τις ἐτέλεσσεν ἄλλος ἀνὴρ
εὐαχέα βασιλεῦσιν ὕμνον, ἄποιν' ἀρετᾶς.
κελαδέοντι μὲν ἀμφὶ Κινύραν πολλάκις
φᾶμαι Κυπρίων, τὸν ὁ χρυσοχαῖτα προφρόνως ἐφίλασ' Ἀπόλλων,

Ἐπ. ά.
ἱερέα κτίλον Ἀφροδίτας· ἄγει δὲ χάρις φίλων ποίνιμος ἀντὶ
ἔργων ὀπιζομένα·
σὲ δ', ὦ Δεινομένειε παῖ, Ζεφυρία πρὸ δόμων

1 τᾶς οὐκ ἄτερ 17 "Codices partim *ποί τινος*, partim *ποίτινος*. Spigelius *πόινιμος*, receptum a Schmidio, Beckio, confirmatum Hermanni et Böckhii judicio. Sic Soph. *Trachin.* 808: *ποίνιμον Δίκην* dixit. Ac Schol. legit *ποίνιμος* explicans *ἀμειπτική*." DISSEN.

3, 4. *φέρων—ἔρχομαι ἀγγελίαν.*] It is clear from v. 68, and from the whole ode, that Pindar was not present. He often speaks of himself as identified with his ode. He calls the ode an *ἀγγελία*, because it was sent privately before the return of the chariot and its attendants, and was not exactly intended as an Epinician ode: see on v. 69.

7. *Ἀρτέμιδος, ἃς οὐκ ἄτερ.*] Because she was *ἱππόσοα*: see on *O.* III, 26.

10—12. *ξεστὸν—ἵππιον.*] The construction is: *ὅταν καταζευγνύῃ σθ. ἵππιον* (i. e. *ἵππους*) *ἐν* (i. e. *εἰς*) *δίφρον ἅρματά τε.* Pindar and other Greek poets often place the preposition which belongs to two or more nouns joined by a conjunction before the last of them only: see Pindar, *O.* VIII, 47, and elsewhere, and comp. Monk, *ad Eurip. Alcest.* 114. The *δίφρος* is the seat or *ὑπερτερία* of the chariot (Hom. *Od.* VI, 70.); *ἅρματα*, the wheels, pole, &c.

17. *ἱερέα κτίλον Ἀφροδίτας.*] "The priest of Venus brought up in the temple from his infancy:" comp. Hesiod, *Theog.* 988, foll. Hom. *Il.* II, 548. *Κτίλος* means "tame," "domesticated." With its use in this passage, compare Herod. IV, 114: *ἐκτιλώσαντο τὰς λοιπὰς τῶν Ἀμαζόνων.*

Λοκρὶς παρθένος ἀπύει, πολεμίων καμάτων ἐξ ἀμαχάνων
διὰ τεὰν δύναμιν δρακεῖσ' ἀσφαλές.
θεῶν δ' ἐφετμαῖς Ἰξίονα φαντὶ ταῦτα βροτοῖς
λέγειν ἐν πτερόεντι τροχῷ
παντᾷ κυλινδόμενον·
τὸν εὐεργέταν ἀγαναῖς ἀμοιβαῖς ἑποιχομένους τίνεσθαι.

ἔμαθε δὲ σαφές. εὐμενέσσι γὰρ παρὰ Κρονίδαις Στρ. β'.
γλυκὺν ἑλὼν βίοτον, μακρὸν οὐχ ὑπέμεινεν ὄλβον, μαινομέναις φρασὶν
Ἥρας ὅτ' ἐράσσατο, τὰν Διὸς εὐναὶ λάχον
πολυγαθέες· ἀλλά νιν ὕβρις εἰς ἀνάταν ὑπεράφανον
ὦρσεν· τάχα δὲ παθὼν ἑοικότ' ἀνὴρ
ἐξαίρετον ἔλε μόχθον. αἱ δύο δ' ἀμπλακίαι
φερέπονοι τελέθοντι· τὸ μὲν ἥρως ὅτι
ἐμφύλιον αἷμα πρώτιστος οὐκ ἄτερ τέχνας ἐπέμιξε θνατοῖς.

ὅτι τε μεγαλοκευθέεσσιν ἔν ποτε θαλάμοις Ἀντ. β'.
Διὸς ἄκοιτιν ἐπειρᾶτο. χρὴ δὲ κατ' αὐτὸν αἰεὶ παντὸς ὁρᾶν μέτρον.
εὐναὶ δὲ παράτροποι ἐς κακότατ' ἀθρόαν
ἔβαλόν ποτε καὶ τὸν ἵκοντ'· ἐπεὶ νεφέλᾳ παρελέξατο,

28 μακρόν γ' et φρεσὶν 28 ἀάταν 31 ὅτι τ' 36 ἔβαλόν ποτε καὶ τὸν ἐκόντ' Böckhius, qui quondam ποτὶ κοῖτον ἰκόντ'· scripsit.

28. ἀνάταν.] This is the Æolic form of ἄταν, the ν being a representative of the digamma, as in εὔαδον and κανάξαις: see Buttmann, *ausführl. Sprl.* II, p. 63, 77. This form also occurs in *P.* III, 24, according to Böckh's emendation.

32. οὐκ ἄτερ τέχνας.] This alludes to the way in which Ixion killed Deioneus, namely, by a sort of pit-fall.

36. ἔβαλόν ποτε καὶ τὸν ἵκοντ'.] The old editions read ποτὶ, which I have changed into ποτε. Jacobs proposed ποτὶ κοῖτον ἰκών, from which Beck, Hermann, Böckh, and Boissonade have taken their reading ποτὶ κοῖτον ἰκόντ'. Subsequently, Böckh has proposed to read: ποτε καὶ τὸν ἐκόντ'; "etiam hunc non invitum," and this emendation has been adopted by Dissen. The aorist ἰκών never occurs, and the first syllable of ἵκων is always long in Pindar, except in *P.* XI, 32, where it is doubtful. Böckh, however, remarks that the first syllable of ἵκοντ' might be made short, just as in λοχέαιρα (v. 9) and μητίονται (v. 92) we have similar deviations from the usual quantity of the ι. In general, this ode presents a number of Æolic peculiarities. Thus we have ὑποθεύσομαι (v. 84), διᾶβολιᾶν and ὑποφάτιες or ὑποφαύτιες in v. 76, and the rare words κτίλον (18), ἀγή (82), πεπαρεῖν (57), and ἐᾷ with a plural reference in v. 91. We have also frequent indications of a lost digamma, as in v. 17, ἀντὶ Ϝέργων; v. 42, ἄνευ Ϝοι; v. 49, ἐπὶ Ϝελπίδεσσι; v. 66, ἐμοὶ Ϝέπος; v. 83, οὔ Ϝοι. We have ἐν for ἐι twice, and the forms ἐφίλασε (18), τράφοισα, ὀνύμαξε (44), which are not of common

ψεῦδος γλυκὺ μεθέπων, ἄϊδρις ἀνήρ·
εἶδος γὰρ ὑπεροχωτάτᾳ πρέπεν οὐρανιᾶν
θυγατέρι Κρόνου· ἄντε δόλον αὐτῷ θέσαν
Ζηνὸς παλάμαι, καλὸν πῆμα. τὸν δὲ τετράκναμον ἔπραξε δεσμόν,

Ἐπ. β'.

ἐὸν ὄλεθρον ὀγ'· ἐν δ' ἀφύκτοισι γυιοπέδαις πεσὼν τὰν πολύκοινον ἀνδέξατ' ἀγγελίαν.
ἄνευ οἱ Χαρίτων τέκεν γόνον ὑπερφίαλον,
μόνα καὶ μόνον, οὔτ' ἐν ἀνδράσι γερασφόρον οὔτ' ἐν θεῶν νόμοις·
τὸν ὀνύμαξε τράφοισα Κένταυρον, ὃς
ἵπποισι Μαγνητίδεσσι ἐμίγνυτ' ἐν Παλίου
σφυροῖς, ἐκ δ' ἐγένοντο στρατὸς
θαυμαστός, ἀμφοτέροις
ὁμοῖοι τοκεῦσι, τὰ ματρόθεν μὲν κάτω, τὰ δ' ὕπερθε πατρός.

38 οὐρανίᾳ 41 ἀνεδέξατ' 42 ἄνευ δ' οἱ 43 νομοῖς·

occurrence. These and other instances pointed out by Böckh (*Not. Crit.* p. 443), are sufficient to show that in this Æolic ode we might be justified in admitting some archaisms and obsolete expressions, and also deviations from the ordinary sense and quantity of words. I am, therefore, disposed to retain *Ἵκοντ'*, the reading of all the MSS., in spite of the difficulty occasioned by the quantity, especially as it seems to me to be particularly required by the context. It was the custom among the Greeks, that a man who had been guilty of bloodshed should apply for purification to another person. Such a suppliant for purification was called *ἱκέτης*, "a comer," and the verb *ἵκειν*, and its derivatives *Ἵκτωρ*, *προσίκτωρ*, [*Ζεὺς*] *ἐφίκτωρ*, &c. were employed with a special reference to this custom. Now Ixion, in the mythology of the Greeks, was the first homicide (v. 32): consequently, the first suppliant, whence his name *Ixion* (Ἰξίων, "the comer" or "suppliant," Welcker, *Trilogie.* p. 547). As the verb *ἵκω* is used absolutely by the old poets with the signification "to come as a suppliant" (Hom. *Il.* XIV, 260. XXII, 123, 417. *Od.* XVI, 424. XVII, 516), there seems to be no impropriety in speaking of Ixion, the first comer, as *τὸν Ἵκοντα*, just as Æschylus says (*Eumen.* 435): *σεμνὸς προσίκτωρ ἐν τρόποις Ἰξίονος.* And, as there subsisted, according to the Greek notion, a most intimate relation of *ξενία*, or hospitality, between the suppliant and his protector and purifier, it seems to be with particular propriety that Pindar here says: "and the lawless couch drove even the suppliant (who ought, of all men, to have been careful of his duty to his protector) into grievous mischief." And this would have a direct reference to the Locrians, who had come as suppliants to Hiero, and ought therefore to retain a lasting sense of the benefits conferred upon them by his protection. Bothe's reading, *καὶ τὸν ἑκόντ'*, is only tolerable on the supposition that Pindar is referring to Hiero's criminal design upon his sister-in-law, and it seems, as I have mentioned in the argument, very unlikely that Pindar would have ventured to allude to that. Besides, as Pindar himself says (*Fr.* 248): *οὔτις ἑκὼν κακὸν εὕρετο*, and this was the common opinion of the Greeks, for though an offence might be voluntarily committed (Æschyl. *Prom.* 265), no one would willingly take upon himself pain and suffering; *κακότης* was inflicted from on high, whence Pindar speaks of *Θεόσδοτοι ἀτλάτα κακότας* (*Fr.* 171).

43. *ἄνευ—Χαρίτων.*] "Without the sanction of the graces," who presided over all social relations, and especially over matrimony (Müller, *Orchom.* p. 180).

θεὸς ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται, Στρ. γ'. 90
θεός, ὃ καὶ πτερόεντ' αἰετὸν κίχε, καὶ θαλασσαῖον παραμείβεται
δελφῖνα, καὶ ὑψιφρόνων τιν' ἔκαμψε βροτῶν, 95
ἑτέροισι δὲ κῦδος ἀγήραον παρέδωκ'. ἐμὲ δὲ χρεὼν
φεύγειν δάκος ἀδινὸν κακαγοριᾶν.
εἶδον γὰρ ἑκὰς ἐὼν ταπόλλ' ἐν ἀμαχανίᾳ
ψογερὸν Ἀρχίλοχον βαρυλόγοις ἔχθεσιν 100
πιαινόμενον· τὸ πλουτεῖν δὲ σὺν τύχᾳ πότμου σοφίας ἄριστον.
τὺ δὲ σάφα νιν ἔχεις, ἐλευθέρᾳ φρενὶ πεπαρεῖν, Ἀντ. γ'. 105

50 πτερόεντα ἀετὸν 53 ἀδινὸν, κακαγορίαν, 56 σοφιάς, ἄριστον. 57 πεπορεῖν,

49. θεὸς—ἀνύεται.] "God accomplishes every object which he proposes to himself according to his own intentions:" so τέλειον ἐπ' εὐχᾷ (*P.* IX, 89). For this sense of τέκμαρ, see Aristot. *Rhet.* I, 2: τὸ γὰρ τέκμαρ καὶ πέρας ταὐτόν ἐστι κατὰ τὴν ἀρχαίαν γλῶτταν.

50, 51. καὶ θαλασσαῖον παραμείβεται δελφῖνα.] "And passes by the dolphin in the sea." The swiftness of the dolphin is also referred to in *N.* VI, 66: δελφῖνί κεν τάχος δι' ἅλμας ἴσον εἰποιμι Μελησίαν. See also Pliny, *H. N.* IX, 8: *velocissimum omnium animalium, non solum marinorum, est delphinus, ocior volucre, acrior telo.....Quamvis plena præterit vela.*

52—56. ἐμὲ δὲ χρεὼν—πιαινόμενον.] "It is meet that I should avoid the violent bite of scurrility: for although I live in an age long subsequent to his, I have seen the slanderous Archilochus for the most part in difficulty from battening on malicious calumnies." Δάκος may signify either "a monster" (Blomfield, *ad Æsch. Prom.* 583), or "a bite" (δῆγμα, *Etym. M.*). The latter meaning seems most applicable here. Ἀδινὸς conveys the idea of fulness, excessive weight, and so forth. It is connected with the root of ἀδ-ος, ἀδ-ην, ἀδ-ρός (Buttmann, *Lexilog.* I, p. 206). Ἑκὰς ἐών: Archilochus flourished from Ol. 23. to Ol. 37. B. C. 688—629. Böckh justly observes that there is an opposition by oxymoron between ἐν ἀμαχανίᾳ and πιαινόμενον, for πιαίνειν is almost equivalent to πλουτίζειν (see Blomfield, *ad Æschyl. Agam.* 267.)

56. τὸ πλουτεῖν δὲ σὺν τύχᾳ πότμου σοφίας ἄριστον.] There is no little difficulty in deciding upon the construction and general meaning of these words. If we suppose that they refer only to what immediately precedes, we must adopt the punctuation given in Böckh's edition, πότμου, σ. ἀ., and translate it: Archilochus was poor with all his σοφία, "but the best kind of wisdom is to be rich and fortunate." This, however, would not agree with what follows, unless we read πεπορεῖν, a reading which Böckh himself has discarded. Upon the whole, I prefer the construction suggested by Dissen: τὸ πλουτεῖν, σὺν τύχᾳ πότμου σοφίας, ἄριστον, the two genitives after τύχᾳ being sanctioned by the usage of the best Greek poets (so in *P.* IX, 39: κλαῖδες Πειθοῦς φιλοτάτων), and the former of them being equivalent to an epithet, as in *P.* XI, 34: δόμους ἀβρότατος. The connexion of thought will be "I do not wish to abuse Anaxilaus (Archilochus never gained any thing by abusing his enemies), but still I must say that wealth is best when you have the good fortune to possess wisdom besides, as Hiero does." See note on *P.* V, 14—18.

57. ἐλευθέρᾳ φρενὶ πεπαρεῖν.] "So as to make a display of it through your liberality." Πεπαρεῖν· ἐνδεῖξαι, σημῆναι. Πεπαρεύσιμον· εὔφραστον, σαφες. Hesychius. This is the only existing form of this obsolete verb. Böckh is disposed to take σάφα with πεπαρεῖν. This appears to me to be unnecessary. Νιν refers to πλοῦτον, presumed in πλουτεῖν.

πρύτανι κύριε πολλᾶν μὲν εὐστεφάνων ἀγυιᾶν καὶ στρατοῦ. εἰ δέ τις
ἤδη κτεάτεσσί τε καὶ περὶ τιμᾷ λέγει
ἕτερόν τιν' ἀν' Ἑλλάδα τῶν πάροιθε γενέσθαι ὑπέρτερον,
χαύνᾳ πραπίδι παλαιμονεῖ κενεά.
εὐανθέα δ' ἀναβάσομαι στόλον ἀμφ' ἀρετᾷ
κελαδέων. νεότατι μὲν ἀρήγει θράσος
δεινῶν πολέμων· ὅθεν φαμὶ καὶ σὲ τὰν ἀπείρονα δύξαν εὑρεῖν,

Ἐπ. γ'.

τὰ μὲν ἐν ἱπποσόαισιν ἄνδρεσσι μαρνάμενον, τὰ δ' ἐν πεζομαχαισι· βουλαὶ δὲ πρεσβύτεραι
ἀκίνδυνον ἐμοὶ ἔπος ποτὶ σὲ πάντα λόγον
ἐπαινεῖν παρέχοντι. χαῖρε. τύδε μέν κατὰ Φοίνισσαν ἐμπολὰν
μέλος ὑπὲρ πολιᾶς ἁλὸς πέμπεται·
τὸ Καστόρειον δ' ἐν Αἰολίδεσσι χορδαῖς ἐκὼν
ἄθρησον χάριν ἑπτακτύπου
φόρμιγγος ἀντόμενος.

58 μὰν 61 κενεᾷ. 65 ἀνδράσι 66 ποτί ῥα πάντα 69 χορδαῖς θέλων

62—67. εὐανθέα — παρέχοντι.] "Celebrating your excellences in a song, I will ascend the prow crowned with flowers. While on the one hand your boldness in dreadful wars speaks in praise of your youth (and it is by this very boldness I assert that you also have obtained that boundless glory of yours, partly in combats of cavalry, and partly in leading on infantry), so on the other hand your deliberative wisdom in after life enables me without any risk of exaggeration to praise you on all accounts." This metaphor, by which the poet supposes that he has embarked on board a ship along with his ode, recurs several times in Pindar: so σὺν Διαγόρᾳ κατέβαν, *O.* VII, 13.—ἴδιος σταλείς, *O.* XIII, 49.—κατέβαν ὐ. ἄγων κῶμόν τ' ἀέθλων, *P.* III, 73.—ἴδια ναυστολέοντες ἐπικώμια, *N.* VI, 33. From the epithet εὐανθέα it seems probable that στόλος is not to be taken in its wider sense, "an expedition," or "a fleet," (Æschyl. *Pers.* 400), but in its particular and narrower sense, "the prow of a ship," as in Æschyl. *Pers.* 408: εὐθὺς δὲ ναῦς ἐν νηὶ χαλκήρη στόλον ἔκαισεν. For the construction of ἀμφ' ἀρετᾷ κελαδέων, comp. *O.* IX, 13: ἀμφὶ παλαίσμασιν φόρμιγγ' ἐλελίζων. καὶ σέ, "you also," as well as your brothers (see on *P.* I, 79). For the collocation in ποτὶ σὲ πάντα λόγον ἐπαινεῖν, see Soph. *Antig.* 1272, and Hom. *Il.* III, 389. The reading of the best MSS. is ποτὶ πάντα, of the common editions ποτί ῥα πάντα, where ῥα is inadmissible: I have followed Böckh in inserting σὲ after the preposition: πρὸς πάντα λόγον ἐπαινεῖν σέ.

67—71. Χαῖρε—ἀντόμενος.] "All hail! this ode is sent like Tyrian merchandise across the foaming sea: but regard with favorable eye the Castoreum set to the Æolian harmony, and be present at the recitation of it in honor of the seven-stringed lyre." Χαῖρε: here the poet commences the postscript of his ode, addressed immediately to Hiero, and referring in most part to his private affairs. The prosodia generally began with χαῖρε (see *Fragm. Prosod.* I.), and so did private letters. It is clear from the words which follow that this ode was sent by some private opportunity, and that it was not the *Castoreum* or song of victory, which was subsequently sent, when the procession

γένοι' οἷος ἐσσὶ μαθών· καλός τοι πίθων παρὰ παισίν, αἰεὶ
καλός. ὁ δὲ Ῥαδάμανθυς εὖ πέπραγεν, ὅτι φρενῶν Στρ. δ'. 134
ἔλαχε καρπὸν ἀμώμητον, οὐδ' ἀπάταισι θυμὸν τέρπεται ἔνδοθεν·
οἷα ψιθύρων παλάμαις ἔπετ' αἰεὶ βροτῷ. 138

72 γένοι', οἷος ἐσσὶ μαθών, καλός τις. Böckh. 73 ἀμωμήτων, 75 βροτῶν

returned from Thebes. By "the Castoreum set to Æolian harmony," Pindar means the ἱππικὸς νόμος, or strain particularly adapted to a victory of this nature, and which he was to send afterwards, as appears from *I.* 1, 14—17: τεύχων τὸ μὲν ἅρματι τεθρίππῳ γέρας—ἀθέλω ἢ Καστορείῳ ἢ Ἰολάου ἐναρμόξαι μιν ὕμνῳ, κεῖνοι γὰρ διφρηλάται Λακεδαίμονι καὶ Θήβαις ἐτέκνωθεν κράτιστοι. And similarly in *O.* 1, 100, we have: ἐμὲ δὲ στεφανῶσαι κεῖνον ἱππικῷ νόμῳ Αἰολῆδι μολπᾷ χρή. For the words: ἑκὼν ἄθρησον—ἀντόμενος, comp. *P.* v, 40: ἑκόντι τοίνυν πρέπει νόῳ τὸν εὐεργέτᾳ ὑπαντιάσαι.

72—75. γένοι' οἷος—βροτῷ.] "As you have learned what sort of a man you are, continue to be such a man. The flatterer pleases, ever pleases, the young and inexperienced, but Rhadamanthus has prospered because perfect wisdom fell to his lot, and because his inmost soul delights not itself in deceitful fawnings—such things as by the craftinesses of whisperers always attend upon mortal man." Böckh reads the first words as follows: γένοι', οἷος ἐσσὶ μαθών, καλός τις. This reading appears to me to destroy the whole force of the passage. The construction is γένοι', οἷος ἐσσί, μαθὼν οἷος ἐσσί: the participle being taken ἀπὸ κοινοῦ. The phrase is borrowed from Homer, and is common enough in other authors. Eustathius, referring to this passage, says (*ad Odyss.* VII, p. 1581, 22.): τὸ δὲ τοῖοι ἐὼν οἷός ἐσσι, ὠφέλησε τὸν Πίνδαρον εἰπεῖν πρὸς ἀγαθὸν ἄνδρα τινὰ τὸ καλὸν νόημα ἐκεῖνο τὸ "Γένοι' οἷός ἐσσι," ὡς μὴ ἔχων δηλαδὴ κρείττονα, πρὸς ὃν ἂν ὅμοιος γένοιο. Pindar's meaning is: "your reputation and power are so great and so well known (v. 57, foll.) that you need no flatterer to tell you what you are by adulatory comparisons with other potentates: your own real eminence is the only standard to which you should look; it is only children who admire the cringing ape." By children he means inexperienced people, of whom μαθὼν could not be predicated. The allusion to the ape is partly based on the use of the words πιθηκισμὸς and πιθηκίζειν, for κολάκευμα and κολακεύειν, and partly on the fact that the epithet καλὸς was actually applied to the ape by children who were amused by his gambols: Galen, *de usu partium* I, 22: καλός τοι πίθηκος παρὰ παισὶν αἰεί, φησί τις τῶν παλαιῶν, ἀναμιμήσκων ἡμᾶς, ὡς ἔστιν ἄθυρμα γελοῖον παιζόντων παίδων τοῦτο τὸ ζῷον. It seems too that the ape was called Καλλίας at Athens and Sparta (see Suidas, Hesychius, and Helladius, *apud Phot.* 279, who says: οἶδα δέ τινας τῶν φιλολόγων καὶ τὸν πίθηκον ὀνομάζοντας Καλλίαν). The repetition of καλὸς in this passage is quite in accordance with the usage in similar cases, as Hermann has shown from Theocritus, VIII, 72:

κἠμὲ γὰρ ἐκ ταὐτρω σύνοφρυς κόρα ἐχθὲς ἰδοῖσα
τὰς ἁμάλας παρελεῦντα, καλὸν, καλὸν ἦμεν ἔφασκεν.

Callimachus, *epigr.* 30: Λυσανίη, σὺ δὲ ναιχὶ καλὸς, καλός. *Epigr. incert.* 14: εἶπά τε καὶ πάλιν εἶπα, καλός, καλός. Ψιθυρὸς is here used absolutely, as a substantive equivalent to ψιθυριστής. The old reading, βροτῶν, has obviously been introduced by some grammarian who did not understand this use of ψιθυρός. The reading βροτῷ is due to Heindorf. It appears, however, more natural to use ψιθυρὸς of the calumny than of the calumniator, as in Sophocles, *Ajax*, 148:

τοιόνσδε λόγους ψιθυροὺς πλάσσων
εἰς ὦτα φέρει πᾶσιν Ὀδυσσεύς.

and from the use of ὑποφαύτιες in the next line it would seem that Pindar in both cases employed the name of the *thing* for that of the *person*.

ἄμαχον κακὸν ἀμφοτέροις διαβολιᾶν ὑποφαύτιες,
ὀργαῖς ἀτενὲς ἀλωπέκων ἴκελοι.
κερδοῖ δὲ τί μάλα τοῦτο κερδαλέον τελέθει;
ἄτε γὰρ εἰνάλιον πόνον ἐχοίσας βαθὺ
σκευᾶς ἑτέρας, ἀβάπτιστός εἰμι, φελλὸς ὣς ὑπὲρ ἕρκος, ἅλμας.

76 ὑποφάτιες Böckh. 78 κέρδει 79 ὀχοίσας

76—80. ἄμαχον—ἅλμας.] "The secret suggestions of calumny are an immense evil to both parties (i. e. both to the hearer and to the object of the calumny), and are exceedingly like the ways of foxes. But even to the gainful fox what particular gain is there in this? For, like the cork above the net, while the rest of the tackle is engaged in fishing deep in the water, I am unwetted by the salt sea." This has always been considered a most difficult passage. I have adopted Böckh's reading, ὑποφαύτιες for ὑποφάτιες, as the only one which suits both the metre, and the sense. Hermann supposes (*Opuscul.* VII, p. 121.) that Pindar is alluding to the ὠτακουσταὶ and ποταγωγίδες, "the listeners," and "spies," employed by the tyrants of Syracuse. Aristotle (*Polit.* V, 11) says that they were employed by Hiero, though according to Plutarch (*de curiositate*, p. 522) they were not introduced till the time of Dionysius. To me it appears quite inconsistent with the general tenour of the passage to suppose that there is any allusion here to political spies. It is clear that Bacchylides and his slanders are alone referred to, and therefore we only want here some word capable of forming, in conjunction with the genitive διαβολιᾶν, a periphrase signifying "secret calumny." The word ὑποφάτιες, which is found in all the MSS., would suit the context very well, but it would not agree with the metre. It is therefore better to take the form ὑποφαύτιες, for ὑποφάσεις, according to analogies not uncommon in the Æolic dialect. The word ἀμφοτέροις is well explained by Themistius *Orat.* XXII, p. 277: καὶ ἅμα (διαβολὴ) ἀδικεῖ ἀμφοτέρους, ᾧ τε ἐπιβουλεύει καὶ ὧν ἐξαπατᾷ,—and then, speaking of the fox in Æsop's fables, he says: Αἰσώπου δὲ τοῦ μυθοποιοῦ πολλαχῇ τε ἄλλῃ μνημονεύειν ἐπωφελὲς καὶ ὅσα εἰς διαβολὴν εὖ ἔχοντα ἀπολέλοιπεν. δεῖ μὲν γὰρ αὐτὴν τῇ ἀλώπεκι περιτίθησι, δολερῷ καὶ ἀνάνδρῳ θηρίῳ, ποιεῖ δὲ ὑπ' αὐτῆς ἁλισκόμενα τῶν ζώων τὰ ἀλκιμώτατα. The change of metaphor from the ape to the fox is well explained by Hermann (*Opusc.* VII, p. 120): "Neque erat cur illud Böckhio displiceret, quod sic eadem persona, quæ hic *simius* vocaretur, paullo post diceretur *vulpes*. Nam ne commemorem, quod hic de *sola assentatione*, infra autem de *calumniis* sermo est, ipse poeta offensioni eo occurrit, quod illa interposuit, ὀργαῖς ἀτενὲς ἀλωπεκῶν ἴκελοι." The neuter ἀτενὲς is here used adverbially in the sense of παντελῶς. Bekker. *Anecd.* p. 458: ἀτενὲς .... παντελῶς, καθόλου .... ἄγαν. On this adjective in general see Ruhnken *ad Timæum*. p. 53. We should rather expect that it would here be used as an epithet to ὀργαῖς. In Hesiod, *Theog.* 661, we have ἀτενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ: and in Æschyl. *Agamemn.* 71, we have this very combination: ὀργὰς ἀτενεῖς. I should not hesitate therefore to read ἀτενέσσ', if the metre allowed: ἀτενέσ', though it would suit the metre, and is supported by the old rejected reading: ὅσα τ' Ἀρκάσ' ἀνάσσων, in *O.* XIII, 107, could not be maintained, because the final vowel of the dative plural is not elided after a single σ; see Hermann *de dial. Pind.* p. VII (*Opuscul.* I. p. 250). The gender of ἴκελοι perhaps implies that by διαβολιᾶν ὑποφαύτιες the poet means διάβολοι, as the Scholiast explains it: compare ψιθύρων for ψιθυριστῶν aboye, v. 75. Κερδοῖ is the admirable emendation of Huschke in Matthiä's *Miscell. philol.* I, p. 30—41, for the old reading κέρδει. Εἰνάλιον πόνον ἔχειν, "to fish:" so in Theocritus XXI, 39, a fisherman says: δειλινὸν ὡς κατέδαρθον ἐν εἰναλίοισι πόνοισι. This metaphor about the cork is used with a different application in Æschyl. *Choëph.* 502:

παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φελλοὶ δ' ὡς ἄγουσι δίκτυον,
τὸν ἐκ βυθοῦ κλωστῆρα σώζοντες λίνου.

ἀδύνατα δ' ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς Ἀντ. δ.
δόλιον ἀστόν· ὅμως μὰν σαίνων ποτὶ πάντας, ἀγὰν πάγχυ
διαπλέκει. 150
οὔ οἱ μετέχω θράσεος. φίλον εἴη φιλεῖν·
ποτὶ δ' ἐχθρὸν ἄτ' ἐχθρὸς ἐὼν λύκοιο δίκαν ὑποθεύσομαι, 155
85 ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς.
ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνὴρ προφέρει,
παρὰ τυραννίδι, χώπόταν ὁ λάβρος στρατός, 160
χὤταν πόλιν οἱ σοφοὶ τηρέωντι. χρὴ δὲ πρὸς θεὸν οὐκ ἐρίζειν,

82 ἄγαν 86 νομὸν 87 λάυρος Böckh.

81—88. *ἀδύνατα—τηρέωντι.*] "It is impossible for a deceitful person of the lower orders to speak out boldly among the nobles so as to produce any influence upon them: nevertheless, fawning upon all, he continually employs artifices of every kind.—I share not in his shamelessness. May I love my friend! But against an enemy, I will, as an open, declared enemy, make a sudden wolf-like attack, going now here, now there, with a crooked course.—The plain-spoken man prospers under every form of government, whether it be a monarchy, or whether the turbulent multitude, or whether the nobles watch over the state." Böckh says that *ἔπος ἐκβαλεῖν* is generally said of foolish or wicked speaking (*maxime de improbo vel stolido sermone*). This is certainly not borne out by the passages, which he quotes, and in which, although foolish words may be referred to, the verbs *ἐκβαλεῖν*, *ἐκρίπτειν*, *ἀπορρίπτειν* always refer to "speaking out boldly;" and the folly, of course, often consists in this, for *πρέπει σιγᾶν ἢ λέγειν τὰ καίρια*. In the same way *φωνὴν ῥήξας* means "speaking freely" (Herod. v, 93), and *composito rumpit vocem* (Virgil, *Æneid.* II, 129.) "he speaks out according to the plan agreed upon" (*offnet er nach Vertrage das Wort*, as Voss translates it). Pindar often calls the common people *ἀστοί* as opposed to the nobles. Thus the noble family of the Oligæthidæ at Corinth is called *οἶκος ἄμερσε ἀστοῖς* (*O.* XIII, 3), and in *P.* III, 71 Hiero is said to be *πραὺς ἀστοῖς, οὐ φθονέων ἀγαθοῖς*. On the use of the epithets *ἀγαθὸς* and *σόφος* (*infra.* v. 88) in speaking of the well-born and well-educated nobles, see *New Cratylus*, pp. 402, 406. *Σαίνων ποτὶ πάντας*: so Æschyl. *Prom.* 835: *προσσαίνει σε τί*; and with a different meaning, *O.* IV, 5: *ἔσαναν ἀγγελίαν ποτὶ γλυκεῖαν ἐσλοί*. The reading *ἀγὰν* is due to Böckh. The old reading *ἄγαν* is inadmissible on account of the metre, whether we consider it as the adverb, or as the accusative of *ἄγη*, "envy." Nor would either of those words give a tolerable sense. Ἀγὴ from *ἄγνυμι* will suit both the metre and the context. It has been introduced into the text of Aratus, *Phænom.* 668: *ἀγὴ δ' ὄφιος*, for the old reading *αὐγή*, in consequence of the Scholiast's interpretation: *σπεῖραν, περίκλασιν, καμπήν*, compared with *ἐπιαγήν*, v. 668, where the Scholiast writes: *περίκλασιν, καμπήν*. Draco Stratonicensis *de metris*, p. 10: *ἀγή, ὃ σημαίνει τὴν ἀπόκλασιν τοῦ κύματος, τὸ ᾱ μακρὸν ἔχει*. In a different sense *ἀγή* is used by Æschyl. *Pers.* 429: *ἀγαῖσι κωπῶν—ἔκραιον*. For this sense of *διαπλέκει*, see Æschines *in Ctesiph.* p. 422: *ἀντιδιαπλέκει πρὸς τοῦτο*. *Θράσεος*: "the shameless impudence of the fox;" so *Fragm. incert.* 138: *θρασειᾶν ἀλωπέκων*. In the words which follow Pindar is not praising dissimulation, of which he has just expressed his abhorrence, but merely says that after one has openly declared his enmity, he must not fawn upon all,—friends and enemies alike,—but he may use every art to overthrow his adversary. "Non Christiani hominis," says Böckh, "hæc sententia est, sed Græci, qui (*I.* III, 63) Melisso ab utraque parte laudato, quod audacia leoni similis esset, arte vulpi, moralem suam doctrinam professus est his verbis: *χρὴ δὲ πᾶν ἑρδοντα μαυρῶσαι τὸν ἐχθρόν*."

88—96. *χρὴ—ὁμιλεῖν.*] "One ought not

Ἐπ. δ'.

ὃς ἀνέχει ποτὲ μὲν τὰ κείνων, τότ' αὖθ' ἑτέροις ἔδωκεν μέγα
κῦδος. ἀλλ' οὐδὲ ταῦτα νόον
ἰαίνει φθονερῶν· στάθμας δέ τινος ἑλκόμενοι
περισσᾶς ἐνέπαξαν ἕλκος ὀδυναρὸν ἑᾷ πρόσθε καρδίᾳ,
πρὶν ὅσα φροντίδι μητίονται τυχεῖν.
φέρειν δ' ἐλαφρῶς ἐπαυχένιον λαβόντα ζυγὸν
ἀρήγει· ποτὶ κέντρον δέ τοι

89 "Libri binis exceptis τότε δ' αὖθ'. Hermannus: Scribe αὖθ' ἑτέροις. Non dicitur αὖ δέ, sed δ' αὖ. Αὖτε autem pro δέ adhibetur præcedente μέν Odyss. XXII., 5. Idem: In aliis vocabulis dialecti diversitas conjuncta est cum discrimine significationis. Ita τότε nunc, τόκα interdum dicit Pindarus. Quare in suspicionem venirent hæc τότε μέν, nisi cod. Aug. præberet ποτὲ μέν. Hinc emendavit locum Böckhius. Ac τότε μέν etiam in Leid. B. est."—DISSEN. 90 sq. ἑλκόμενος—ἐνέπαξεν—μηχανῶνται 93 ζυγόν γ'

to contend with heaven, which sometimes exalts one party, and then again gives great glory to others. However, not even does this fair reciprocity of success soothe the minds of the envious, but endeavouring to get more than their due proportion, they inflict a painful wound on their own bosoms before they obtain what they conceived in their imaginations. It is profitable to take on one's neck and to bear without a struggle the yoke imposed, but surely it is a slippery course to kick against the pricks. May it be my lot to dwell with men of rank, and to be a favourite with them!" There is considerable difficulty in the words: στάθμας τινος ἑλκόμενοι περισσᾶς. Both Böckh and Hermann are inclined to refer them to the game ἑλκυστίνδα, or διελκυστίνδα, or διὰ γραμμῆς παίζειν, mentioned by Plato, *Theætet.* p. 181 A, who says that those who came off worst were punished. But it appears to me quite impossible that στάθμη περισσὰ can be said of a line across which the contending parties endeavoured to drag one another. In all the other passages of Pindar in which στάθμη occurs, it means "a standard," "a model," "a criterion of measurement or comparison" (*P.* I, 62. *Fragm. Isthm.* 4, 5. VI, 45. *N.* VI, 7.). The whole context shows that it bears a similar meaning here. The envious are not contented with their share of success: they want more than their share (this is the force of the epithet περισσά): i. e. Bacchylides is not contented to share in my popularity, he wishes to be the only favourite with Hiero; but he will only bring mortification upon himself by attempting to obtain more than his share. The Scholiast explains it well enough: οἱ σταθμώμενοι πολλὰ καὶ περιγράφοντες μεγάλα τινὰ μέλλοντα αὐτοῖς ἔσεσθαι, προσδυνήθησαν πρὶν τυχεῖν ὧν ἐπιζητοῦσι καὶ ἐλπίζουσιν. The verb ἵστημι and its compounds are constantly used in speaking of weights and measures. Στάθμη generally refers to measuring *by a line*, though Pollux (IV, 171) mentions it among the terms of weighing; and thus in *O.* XI, 45: σταθμᾶτο ζάθεον ἄλσος is explained by the old Scholiast by the word περιεγράφετο, just as he says περιγράφοντες in his explanation of this passage. The verb ἕλκειν is used of the *line which measures* in Eurip. *Bacchæ.* 1056:

κυκλοῦτο δ' ὥστε τόξον ἢ κυρτὸς τροχὸς,
τόρνῳ γραφόμενος περιφορὰν, ἕλκει δρόμον,

where γραφόμενος περιφορὰν is equivalent to περιγραφόμενος, and ἕλκει δρόμον is used in the same way as ἕλκειν δρόμον ἀστεροέντα in Manetho IV, 582. Consequently, ἕλκεσθαι may be used of the *person who measures with a line*, according to the usual force of the middle voice. The poet uses ἕλκος in the following line with a sort of playful reference to ἑλκόμενος. If in addition to this general sense of measuring out for one's self more than one's share, ἑλκ. στ. περ. refers to weighing in particular, as the verb ἕλκω often does (Hom. *Il.* VIII, 72. XXII, 212), there is a confusion or rather interchange of metaphor between this and the

95 λακτιζέμεν τελέθει
ὀλισθηρὸς οἶμος. ἀδόντα δ' εἴη με τοῖς ἀγαθοῖς ὁμιλεῖν. 175

following lines; for the Greeks used terms of weighing and measuring in speaking of a pair of horses in a chariot (Xenoph. *Cyrop.* II, 2. § 26), and ζύγος, ζυγὸν meant the beam of the scales as well as the yoke of the chariot. Ποτὶ κέντρον λακτιζέμεν: see Blomfield on Æschyl. *Prom.* 331. Elmsley on Eurip. *Bacch.* 794. Plautus, *Trucul.* IV, 2, 55. *Miles Glorios.* II, 6, 22, 31. Terence, *Phorm.* I, 2, 27. Ovid. *Trist.* II, 1, 16. *Act. Apostol.* IX, 5. Chrysostom. *Homil. in Matth.* XLII.

ΠΥΘΙΟΝΙΚΑΙ Γ'.

ΙΕΡΩΝΙ ΣΥΡΑΚΟΣΙΩ

ΚΕΛΗΤΙ.

PYTHIA III.

INTRODUCTION.

HIERO's horse Pherenicus won the Pythian prize twice, in Ol. 73, 3. B. C. 486. and in Ol. 74, 3. B. C. 482. But this ode was written a long time after, as appears from the following considerations: (*a*) Pindar himself says (v. 74) that Pherenicus won this victory *formerly* (ποτέ); (*b*) he calls Hiero *King of Syracuse* (v. 70), a dignity which he did not assume till Ol. 75, 3. B. C. 478; (*c*) and also *Ætnæus*, a name by which he could not be called till Ol. 76, 1. B. C. 476. It is, therefore, probable that this ode was composed at the beginning of the Pythiad in Ol. 76, 3. or 77, 3. B. C. 474, or 470: for Hiero died in Ol. 78, 2. B. C. 467, before the return of another Pythiad.

The rhythm of this ode is Dorian.

ARGUMENT.

1—8. The poet begins with the expression of a wish that Chiro were still alive, because he brought up Æsculapius, the best of physicians for human ills. 8—62. Then follows a mythical digression about the fate of Æsculapius and his mother Coronis. 62—79. After which, the poet returns to his first wish, that Chiro were still alive, for that he would request of him a physician to heal the malady of Hiero; and in that case, bringing him health and recalling the remembrance of his Pythian victory, the poet thinks that he would visit Syracuse brighter than a heavenly star. He says, however, that he will pray for Hiero's recovery to the mother of the gods, whose temple was near his house. 79—115. He concludes with a number of moral axioms principally designed to administer consolation to Hiero.

Böckh thinks that this ode is intended to divert Hiero from his intention of retiring to Ætna, and to console him, not merely under his attack of the stone, but also for the loss of a son or a daughter: but Hermann more justly supposes that the chief topic of the ode is Hiero's illness, and that there is no allusion to the other subjects. "Apertissime enim totum carmen consolatio est propter morbum Hieronis, ad quem referuntur omnia." (*Opuscul.* VII. p. 131).

STROPHÆ.

– ∪ – – ⏑ ∪ ∪ – ∪ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
– ⏑ ∪ ∪ – ∪ ∪ ⏓
⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ⏓
⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – ∪ ⏑

EPODI.

⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ ⏓
⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ⏓
⏑ ∪ – ∪ ⏑ ∪ ∪ – ∪ ∪ – ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – ∪ ⏑
∪ ∪ ⏑ ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓

Ἦθελον Χείρωνά κε Φιλλυρίδαν, Στρ. ά.
εἰ χρεὼν τοῦθ' ἁμετέρας ἀπὸ γλώσσας κοινὸν εὔξασθαι ἔπος,
ζώειν τὸν ἀποιχόμενον,
Οὐρανίδα γόνον εὐρυμέδοντα Κρόνου, βάσσαισί τ' ἄρχειν
Παλίου Φῆρ' ἀγρότερον,
ὃ νοῦν ἔχοντ' ἀνδρῶν φίλον· οἷος ἐὼν θρέψεν ποτὲ
τέκτονα νωδυνιᾶν ἄμερον γυιαρκέων Ἀσκλήπιον,
ἥρωα παντοδαπᾶν ἀλκτῆρα νούσων.

τὸν μὲν εὐίππου Φλεγύα θυγάτηρ Ἀντ. ά.
πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ, δαμεῖσα χρυσέοις

a Vulgo νόον' quæ, ut Hermanno videtur, explicatio est veræ lectionis γνῶμ' e "Vulgo τέκτον' ἀνωδυνίας ἄμερον γυιαρκέος Ἀσκλαπιόν. Quum habeatur in libris Gott. et Guelph. τέκτονα νωδυνίας et singularis γυιαρκέος contra metrum sit, Böckhius scripsit τέκτονα νωδυνιᾶν—γυιαρκέων, probante pluralem etiam Hermanno. Deinde Ἀσκλήπιος Pindarus dixisse videtur iisdem viris."—DISSEN.

9. τελέσσαι.] So Euripid. *Bacch.* 104:
ἔτεκεν δ' ἀνίκα Μοῖραι
τέλεσαν ταυροκέρων Θεόν.

τόξοισιν ὕπ' Ἀρτέμιδος,
εἰς Ἀΐδα δόμον ἐν θαλάμῳ κατέβα τέχναις Ἀπόλλωνος. χόλος
δ' οὐκ ἀλίθιος
γίγνεται παίδων Διός. ἁ δ' ἀποφλαυρίξαισά νιν
ἀμπλακίαισι φρενῶν, ἄλλον αἴνησεν γάμον κρύβδαν πατρός,
πρόσθεν ἀκειρεκόμᾳ μιχθεῖσα Φοίβῳ,
καὶ φέροισα σπέρμα θεοῦ καθαρόν. Ἐπ. ά.
οὐδ' ἔμεινε ἐλθεῖν τράπεζαν νυμφίαν
οὐδὲ παμφώνων ἰαχὰν ὑμεναίων, ἄλικες
οἷα παρθένοι φιλέοισιν ἑταῖραι
ἐσπερίαις ὑποκουρίζεσθ' ἀοιδαῖς· ἀλλά τοι
ἤρατο τῶν ἀπεόντων· οἷα καὶ πολλοὶ πάθον.
ἔστι δὲ φῦλον ἐν ἀνθρώποισι ματαιότατον,
ὅστις αἰσχύνων ἐπιχώρια παπταίνει τὰ πόρσω,
μεταμώνια θηρεύων ἀκράντοις ἐλπίσιν.
ἔσχε τοιαύταν μεγαλαν ἀάταν Στρ. β'.
καλλιπέπλου λῆμα Κορωνίδος. ἐλθόντος γὰρ εὐνάσθη ξένου
λέκτροισιν ἀπ' Ἀρκαδίας.
οὐδ' ἔλαθε σκοπόν· ἐν δ' ἄρα μηλοδόκῳ Πυθῶνι τόσσαις ἄϊεν
ναοῦ βασιλεὺς

13 αἴνησε 14 ἀκερσεκόμᾳ 16 οὐκ ἔμειν' 19 ὑπὸ κουρίζεσθ' 24 ἀάταν 27 μαλοδόκῳ et τόσσ' εἰσάϊεν

14. *ἀκειρεκόμᾳ.*] The old editions have *ἀκερσεκόμᾳ*, which is also found in the account of this same legend in a Fragment of Hesiod:

τῷ μὲν ἄρ' ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτός
Πυθὼ ἐς ἡγαθέην, καί ῥ' ἔφρασεν ἔργ' ἀΐδηλα
Φοίβῳ ἀκερσεκόμᾳ, ὅτ' ἄρ' Ἴσχυι ἔγημε Κόρωνις
Ἐλατίδης, Φλεγυάο διογνήταιο θύγατρα.

Böckh writes *ἀκειρεκόμᾳ*, which is found in *I.* 1, 7. It is, however, not improbable that Pindar may have adopted the Epic form in this passage, in which he seems to have had the words of Hesiod in his memory. The long hair of Apollo is often mentioned in connexion with his perpetual youth; so Tibullus 1, 4. v. 38:

Solis aterna est Phœbo, Bacchoque juventa:
Tam decet intonsus crinis utrumque Deum.

17—19. *ἰαχὰν ὑμεναίων—οἷα π. φιλέοισιν ἑταῖραι ἐ. ὑποκουρίζεσθ' ἀοιδαῖς.*] Ὑποκουρίζεσθαι is another form of *ὑποκορίζεσθαι*, and *ὑπ. ἀοιδαῖς*, "to flatter or caress with songs, to sing playfully, giving softer names to things which they alluded to," is said of the evening-songs which used to be sung by young virgins at the marriage of one of their companions: the trochaic line: "*ἐκκόρει, κόρει κορώνην, σὺν κόροις τε καὶ κόραις*" seems to have formed part of those songs, and it is not impossible that *ὑποκορίζεσθαι* may here refer to the repetition of the syllable *κορ-* as well as to the covert obscenity of the line.

27. *σκοπόν.*] Namely, Apollo himself. Pindar says this by way of opposition to the old legend, according to which Apollo's informant was a raven; see Hesiod quoted above. The offspring of Ischys and Coronis

Λοξίας κοινᾶνι παρ' εὐθυτάτῳ, γνώμᾳ πιθών,
πάντα ἴσαντι νόῳ· ψευδέων δ' οὐχ ἅπτεται· κλέπτει τέ νιν
οὐ θεὸς οὐ βροτὸς ἔργοις οὔτε βουλαῖς.

καὶ τότε γνοὺς Ἴσχυος Εἰλατίδα Ἀντ. β'.
ξεινίαν κοίταν ἄθεμίν τε δόλον, πέμψεν κασιγνήταν μένει
θύοισαν ἀμαιμακέτῳ
ἐς Λακέρειαν. ἐπεὶ παρὰ Βοιβιάδος κρημνοῖσιν ᾤκει παρθένος.
δαίμων δ' ἕτερος
ἐς κακὸν τρέψαις ἐδαμάσσατό νιν· καὶ γειτόνων
πολλοὶ ἐπαῦρον, ἀμᾶ δ' ἔφθαρεν, πολλὰν δ' ὕρει πῦρ ἐξ ἑνὸς
σπέρματος ἐνθορὸν αἴστωσεν ὕλαν.

ἀλλ' ἐπεὶ τείχει θέσαν ἐν ξυλίνῳ Ἐπ. β'.
σύγγονοι κούραν, σέλας δ' ἀμφέδραμεν
λάβρον Ἀφαίστου, τότ' ἔειπεν Ἀπόλλων· "Οὐκέτι
"τλάσομαι ψυχᾷ γένος ἀμὸν ὀλέσσαι
"οἰκτροτάτῳ θανάτῳ ματρὸς βαρείᾳ σὺν πάθᾳ."
ὣς φάτο· βάματι δ' ἐν πρώτῳ κιχὼν παῖδ' ἐκ νεκροῦ
ἅρπασε· καιομένα δ' αὐτῷ διέφανε πυρά·

28 κοινῶνι et γνώμαν 29 τέ μιν 33 ἐδαμάσατο 44 διέφαινε

was Mercury, the same as Trophonius. Cicero *de Natura Deorum* III, 22: *alter* (Mercurius) *Valentis* (i. e. Ἴσχυος) *et Phoronidis* (l. *Coronidis*) *filius, is qui sub terris habetur, idem Trophonius—secundus* (Æsculapius), *secundi Mercurii frater is fulmine percussus, dicitur humatus esse Cynosuris.* It did not suit Pindar's design to allude to this.

Ibid. τόσσαις.] This participle is synonymous with τυχών, which is used with exactly the same reference in *P.* IV, 5. We have the compound ἐπιτόσσας in *P.* X, 33, and in the indicative ἐπέτοσσε, *P.* IV, 25, for ἐπιτυχὼν and ἐπέτυχε. The root of this form is the same as that of τυχ-ών, with a different vocalization, which is also found in τόξον. The Bœotians wrote τιούχα. Τυγχάνω properly means "to hit the mark." For the assimilation in τόσσαις, see *New Cratylus*, p. 289.

28. γνώμᾳ πιθών.] Some of the MSS. read γνώμαν, which Hermann prefers, and in *I*, III, *ad fin.* (where we have γνώμᾳ πεπιθὼν πολυβούλῳ) he reads γνώμᾳ πίσυνος· πολύβουλ' Ὀρσέα, σὺν σοὶ δέ νιν κ. Böckh and Dissen prefer the other reading, which they translate *menti obsecutus*; compare the Homeric use of πιθήσας, which also occurs in *P.* IV, 109.

34. δαίμων δ' ἕτερος.] Ὁ κακοποιός, ὡς πρὸς τὸν ἀγαθοποιόν. Schol. Similarly, ἑτέραις is opposed to ἀμέραις in *N.* VIII, 3. Boissonade compares Callimachus, *Fr.* 35: οὐ πάντες ἀλλ' οὓς ἔσχεν ἄτερος δαίμων.

38. τείχει ἐν ξυλίνῳ.] "On the funeral pile:" τῇ πυρκαΐᾳ, ἐφ' ἧς ἐτέθη τὸ σῶμα τῆς Κορωνίδος εἰς ἀφανισμόν. Schol. "Est τείχει improprium valde. Fortasse τεύχει. Varius est et latus vocis τεῦχος usus, non item vocis τεῖχος." Boissonade.

44. διέφανε.] "Blazed on both sides, clave asunder." Οὐ λέγει, ὅτι διαφανὴς ἐγένετο καὶ λαμπρά, ἀλλ' ὅτι ἡ φύσις τοῦ πυρὸς οἷον διεσχίσθη καὶ διάστημα τοῦ πυρὸς

καί ῥά μιν Μάγνητι φέρων πόρε Κενταύρῳ διδάξαι πολυπήμονας ἀνθρώποισιν ἰᾶσθαι νόσους.

τοὺς μὲν ὦν, ὅσσοι μόλον αὐτοφύτων ἑλκέων ξυνάονες, ἢ πολιῷ χαλκῷ μέλη τετρωμένοι ἢ χερμάδι τηλεβόλῳ, ἢ θερινῷ πυρὶ περθόμενοι δέμας ἢ χειμῶνι, λύσαις ἄλλον ἀλλοίων ἀχέων ἔξαγεν, τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων, τοὺς δὲ προσανέα πίνοντας, ἢ γυίοις περάπτων πάντοθεν φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθούς.

ἀλλὰ κέρδει καὶ σοφία δέδεται. ἔτραπεν καὶ κεῖνον ἀγάνορι μισθῷ χρυσὸς ἐν χερσὶν φανεὶς ἄνδρ' ἐκ θανάτου κομίσαι ἤδη ἀλωκότα· χερσὶ δ' ἄρα Κρονίων ῥίψαις δι' ἀμφοῖν ἀμπνοὰν στέρνων καθέλεν ὠκέως, αἴθων δὲ κεραυνὸς ἐνέσκιμψεν μόρον. χρὴ τὰ ἐοικότα πὰρ δαιμόνων μαστευέμεν θναταῖς φρασίν, γνόντα τὸ πὰρ ποδός, οἵας εἰμὲν αἴσας.

μή, φίλα ψυχά, βίον ἀθάνατον σπεῦδε, τὰν δ' ἔμπρακτον ἄντλει μαχανάν. εἰ δὲ σώφρων ἄντρον ἔναι' ἔτι Χείρων, καί τί οἱ

Στρ. γ'. Ἀντ. γ'. Ἐπ. γ'.

52 περιάπτων 58 κἀκεῖνον 58 ἐνέσκηψεν 59 φρεσί,

ἐγεγήθη, ἕως ἂν ἐπιβὰς ὁ Ἀπολλὼν ἀνέληται τὸν παῖδα. SCHOL.

52, 53. ἢ γυίοις—φάρμακα.] Böckh contents himself with reading περάπτων for the common reading περιάπτων, this substitution of περ for περι being common in the Æolic dialect: see *O.* VI, 38. Hermann (*Opuscul.* VII, p. 137) proposes the more extensive alterations: ἢ γυίοις πέρι ἅπτων τινί, or ἄκη πάντοθε. He thinks that πάντοθε (like ἄντροθε, *P.* IV, 102; ματρόθε, *I.* III, 17;) is justified by Zonaras, p. 1536: περιάμματα· τὰ κατὰ τοὺς τραχήλους καὶ τὰς χεῖρας καὶ τοὺς πόδας βεβαμμένα κλώσματα, ἅτινα αἱ γυναῖκες περιάπτουσι. But as the Scholiast writes: ἢ τοῖς μέλεσιν αὐτῶν περιάπτων τινὰ πρὸς θεραπείαν, he thinks it doubtful whether he could have read φάρμακα in the original, and whether he did not rather add τινὰ πρὸς θεραπείαν, because Pindar added no word in explanation of περιάπτων. In this case, however, the more probable reading would be τίνα. But I think any alteration is unnecessary, beyond the change proposed by Böckh.

57. δι' ἀμφοῖν.] "Both Æsculapius and his patient;" see Æschylus, *Agamemn.* 992.

62. τὰν δ' ἔμπρακτον ἄντλει μαχάναν.] "Make the most, use to the utmost, the means or resources within your reach." On this use of ἀντλεῖν, see Valckenaer and Monk on Eurip. *Hippolyt.* 1048 (902). For μαχάναν, see *infra.* v. 109.

φίλτρον ἐν θυμῷ μελιγάρυες ὕμνοι
ἀμέτεροι τίθεν· ἰατῆρά τοί κέν νιν πίθον
καί νυν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμᾶν νόσων
ἤ τινα Λατοΐδα κεκλημένον ἢ πατέρος.
καί κεν ἐν ναυσὶν μόλον Ἰονίαν τέμνων θάλασσαν
Ἀρέθουσαν ἐπὶ κράναν παρ' Αἰτναῖον ξένον,

ὃς Συρακόσσαισι νέμει βασιλεὺς Στρ. δ'.
πραΰς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξείνοις δὲ θαυμαστὸς πατήρ.
τῷ μὲν διδύμας χάριτας,
εἰ κατέβαν ὑγίειαν ἄγων χρυσέαν κῶμόν τ' ἀέθλων Πυθίων αἴγλαν στεφάνοις,
τοὺς ἀριστεύων Φερένικος ἕλ' ἐν Κίρρᾳ ποτέ·
ἀστέρος οὐρανίου φαμὶ τηλαυγέστερον κείνῳ φάος ἐξικόμαν κε βαθὺν πόντον περάσαις.

ἀλλ' ἐπεύξασθαι μὲν ἐγὼν ἐθέλω Ἀντ. δ'.
Ματρί, τὰν κοῦραι παρ' ἐμὸν πρόθυρον σὺν Πανὶ μέλπονται θαμὰ
σεμνὰν θεὸν ἐννύχιαι.
εἰ δὲ λόγων συνέμεν κορυφάν, Ἱέρων, ὀρθὰν ἐπίστᾳ, μανθάνων οἶσθα προτέρων·
"ἓν παρ' ἐσλὸν πήματα σύνδυο δαίονται βροτοῖς
"ἀθάνατοι." τὰ μὲν ὦν οὐ δύνανται νήπιοι κόσμῳ φέρειν,
ἀλλ' ἀγαθοί, τὰ καλὰ τρέψαντες ἔξω.

65 κέν μιν 73 κῶμόν τ', 74 ἕλεν 76 περάσσαις 81 σὺν δύο

67. ἤ τινα—πατέρος.] "Some son of Apollo or of Jove," i. e. either an Æsculapius or an Apollo, who was also a physician. Ὁ κεκλημένος τινος, "the son of a certain person:" so Sophocl. *Electra*. 358: πατρὸς πάντων ἀρίστου παῖδα κεκλῆσθαι. Eurip. *Rhesus*. 298: τίς ὁ στρατηγὸς ἢ τίνος κεκλημένος.

73. αἴγλαν στεφάνοις.] See *New Cratylus*, p. 553.

78. Ματρί.] Παρ' ὅσον δοκεῖ τῶν νόσων αὐξητικὴ καὶ μειωτικὴ εἶναι. SCHOL.

83. τὰ καλὰ τρέψαντες ἔξω.] "Turning out the brighter or fairer side." This is a proverbial expression, borrowed from the custom of turning old clothes: τὴν μεταφορὰν εἴληφεν, says the Scholiast, οἷον ἄν τις νοήσειεν, ἐπὶ τῶν ἱματίων. See Casaubon, *ad Theophrast. Charact.* XXII, and Aristides II, p. 403 (quoted by Böckh): ἀλλὰ τί κωλύει καὶ τοὺς πτωχοὺς τοὺς τὰ ῥάκια ἀμπεχομένους οἴκοι μὲν αὐτοῖς ἔτερ' εἶναι φάσκειν πάνυ γενναῖα ἱμάτια, πρὸς δὲ τοὺς ἔξω σχηματίζεσθαι; οὔκουν ὅ γε αὐτὸς ποιητὴς (—Πίνδαρος), οὗ μικρῷ πρόσθεν ἐμνήσθην, ἔφη τὰ καλὰ τρέπειν ἔξω τοὺς ἀγαθούς.

τὶν δὲ μοῖρ' εὐδαιμονίας ἔπεται. Ἐπ. δ'. 150
λαγέταν γάρ τοι τύραννον δέρκεται,
εἴ τιν' ἀνθρώπων, ὁ μέγας Πόντιος. αἰὼν δ' ἀσφαλὴς
οὐκ ἔγεντ' οὔτ' Αἰακίδᾳ παρὰ Πηλεῖ
οὔτε παρ' ἀντιθέῳ Κάδμῳ· λέγονται μὰν βροτῶν 155
ὄλβου ὑπέρτατον οἳ σχεῖν, οἵτε καὶ χρυσαμπύκων
μελπομενᾶν ἐν ὄρει Μοισᾶν καὶ ἐν ἑπταπύλοις 160
ἄϊον Θήβαις, ὁπόθ' Ἁρμονίαν γᾶμεν βοῶπιν,
ὁ δὲ Νηρέος εὐβούλου Θέτιν παῖδα κλυτάν.

καὶ θεοὶ δαίσαντο παρ' ἀμφοτέροις, Στρ. έ. 165
καὶ Κρόνου παῖδας βασιλῆας ἴδον χρυσέαις ἐν ἕδραις, ἕδνα τε
δέξαντο· Διὸς δὲ χάριν
ἐκ προτέρων μεταμειψάμενοι καμάτων ἔστασαν ὀρθὰν καρδίαν.
ἐν δ' αὖτε χρόνῳ 170
τὸν μὲν ὀξείαισι θύγατρες ἐρήμωσαν πάθαις
εὐφροσύνας μέρος αἱ τρεῖς· ἀτὰρ λευκωλένῳ γε Ζεὺς πατὴρ 175
ἤλυθεν ἐς λέχος ἱμερτὸν Θυώνᾳ.

τοῦ δὲ παῖς, ὄνπερ μόνον ἀθανάτα Ἀντ. έ.
τίκτεν ἐν Φθίᾳ Θέτις, ἐν πολέμῳ τόξοις ἀπὸ ψυχὰν λιπὼν 180
ὦρσεν πυρὶ καιόμενος
ἐκ Δαναῶν γόον. εἰ δὲ νόῳ τις ἔχει θνατῶν ἀλαθείας ὁδόν, χρὴ
πρὸς μακάρων
τυγχάνοντ' εὖ πασχέμεν. ἄλλοτε δ' ἀλλοῖαι πνοαὶ
ὑψιπετᾶν ἀνέμων. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται,
[ἄπλετος] εὖτ' ἂν ἐπιβρίσαις ἔπηται. 190

106 ὃς πολύς

85. *δέρκεται.*] "Regards with favour:" so *ἐποπτεύει*, *O.* VII, 11.

94. *χρυσέαις ἐν ἕδραις.*] So Æschyl. *Agamem.* 178: *δαιμόνων — σέλμα σεμνὸν ἡμένων.*

104, 5. *ἄλλοτε—ἀνέμων.*] Comp. *O.* VII, *ad finem.*

106. *ἄπλετος—ἔπηται.*] The old reading was *ὃς πολὺς*, which is quite inadmissible. Böckh,—thinking that *πολὺς* must be retained, because we have *πολὺς πλοῦτος* in *N.* I, 31, and *πολὺς ὄλβος* in *P.* V, 14, and still more on account of Solon's line: *τίκτει τοι κόρος ὕβριν, ἐπὴν πολὺς ὄλβος ἕπηται,*— has merely substituted *οὗ* for *ὅς*. Dissen proposes *πάμπολυς*, and Boissonade reads *ὡς πολύς*. The reading which I have adopted is proposed by Hermann, who thinks that *πολὺς* has arisen from an explanation by the grammarians, and that *ὅς* was subsequently inserted to make up the metre. He also suggests *ἄσπετος*, but *ἄπλετος* is more Pindaric: so *I.* III, 39: *ἀπλέτου δόξας.* For the sentiment in this and the preceding line, compare Æschyl. *Agam.* 974: *μάλα*

σμικρὸς ἐν σμικροῖς, μέγας ἐν μελάλοις Ἐπ. ε.
ἔσσομαι· τὸν ἀμφέποντ' αἰεὶ φρασὶν
δαίμον' ἀσκήσω κατ' ἐμὰν θεραπεύων μαχανάν.
εἰ δέ μοι πλοῦτον θεὸς ἀβρὸν ὀρέξαι, 195
ἐλπίδ' ἔχω κλέος εὑρέσθαι κεν ὑψηλὸν πρόσω.
Νέστορα καὶ Λύκιον Σαρπηδόν', ἀνθρώπων φάτις,
ἐξ ἐπέων κελαδεννῶν, τέκτονες οἷα σοφοὶ 200
ἄρμοσαν, γιγνώσκομεν. ἀ δ' ἀρετὰ κλειναῖς ἀοιδαῖς
χρονία τελέθει. παύροις δὲ πράξασθ' εὐμαρές. 205

108 φρεσὶ

γέ τοι τᾶς πολλᾶς ὑγείας ἀκόρεστον τέρμα. The Scholiast cites Euripid. *Orest.* 340: ὁ μέγας ὄλβος οὐ μόνιμος ἐν βροτοῖς.

107. σμικρὸς ἐν σμικροῖς κ. τ. λ.] The note of the Scholiast on this passage corresponds nearly verbatim with the words of Photius (p. 494. Pors.).

112. Νέστορα—γιγνώσκομεν.] The construction is N. καὶ Σ. ἀνθρώπων φάτις, γιγνώσκομεν ἐξ ἐπέων κ., οἷα τέκτονες σ. ἄρμοσαν. Ἀνθρώπων φάτις (for φάτιας), "celebrated by the legends of men:" compare βροτῶν φάτιν in *O.* I, 28, and Horat. *Epod.* XI, 10: *Heu me, per urbem (nam pudet tanti mali) Fabula quanta fui!* Τέκτονες here are the poets, as in Cratinus (*apud Schol. Aristoph. Equit.* 527): τέκτονες εὐπαλάμων ὕμνων. But in *N.* III, 4, the τέκτονες μελιγαρύων ὕμνων are the choreutæ.

ΠΥΘΙΟΝΙΚΑΙ Δ'.

ΑΡΚΕΣΙΛΑ ΚΥΡΗΝΑΙΩ

ΑΡΜΑΤΙ.

PYTHIA IV.

INTRODUCTION.

THIS ode was written at Thebes in Ol. 78, 3. B. C. 466. It was intended for recitation at Cyrene: hence, he introduces the legend about the migration of the decendants of Euphemus, the Argonaut, and Malache, from Lemnus to Thera, and from Thera to Cyrene. The long digression about the quarrel between Pelias and Jason seems to have been inserted, because Arcesilaus IV., who is here celebrated, had banished one of his relations, Damophilus, (who appears to have claimed descent from Jason, and who was then living at Thebes), and in order to reconcile the two kinsmen. The fifth Pythian ode celebrates the same victory; it was written soon after the victory, and sung at the procession of Carrhotus the charioteer: this ode, however, was probably written before the fifth; and as Euphemus, who had taken the horses of Arcesilaus to Delphi, stayed some time in Greece for the purpose of collecting soldiers for the expedition to Hesperides, Pindar would have time to add the fifth ode to this.

The rhythm is Dorian.

ARGUMENT.

After a short exordium (1—11) the poet proceeds at once to narrate (11—69) the prophecy of Medea and the oracle delivered to Battus, whose 8th descendant had now won the Pythian prize. And from this (70—262) he passes by a rapid transition to a long mythical digression about Jason's agreement with Pelias and the expedition of the Argonauts. And he concludes (263—299) with some direct admonitions to Arcesilaus, and prayers for the recal of the banished Damophilus. The mythical narrative on this ode is by far the longest in Pindar; but, as Müller justly observes (*His. Gr. Lit.* I. p. 226), "it falls far short of the sustained diffuseness of the Epos. Consistently with the purpose of the ode, it is intended to set forth the descent of the kings of Cyrene from the Argonauts, and the poet only dwells on the relation of Jason with Pelias—of the noble exile with the jealous tyrant—because it contains a serious admonition to Arcesilaus in his relation with Damophilus."

Strophæ.

–́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ ⏓
–́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ ⏓
–́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – – –́ ⏑ – ⏒
–́ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – ⏒
–́ ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – ⏒ –́ ⏑ ⏓
–́ ⏑ – – –́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ ⏓
–́ ⏑ – – –́ ⏑ – – –́ ⏑ – –́ ⏑ ⏓
⏖́ ⏑ – – –́ ⏑ – ⏒

Epodi.

– ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – – –́ ⏑ ⏓
–́ ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ ⏓
–́ ⏑ – – –́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ ⏓
–́ ⏑ ⏑ – – –́ ⏑ – – –́ ⏑ – – –́ ⏑ ⏑ – ⏑ ⏑ ⏓
– –́ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – – –́ ⏑ – ⏒
–́ ⏑ – – –́ ⏑ – – –́ ⏑ ⏑ ⏓
–́ ⏑ – ⏒ –́ ⏑ ⏑ – ⏑ ⏑ – –́ ⏑ – – –́ ⏑ – ⏒

ΣΑΜΕΡΟΝ μὲν χρή σε παρ' ἀνδρὶ φίλῳ Στρ. ά.
σταμεν, εὐΐππου βασιλῆϊ Κυράνας, ὄφρα κωμάζοντι σὺν Ἀρκεσίλᾳ,
Μοῖσα, Λατοίδαισιν ὀφειλόμενον Πυθῶνί τ' αὔξῃς οὖρον ὕμνων,
ἔνθα ποτὲ χρυσέων Διὸς αἰητῶν πάρεδρος, 6
οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος, ἱρέα
χρῆσεν οἰκιστῆρα Βάττον καρποφόρου Λιβύας, ἱερὰν 10

4 Vulg. *αἰετῶν*, Heynius ex emendat. *ὀρνίχων*, Schmidius ex Ald. *αἰητῶν*, de qua forma vide Arat. *Phænom.* 522, 691. 5 "Libri *ἱέρεα* et *ἱερέα*. Hermannus sequitur hoc, ut ap. Callim. *epigr.* XLII, 1. *ἱερέη* est, quæ forma nata e longiore *ἱερεία*. Böckhius scripsit *ἱρέα* ut dicitur *ἱρεύς*, *ἱρός*, quum metrum hanc pronuntiationem postulet, ceterum in medio relinquens *ἱρέα* an *ἱερέα* Pindarus scripserit."—Dissen.

4—8. *ἔνθα—μαστῷ.*] "Where erst the prophetess, who sits by the golden eagles of Jove, Apollo not being absent from his shrine, oracularly declared Battus the colonist of fruitful Libya, namely, that he should forthwith leave the hallowed island and found on a chalky hill a city famed for its chariots." *Χρ. αἰητῶν πάρεδρος*: the *ὀμφαλὸς* at Delphi was a white hemispherical stone in the recess of the temple; it was adorned with two golden eagles supposed to be the representatives of Jove, whose prophet Apollo was; Æschyl. *Eumen.* 19: *Διὸς προφήτης ἐστὶ Λοξίας πατρός.* *Οὐκ ἀποδάμου τυχόντος*: the gods were often supposed to be absent from one particular temple on a visit to some other seat of their worship: comp. *O.* VIII, 47. *N.* V, 37, &c. *τυχόντος* is used here as *τόσσαις* is in *P.* III, 27. *Ἱερὰν νᾶσον*: Thera, on account of the number of deities worshipped there. *Μαστῷ*: the city of Cyrene was built on a table-land conspicuous from the sea (Strabo XVII, p. 1194. A.); hence it is called *ὄχθος ἀμφίπεδος* in *P.* IX, 55.

νᾶσον ὡς ἤδη λιπὼν κτίσσειεν εὐάρματον
πόλιν ἐν ἀργάεντι μαστῷ,

καὶ τὸ Μηδείας ἔπος ἀγκομίσαιθ' Ἀντ. ά. 15
ἑβδόμᾳ καὶ σὺν δεκάτᾳ γενεᾷ Θήραιον, Αἰήτα τό ποτε ζαμενὴς
παῖς ἀπέπνευσ' ἀθανάτου στόματος, δέσποινα Κόλχων. εἶπε δ' οὕτως
ἡμιθέοισιν Ἰάσονος αἰχματᾶο ναύταις·
"Κέκλυτε, παῖδες ὑπερθύμων τε φωτῶν καὶ θεῶν·
"φαμὶ γὰρ τᾶσδ' ἐξ ἀλιπλάκτου ποτὲ γᾶς Ἐπάφοιο κόραν
"ἀστέων ῥίζαν φυτεύσεσθαι μελησίμβροτον
"Διὸς ἐν Ἄμμωνος θεμέθλοις.

Ἐπ. ά.

"ἀντὶ δελφίνων δ' ἐλαχυπτερύγων ἵππους ἀμείψαντες θοάς,
"ἀνία τ' ἀντ' ἐρετμῶν δίφρους τε νωμάσοισιν ἀελλόποδας.
"κεῖνος ὄρνις ἐκτελευτάσει μεγαλᾶν πολίων
"ματρόπολιν Θήραν γενέσθαι, τόν ποτε Τριτωνίδος ἐν προχοαῖς
"λίμνας θεῷ ἀνέρι εἰδομένῳ γαῖαν διδόντι
"ξείνια πρώραθεν Εὔφαμος καταβὰς
"δέξατ'· αἴσιον δ' ἐπί οἱ Κρονίων Ζεὺς πατὴρ ἔκλαγξε βροντάν·

"ἀνίκ' ἄγκυραν ποτὶ χαλκόγενυν Στρ. β'.
"ναὶ κρημνάντων ἐπέτοσσε, θοᾶς Ἀργοῦς χαλινόν. δώδεκα δὲ πρότερον

3 "Lectio ἀργινόεντι quadrisyllabum: quod Hermannus Homericum (*Il.* II. 647) putans, non Pindaricum, correxit ἀργάεντι, receptum Böckhio. Ac Par. B. suppeditat ἀργῆεντι." —Dissen. 14 ἁλιπλάγκτου.

15. ἀστέων ῥίζαν.] He refers to the Pentapolis of which Cyrene was the metropolis, and which contained, beside Cyrene, Apollonia, Hesperides (or Evesperides, afterwards Berenice), Teuchira (afterwards Arsinoe), and Barca (afterwards Ptolemais).

19. κεῖνος ὄρνις.] "That augury," i. e. the clod of earth. The Greeks used ὄρνις or οἰωνος of any omen: so Hom. *Il.* XII, 243: εἷς οἰωνος ἄριστος, ἀμύνεσθαι περὶ πάτρης. Aristoph. *Aves.* 719: ὄρνιν τε νομίζετε πάνθ' ὅσατερ περὶ μαντείας διακρίνει. Comp. Hom. *Il.* XXIV, 219.

22. πρώραθεν Εὔφαμος καταβάς.] It appears from the context that the Argonauts had sailed through the lake Triton, but had anchored at the mouth of the outlet which connected it with the sea. The anchor being fixed on the shore, the head of the vessel was turned towards the land. Triton, therefore, came up to them from the land, just as they were about to sail off into the open sea, having weighed anchor, and being in the act of hanging up the anchor at the prow (v. 24, 25, ποτικρημνάντων ναὶ χαλκόγενυν ἄγκυραν, i. e. ἐμβόλου ὕπερθεν, v. 191); and as Euphemus was the πρωρεὺς of the Argonauts, he naturally lept down from the prow (πρώραθεν) upon the shore (v. 36, ἐπ' ἀκταῖσιν), and received the symbolical gift, a pledge of the possession of Libya by his descendants.

"ἀμέρας ἐξ Ὠκεανοῦ φέρομεν νώτων ὕπερ γαίας ἐρήμων
"εἰνάλιον δόρυ, μήδεσιν ἀνσπάσσαντες ἀμοῖς.
"τουτάκι δ' οἱοπόλος δαίμων ἐπῆλθεν, φαιδίμαν
"ἀνδρὸς αἰδοίου πρόσοψιν θηκάμενος· φιλίων δ' ἐπέων
"ἄρχεται, ξείνοις ἅτ' ἐλθόντεσσιν εὐεργέται
"δεῖπν' ἐπαγγέλλοντι πρῶτον.

"ἀλλὰ γὰρ νόστου πρόφασις γλυκεροῦ Ἀντ. β'.
"κώλυεν μεῖναι. φάτο δ' Εὐρύπυλος Γαιάοχον παῖς ἀφθίτου Ἐννοσίδα
"ἔμμεναι· γίγνωσκε δ' ἐπειγομένους· ἂν δ' εὐθὺς ἁρπάξαις ἀρούρας
"δεξιτερᾷ προτυχὸν ξένιον μάστευσε δοῦναι.
"οὐδ' ἀπίθησέ ἵν, ἀλλ' ἥρως ἐπ' ἀκταῖσιν θορὼν
"χειρί οἱ χεῖρ' ἀντερείσαις δέξατο βώλακα δαιμονίαν.
"πεύθομαι δ' αὐτὰν κατακλυσθεῖσαν ἐκ δούρατος
"ἐναλίαν βᾶμεν σὺν ἅλμᾳ.

Ἐπ. β'.

"ἑσπέρας, ὑγρῷ πελάγει σπομέναν. ἦ μάν νιν ὦτρυνον θαμὰ
"λυσιπόνοις θεραπόντεσσιν φυλάξαι· τῶν δ' ἐλάθοντο φρένες·
"καί νυν ἐν τᾷδ' ἄφθιτον νάσῳ κέχυται Λιβύας
"εὐρυχόρου σπέρμα πρὶν ὥρας· εἰ γὰρ οἶκοι νιν βάλε πὰρ χθόνιον
"Ἅιδα στόμα, Ταίναρον εἰς ἱερὰν Εὔφαμος ἐλθών,
"υἱὸς ἱππάρχου Ποσειδάωνος ἄναξ,

30 ἄρχετο, 36 "Vulgo ἀπίθησέ νιν. Hermannus ἀπίθησέ ἵν, h. e. οἱ, de quo vide Ruhnk. *Epist. crit.* I. p. 115, et Hermannum apud Heynium. Probavit hoc Böckhius, dubitante tamen Buttmanno *Gr. ampl.* I. p. 295."—DISSEN. 39 Vulg. ἐναλίᾳ. Böckh. ἐναλίου 40 ὄτρυνον 44 Ἄϊδα.

39. ἐναλίαν.] The old reading is ἐναλίᾳ, which seems inadmissible as an epithet of ἅλμα. Böckh has received the reading suggested by Meyer, a pupil of Heyne, — ἐκ δούρατος ἐναλίου,—as we have εἰνάλιον δόρυ in v. 27, and ἄκατον εἰναλίαν in *P.* XII, 40. I have adopted the simpler alteration ἐναλίαν, proposed by Thiersch and Hermann. "Gleba," says Hermann, "prius dicitur ab unda navem obruente in mare dejecta, deinde maris fluctu ablata."

41. λυσιπόνοις θεραπόντεσσιν.] "The labour-lightening attendants:" so in *Fragm.* 96: ὀλβία δ' ἅπαντες αἶσᾳ λυσίπονον [μετανίσσονται] τελευτάν. It is usual to distinguish between θεράπων "a free-assistant," "a help," and δράστης "a working-slave," a distinction which Pindar himself alludes to below, v. 287: θεράπων δέ οἱ, οὐ δράστας ὀπαδεῖ. Δράστης is not a synonym for δραπέτης, as Stephens supposes in his Thesaurus, but another form of δραστήρ as appears from Hesych. δράστης· πράττειν δυνάμενος and δραστείρας· τὰς θεραπαίνας καὶ διακόνους.

"τόν ποτ' Εὐρώπα Τιτυοῦ θυγάτηρ τίκτε Καφισοῦ παρ' ὄχθαις·
"τετράτων παίδων κ' ἐπιγειομένων Στρ. γ'.
"αἱμά οἱ κείναν λάβε σὺν Δαναοῖς εὐρεῖαν ἄπειρον. τότε γὰρ
μεγάλας
"ἐξανίστανται Λακεδαίμονος Ἀργείου τε κόλπου καὶ Μυκηνᾶν.
"νῦν γε μὲν ἀλλοδαπᾶν κριτὸν εὑρήσει γυναικῶν
"ἐν λέχεσιν γένος, οἵ κεν τάνδε σὺν τιμᾷ θεῶν
"νᾶσον ἐλθόντες τέκωνται φῶτα κελαινεφέων πεδίων
"δεσπόταν· τὸν μὲν πολυχρύσῳ ποτ' ἐν δώματι
"Φοῖβος ἀμνάσει θέμισσιν
"Πύθιον ναὸν καταβάντα χρόνῳ Ἀντ. γ'.
"ὑστέρῳ νάεσσι πολεῖς ἀγαγεῖν Νείλοιο πρὸς πῖον τέμενος
Κρονίδα."
ἦ ῥα Μηδείας ἐπέων στίχες. ἔπταξαν δ' ἀκίνητοι σιωπᾷ
ἥρωες ἀντίθεοι πυκινὰν μῆτιν κλύοντες.
ὦ μάκαρ υἱὲ Πολυμνάστου, σὲ δ' ἐν τούτῳ λόγῳ
χρησμὸς ὤρθωσεν μελίσσας Δελφίδος αὐτομάτῳ κελάδῳ·

54 Vulgo ἀμνάσει 55 καταβάντα. χρόνῳ δ' Böckh. 56 "Libri χρόνῳ δ' ὑστέρῳ—ἀγαγέν aut ἄγαγεν, ἄγαγε. Thierschius conjecit χρόνῳ ὑστέρῳ—ἀγαγεῖν, probatum Böckhio, qui de hoc loco optime disputat in Dissert. *de Crisi Pindar.* §. 20. Hermanni sententiam vide in Heynii editione."—Dissen. 57 αἵ ῥα Böckh.

48, 49. τότε γὰρ—ἐξανίστανται.] "For then they set out, &c.:" the present tense is used in a prophecy in *O.* VIII, 42: Πέργαμος ἁλίσκεται. This refers to the time of the Dorian migration. Νῦν γε μὲν, "in the present state of things," in v. 50, is opposed, not to τότε γὰρ here, but to εἰ γὰρ οἷοι κ.τ.λ. v. 43.

54. θεμίσσιν.] "With oracles;" *Fragm.* 204: Δελφοὶ θεμιστῶν ὕμνων μάντιες Ἀπολλωνίδαι. Comp. Müller *Dorians.* I, p. 338.

56. Νείλοιο πρὸς πῖον τέμενος Κρονίδα.] All the commentators and the Scholiast take Νείλοιο Κρονίδα together, and understand these words of Ζεὺς Νεῖλος, because the river Nile was the chief deity of the Egyptians. The Scholiast says: τὸν δὲ Νείλον ἀντὶ τοῦ Διός φησιν, ἐπειδὴ παρὰ τοῖς Αἰγυπτίοις τιμᾶται ὡς Θεός. καὶ παρὰ τὸ Ὁμηρικόν·

Ἀψ δ' εἰς Αἰγύπτοιο Διϊπετέος ποταμοῖο.
(*Odyss.* IV, 581).

Κρονίδην τὸν Νείλον φησιν, ὡς καὶ Παρμένων· Αἰγύπτιε Ζεῦ Νεῖλε (*Athen.* V, p. 203. C.). ἀναλογεῖ γὰρ τοῖς τοῦ Διὸς ὄμβροις τὸ τοῦ Νείλου ὕδωρ· καὶ ὥσπερ ἀντίστροφόν τινα τοῦτον τῷ Διΐ εἶναι. On which Hermann justly observes (*Opuscul.* VII, p. 138): "Parmenonis illud, Αἰγύπτιε Ζεῦ Νεῖλε, recte dictum esse patet, quod is est, *qui Ægyptiis Jupiter est.* Atsi Ζεὺς dici Nilus potest, ineptissime tamen Κρονίδης diceretur. Alterum enim nomen supremi deorum significationem, alterum nihil nisi patris appellationem continet, communeque est omnium Saturni filiorum. Ex quo apertissimum est, τέμενος Κρονίδα a Pindaro dictum esse vicinum Nilo templum Jovis Ammonis, quod supra v. 16. Διὸς Ἄμμωνος θέμεθλα vocaverat."

57. ἔπταξαν—σιωπᾷ.] i. e. through amazement. Soph. *Ajax* 171: σιγῇ πτήξειαν ἄφωνοι, i. e. through fear.

60. μελίσσας Δελφίδος.] "The Delphian

ἅ σε χαίρειν ἑστρὶς αὐδάσαισα πεπρωμένον
βασιλέ' ἄμφανεν Κυράνᾳ,

Ἐπ. γ'.

δυσθρόου φωνᾶς ἀνακρινόμενον ποινὰ τίς ἔσται πρὸς θεῶν.
ἦ μάλα δὴ μετὰ καὶ νῦν, ὥστε φοινικανθέμου ἦρος ἀκμᾷ,
παισὶ τούτοις ὄγδοον θάλλει μέρος Ἀρκεσίλας·
τῷ μὲν Ἀπόλλων ἅ τε Πυθὼ κῦδος ἐξ ἀμφικτιόνων ἔπορεν
ἱπποδρομίας. ἀπὸ δ' αὐτὸν ἐγὼ Μοίσαισι δώσω
καὶ τὸ πάγχρυσον νάκος κριοῦ· μετὰ γὰρ
κεῖνο πλευσάντων Μινυᾶν, θεόπομποί σφισιν τιμαὶ φύτευθεν.

τίς γὰρ ἀρχὰ δέξατο ναυτιλίας; Στρ. δ.
τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις; θέσφατον
ἦν Πελίαν
ἐξ ἀγανῶν Αἰολιδᾶν θανέμεν χείρεσσιν ἢ βουλαῖς ἀκάμπτοις.
ἦλθε δέ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ,
πὰρ μέσον ὀμφαλὸν εὐδένδροιο ῥηθὲν ματέρος·
τὸν μονοκρήπιδα πάντως ἐν φυλακᾷ σχεθέμεν μεγάλᾳ,
εὖτ' ἂν αἰπεινῶν ἀπὸ σταθμῶν ἐς εὐδείελον
χθόνα μόλῃ κλειτᾶς Ἰωλκοῦ,

ξεῖνος αἴτ' ὢν ἀστός. ὁ δ' ἅρα χρόνῳ Ἀντ. δ.
ἵκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἔκπαγλος· ἐσθὰς δ' ἀμφότερόν
νιν ἔχεν,
ἅ τε Μαγνήτων ἐπιχώριος ἁρμόζοισα θαητοῖσι γυίοις,
ἀμφὶ δὲ παρδαλέᾳ στέγετο φρίσσοντας ὄμβρους·
οὐδὲ κομᾶν πλόκαμοι κερθέντες ᾤχοντ' ἀγλαοί,
ἀλλ' ἅπαν νῶτον καταίθυσσον. τάχα δ' εὐθὺς ἰὼν σφετέρας

62 Κυράνας, 65 τούτου 66 Ἀμφικτυόνων 72 ἀκνάμπτοις. 79 μιν 81 παρδαλέα 82 οἴχοντ'

priestess;" see note on *O.* VI, 46. and Creuzer *Symbolik.* III, 354. IV, 241.

63. δυσθρόου—θεῶν.] "When he was inquiring what help the gods afforded for the impediment in his speech:" ἀνερευνῶντα, τίς ἔσται τῆς φωνῆς ποινή, τοῦτ' ἔστιν ἀπόλυσις· ἐπεὶ ἡ ποινὴ ἀπολύσεως ἕνεκεν γίνεται. SCHOL. For this legend, see Herodot. IV, 155.

71. ἀδάμαντος.] This word generally means "the hardest iron." In *Fragm.* 88. a distinction is made between ἀδάμας and σίδηρος: ἐξ ἀδάμαντος ἢ σιδάρου κεχάλκευνται καρδίαν; and in Heliod. IV, 4: τίς οὕτως ἀδαμάντινος ἢ σιδηροῦς τὴν καρδίαν.

78. ξεῖνος αἴτ' ὢν ἀστός.] Because Jason was both: comp. v. 118.

83. ἅπαν νῶτον καταίθυσσον (πλόκαμοι)]. "The locks of hair moved rapidly here and there down his back." It is doubtful whe-

ἐστάθη γνώμας ἀταρμύκτοιο πειρώμενος
ἐν ἀγορᾷ πλήθοντος ὄχλου.

Ἐπ. δ'.

τὸν μὲν οὐ γίγνωσκον· ὀπιζομένων δ' ἔμπας τις εἶπεν καὶ τόδε·
"Οὔτι που οὗτος Ἀπόλλων, οὐδὲ μὰν χαλκάρματός ἐστι πόσις
"Ἀφροδίτας· ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾷ
"Ἰφιμεδείας παῖδας, Ὦτον καὶ σέ, τολμάεις Ἐφιάλτα ἄναξ.
"καὶ μὰν Τιτυὸν βέλος Ἀρτέμιδος θήρευσε κραιπνόν,
"ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,
"ὄφρα τις τᾶν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται."

τοὶ μὲν ἀλλάλοισιν ἀμειβόμενοι Στρ. ε'.
γάρυον τοιαῦτ'· ἀνὰ δ' ἡμιόνοις ξεστᾷ τ' ἀπήνᾳ προτροπάδαν Πελίας
ἵκετο σπεύδων· τάφε δ' αὐτίκα παπτάναις ἀρίγνωτον πέδιλον
δεξιτερῷ μόνον ἀμφὶ ποδί. κλέπτων δὲ θυμῷ
δείμα προσέννεπε· "Ποίαν γαῖαν, ᾧ ξεῖν', εὔχεαι
"πατρίδ' ἔμμεν; καὶ τίς ἀνθρώπων σε χαμαιγενέων πολιᾶς
"ἐξανῆκεν γαστρός; ἐχθίστοισι μὴ ψεύδεσιν
"καταμιάναις εἰπὲ γένναν."

τὸν δὲ θαρσήσαις ἀγανοῖσι λόγοις Ἀντ. ε'.
ὧδ' ἀμείφθη· "Φαμὶ διδασκαλίαν Χείρωνος οἶσειν. ἄντροθε γὰρ νέομαι
"παὰρ Χαρικλοῦς καὶ Φιλύρας, ἵνα Κενταύρου με κοῦραι θρέψαν ἀγναί.
"εἴκοσι δ' ἐκτελέσαις ἐνιαυτοὺς οὔτε ἔργον

84 Böckh. e Rom. ἀταρβάτοιο. Par. B. ἀταρβάκτου. Ceteri et Dissen. ἀταρβάκτοιο.
89 Ἐπιάλτα 95 παπτήναις 103 Χαρικλοῖς

ther καταιθύσσω is neuter here, or active, as in *P.* v, 11. On this word and its compounds, see note on *O.* vii, 95.

84. ἀταρμύκτοιο.] "Ex sola ed. Rom. editum ἀταρβάτοιο: sed in explicationibus Böckhius p. 271, a Schneidero adscivit plerumque librorum scripturam ἀταρβάκτοιο quæ a ταρβάζω futuro sit derivata. Apud Scholiastam ἀταρβήκτοιο, apud Tzetzam *ad Lycophr.* 175. et ἀταρβάτοιο et ἀταρβήτοιο legitur. Ignotum est ταρβάζειν. Librorum scripturæ indicant reponendum esse ἀταρμύκτοιο ex quo ceteræ scripturæ ortæ. De eo verbo disseruit Bentleius *ad Horat.* i. *Carm.* 3, 18. videndusque etiam Porsonus in addendis ad Eurip. *Hec.* v. 958." Hermann, *Opuscul.* vii, p. 139.

98. πολιᾶς.] It seems most natural and obvious to take this epithet (with Hermann), as implying that Jason was τηλύγετος. It is very improbable that Pindar would put into the mouth of Pelias, on an occasion like this, any expressions implying insult or sarcasm, as Böckh and Dissen suppose him to have done.

105 "οὔτ' ἔπος εὐτράπελον κείνοισιν εἰπὼν ἰκόμαν
"οἴκαδ', ἀρχαίαν κομίζων πατρὸς ἐμοῦ βασιλευομέναν
"οὐ κατ' αἶσαν, τάν ποτε Ζεὺς ὤπασεν λαγέτᾳ 190
"Αἰόλῳ καὶ παισί, τιμάν.

Ἐπ. ε.

"πεύθομαι γάρ νιν Πελίαν ἄθεμιν λευκαῖς πιθήσαντα φρασὶν
110 "ἀμετέρων ἀποσυλᾶσαι βιαίως ἀρχεδικᾶν τοκέων· 195
"τοί μ', ἐπεὶ πάμπρωτον εἶδον φέγγος, ὑπερφιάλου
"ἀγεμόνος δείσαντες ὕβριν κᾶδος ὠσείτε φθιμένου δνοφερὸν
"ἐν δώμασι θηκάμενοι, μίγα κωκυτῷ γυναικῶν 201
"κρύβδα πέμπον σπαργάνοις ἐν πορφυρέοις,
115 "νυκτὶ κοινάσαντες ὁδόν, Κρονίδᾳ δὲ τράφεν Χείρωνι δῶκαν.

"ἀλλὰ τούτων μὲν κεφάλαια λόγων Στρ. στ'. 206
"ἴστε. λευκίππων δὲ δόμους πατέρων, κεδνοὶ πολῖται, φράσσατέ μοι σαφέως·
"Αἴσονος γὰρ παῖς ἐπιχώριος οὐ ξείναν ἱκοίμαν γαῖαν ἄλλων.
"Φὴρ δέ με θεῖος Ἰάσονα κικλήσκων προσηύδα." 211
120 ὣς φάτο. τὸν μὲν ἐσελθόντ' ἔγνον ὀφθαλμοὶ πατρός.
ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων γλεφάρων·
ἂν περὶ ψυχὰν ἐπεὶ γάθησεν ἐξαίρετον 216
γόνον ἰδὼν κάλλιστον ἀνδρῶν.

καὶ κασίγνητοί σφισιν ἀμφότεροι Ἀντ. στ'. 220

105 "Libri plurimi *ἐντράπελον*, quod aliunde non cognitum. Schmidius *εὐτράπελον* de conjectura intulit; habent hoc soli Gott. Par. B. et, quantum perspicere licet, Leid. B. Heynio placet *ἐκτράπελον*, *insolens*, uti etiam Schæfero *ad Gnomicos poetas Græcos* p. 360. Sed bonum videtur *εὐτράπελον*."—Dissen. 109 *μιν* et *φρεσίν*. 113 Vulgo *μετὰ*. Böckhius e MSS. *μίγα*. cf. Hom. *Il.* III, 437. 118 *ἰκόμαν*

106. *κομίζων*.] So *κομίζοντες*, in *O.* XIII, 59.

109. *λευκαῖς πιθήσαντα φρασίν*.] Hermann thinks that this is an imitation of Homer, *Iliad.* IX, 119: *φρεσὶ λευγαλέῃσι πιθήσας*, where *λεύγαλεος* is connected with *λυγρός* (Buttmann, *Lexil.* I, p. 18), and that the gloss in Hesychius: *λευκῶν πραπίδων· κακῶν φρενῶν*, is borrowed from Pindar. This may be true. Otherwise, we must adopt the explanation of Böckh, who derives the use of *λευκὸς* here from some metaphor similar to that by which the Latin poets speaks of *splendida bilis* or *vitrea bilis*; so that *λευκαὶ φρένες* will be "*θυμώδεις, commotæ, acres, cupidæ, turbidæ, ut hominis tyrannidem affectantis.*"

122. *ἂν—γάθησεν*.] "Retracto accentu scribendum *ἂν πέρι ψυχὰν γάθησεν*, ut *περὶ sit valde*, et jungantur *ἂν ψυχὰν γάθησεν*, secundum Homeri illud *γεγήθει δὲ φρένα*." Hermann *ubi supra*, p. 140. Dissen explains *περὶ* "quasi ambiente et recreante animum calore lætitiæ."

ἦλυθον κείνου γε κατὰ κλέος· ἐγγὺς μὲν Φέρης κράναν Ὑπερῆδα λιπών,
ἐκ δὲ Μεσσάνας Ἀμυθάν· ταχέως δ' Ἄδματος ἶκεν καὶ Μέλαμπος,
εὐμενέοντες ἀνεψιόν. ἐν δαιτὸς δὲ μοίρᾳ
μειλιχίοισι λόγοις αὐτοὺς Ἰάσων δέγμενος,
ξείνι' ἁρμόζοντα τεύχων, πᾶσαν ἐν εὐφροσύναν τάψεν,
ἀθρόαις πέντε δραπὼν νύκτεσσιν ἔν θ' ἀμέραις
ἱερὸν εὐζωᾶς ἄωτον.

Ἐπ. στ'.

ἀλλ' ἐν ἕκτᾳ πάντα, λόγον θέμενος σπουδαῖον, ἐξ ἀρχᾶς ἀνὴρ
συγγενέσιν παρεκοινᾶθ'· οἱ δ' ἐπέσποντ'. αἶψα δ' ἀπὸ κλισιᾶν
ὦρτο σὺν κείνοισι. καί ῥ' ἦλθον Πελία μέγαρον·
ἐσσύμενοι δ' εἴσω κατέσταν. τῶν δ' ἀκούσαις αὐτὸς ὑπαντίασεν
Τυροῦς ἐρασιπλοκάμου γενεά· πραὺν δ' Ἰάσων
μαλθακᾷ φωνᾷ ποτιστάζων ὄαρον
βάλλετο κρηπῖδα σοφῶν ἐπέων· "Παῖ Ποσειδᾶνος Πετραίου,

"ἐντὶ μὲν θνατῶν φρένες ὠκύτεραι Στρ. ζ'.
"κέρδος αἰνῆσαι πρὸ δίκας δόλιον, τραχεῖαν ἐρπόντων πρὸς ἐπίβδαν ὅμως·
"ἀλλ' ἐμὲ χρὴ καὶ σὲ θεμισσαμένους ὀργὰς ὑφαίνειν λοιπὸν ὅλβον.
"εἰδότι τοι ἐρέω· μία βοῦς Κρηθεῖ τε μάτηρ
"καὶ θρασυμήδεϊ Σαλμωνεῖ· τρίταισιν δ' ἐν γοναῖς
"ἄμμες αὖ κείνων φυτευθέντες σθένος ἀελίου χρύσεον
"λεύσσομεν. Μοῖραι δ' ἀφίσταντ', εἴ τις ἔχθρα πέλει
"ὁμογόνοις, αἰδῶ καλύψαι.

123 Ὑπερηΐδα 126 ἦκεν 134 μέγαρον Πελία· 135 ὑπηντίασεν

140. *ἐπίβδα.*] "The day after the feast" (*repotia*), when the guests suffered from their intemperance:

"Then comes the reckoning when the banquet's o'er,
That fearful reckoning when men sin no more."

For the word *ἐπίβδα*, see Ruhnken *ad Timæum*. p. 119. It is derived from *ἐπιβαίνω*, and not from *ἐπὶ* and *δαίς*, as appears from the form *ἐπιβάδαι*, which also occurs.

145, 146. *Μοῖραι — καλύψαι.*] Böckh construes this, with the Scholiast: "Parcæ avertuntur et felicitas discedit, ubi inter cognatos orta est simultas, adeo ut verecundiam et pudorem posuerint" (*ὥστε καλύψαι τὴν αἰδῶ*). Hermann thinks that *ὥστε* could not be omitted in this way (*ad Soph. Œd. Col.* 284), and formerly proposed to place a full stop after *ὁμογόνοις*. He now writes (*u. s.* p. 140): "Aliud est *κρύπτειν*, aliud *καλύπτειν*, etsi hæ unius verbi diversæ formæ sunt: *κρύπτειν* enim etiam de iis rebus dicitur, quæ sic occultantur, ut ubi sint nesciat alius; *καλύπτειν*

" οὐ πρέπει νῷν χαλκοτύποις ξίφεσιν Ἀντ. ζ.
" οὐδ' ἀκόντεσσιν μεγάλαν πρυγόνων τιμὰν δάσασθαι. μηλά τε
γάρ τοι ἐγὼ
" καὶ βοῶν ξανθὰς ἀγέλας ἀφίημ' ἀγρούς τε πάντας, τοὺς
ἀπούραις
" ἀμετέρων τοκέων νέμεαι, πλοῦτον πιαίνων·
" κοὔ με πονεῖ τεὸν οἶκον ταῦτα πορσύνοντ' ἄγαν·
" ἀλλὰ καὶ σκᾶπτον μόναρχον καὶ θρόνος, ᾧ ποτε Κρηθείδας
" ἐγκαθίζων ἱππόταις εὔθυνε λαοῖς δίκας,
" τὰ μὲν ἄνευ ξυνᾶς ἀνίας
Ἐπ. ζ.
" λῦσον ἄμμιν, μή τι νεώτερον ἐξ αὐτῶν ἀναστήῃ κακόν." 275
ὣς ἄρ' ἔειπεν. ἀκὰ δ' ἀνταγόρευσεν καὶ Πελίας· "Ἔσομαι
" τοῖος. ἀλλ' ἤδη με γηραιὸν μέρος ἁλικίας 280
" ἀμφιπολεῖ· σὸν δ' ἄνθος ἦβας ἄρτι κυμαίνει· δύνασαι δ' ἀφελεῖν
" μᾶνιν χθονίων. κέλεται γὰρ ἐὰν ψυχὰν κομίζαι
" Φρίξος ἐλθόντας πρὸς Αἰήτα θαλάμους, 285
" δέρμα τε κριοῦ βαθύμαλλον ἄγειν, τῷ ποτ' ἐκ πόντου σαώθη
" ἔκ τε ματρυιᾶς ἀθέων βελέων. Στρ. η.
" ταῦτά μοι θαυμαστὸς ὄνειρος ἰὼν φωνεῖ. μεμάντευμαι δ' ἐπὶ Κασταλίᾳ, 290

147 *νῶιν* 148 *μᾶλά τε* 152 "Pars librorum *θρόνον*, pars *θρόνοι* ut sit nominativus absolutus, quod verum."—Dissen. 155 "Vulgo *ἀναστήσῃ*, nullo sensu, nec vera altera lectio aliorum librorum *ἀναστήσῃς*, quod Pindarus *ἀναστάσῃς* dixisset. Omnium vero antiquissima est lectio *ἀναστείη*, a Scholiis tanquam vulgata commemorata, unde Hermannus conjecit *ἀναστῇ*. Cf. Hom. *Il.* V, 598. et Heynii *Observatt. in Hom.* T. V. p. 112. Atque hoc probavit Böckhius."—Dissen.

autem de iis tantum, quæ præsentes tegun-tur ut adapici nequeant. Hic scripsisse Pindarum puto: *Μοῖραι δ' ἀφίσταντ' εἴ τις ἐχθρα πέλοι ὁμογόνοις, αἰδοῖ καλύψαι. Non probant Parcæ*, inquit, *si quod inter cognatos odium est, id pro pudore et reverentia celare. Itaque aperte loquar.*" I cannot accept any of these interpretations. The Fates were said "to stand by" (*παρίστασθαι*) at the birth of those whom they favoured; see *O.* VI, 42. XI, 52. Consequently, when they were unfavourable, they might be said "to stand apart" (*ἀφίστασθαι*). And this they would do, if those of the same stock (*ὁμόγονοι*) quarrelled, in order that they might not witness anything so shameful (*αἰδῶ καλύψαι*). Comp. *N.* V, 14. with Sophocl. *Ajax* 243. Accordingly, I take *αἰδῶ καλύψαι* with *Μοῖραι ἀφίσταντο*. There is no occasion for the reading *ἀφίσταιντο* proposed by Cheeris (*apud Scholiast.*). The present indicative is better: comp. Æschyl. *Eumen.* 409: *ἀποστατεῖ Θέμις.*

158. *σὸν δ' ἄνθος ἦβας ἄρτι κυμαίνει.*] See *New Cratylus*, p. 416.

" εἰ μετάλλατόν τι. καὶ ὡς τάχος ὀτρύνει με τεύχειν ναῒ πομπάν.
" τοῦτον ἄεθλον ἑκὼν τέλεσον· καί τοι μοναρχεῖν
" καὶ βασιλευέμεν ὄμνυμι προήσειν. καρτερὸς
" ὅρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις."
σύνθεσιν ταύταν ἐπαινήσαντες οἱ μὲν κρίθεν·
ἀτὰρ Ἰάσων αὐτὸς ἤδη

ὤρννεν κάρυκας ἐόντα πλόον Ἀντ. ή.
φαινέμεν παντᾶ. τάχα δὲ Κρονίδαο Ζηνὸς υἱοὶ τρεῖς ἀκαμαντομάχαι
ἦλθον Ἀλκμήνας θ' ἑλικοβλεφάρου Λήδας τε, δοιοὶ δ' ὑψιχαῖται
ἀνέρες, Ἐννοσίδα γένος, αἰδεσθέντες ἀλκάν,
ἔκ τε Πύλου καὶ ἀπ' ἄκρας Ταινάρου· τῶν μὲν κλέος
ἐσλὸν Εὐφάμου τ' ἐκράνθη σόν τε, Περικλύμεν' εὐρυβία.
ἐξ Ἀπόλλωνος δὲ φορμικτὰς ἀοιδᾶν πατὴρ
ἔμολεν, εὐαίνητος Ὀρφεύς.

Ἐπ. ή.

πέμπε δ' Ἑρμᾶς χρυσόραπις διδύμους υἱοὺς ἐπ' ἄτρυτον πόνον
τὸν μὲν Ἐχίονα, κεχλάδοντας ἤβᾳ, τὸν δ' Ἔρυτον. ταχέως
ἀμφὶ Παγγαίου θεμέθλοις ναιετάοντες ἔβαν·
καὶ γὰρ ἑκὼν θυμῷ γελανεῖ θᾶσσον ἔντυνεν βασιλεὺς ἀνέμων
Ζήταν Κάλαΐν τε πατὴρ Βορέας, ἄνδρας πτεροῖσιν
νῶτα πεφρίκοντας ἄμφω πορφυρέοις.
τὸν δὲ παμπειθῆ γλυκὺν ἡμιθέοισιν πόθον πρόσδαιεν Ἥρα

1στ ἔμμι 170 ὄρννεν 179 "Lectio librorum ταχέως δ', sed Böckhius nuper delevit δ', quum Pindarus in fine versus non admiserit hujus particulæ apostrophum, cf. ejus Dissertat. *de Crisi Pindar.* § 6."—DISSEN. 180 θέμεθλα 184 πόθον γ' ἔνδαιεν

164. εἰ μεταλλατόν τι.] See note on *O.* VI, 62. The Scholiast translates it: εἰ ἐρευνητέον τι τούτων καὶ φρονιστέον ὧν ὁ ἄνωρος καθ' ὕπνους ὑπέθετο, τοῦτ' αὐτὸν εἰ πρακτέον.

173. αἰδεσθέντες ἀλκάν.] "In their valour continually inspired by a sense of honour." For the construction, see *O.* II, 6: ὑπὲρ δίκαιον ξένον. For αἰδεσθέντες, see Hom. *Il.* XV, 661:

ἀνέρες ἔστε, καὶ αἰδὼ θέσθ' ἐν θυμῷ,
ἀλλήλους δ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.

and Thucyd. I, 84: πολεμικοί, ὅτι αἴδωτ σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία. And for ἀλκάν, comp. I, 81: ὁ μέγας δὲ κίνδυνος ἀναλκίαν οὐ φῶτα λαμβάνει.

184—187. τὸν δὲ παμπειθῆ—ἄλλοις.] "Juno kindled in the minds of the heroes that sweet longing for the ship Argo acting with persuasion upon them all, so that no one might brook to be left behind and remain by his mother's side, leading the sodden, insipid life which is free from danger, but that each of them might strive to obtain

185 ναὸς Ἀργοῦς, μή τινα λειπόμενον Στρ. θ'.
τὰν ἀκίνδυνον παρὰ ματρὶ μένειν αἰῶνα πέσσοντ', ἀλλ' ἐπὶ καὶ
θανάτῳ 330
φάρμακον κάλλιστον ἐᾶς ἀρετᾶς ἄλιξιν εὑρέσθαι σὺν ἄλλοις.
ἐς δ' Ἰαωλκὸν ἐπεὶ κατέβα ναυτᾶν ἄωτος, 335
λέξατο πάντας ἐπαινήσαις Ἰάσων, καί ῥά οἱ
190 μάντις ὀρνίχεσσι καὶ κλάροισι θεοπροπέων ἱεροῖς
Μόψος ἄμβασε στρατὸν πρόφρων. ἐπεὶ δ' ἐμβόλου 340
κρέμασαν ἀγκύρας ὕπερθεν,

χρυσέαν χείρεσσι λαβὼν φιάλαν Ἀντ. θ'.
ἀρχὸς ἐν πρύμνᾳ πατέρ' Οὐρανιδᾶν ἐγχεικέραυνον Ζῆνα, καὶ
ὠκυπόρους 345
195 κυμάτων ῥιπὰς ἀνέμων τ' ἐκάλει, νύκτας τε καὶ πόντου κελεύ-
θους
ἄματά τ' εὔφρονα καὶ φιλίαν νόστοιο μοῖραν·
ἐκ νεφέων δέ οἱ ἀντάυσε βροντᾶς αἴσιον 350
φθέγμα· λαμπραὶ δ' ἦλθον ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι.
ἀμπνοὰν δ' ἥρωες ἔστασαν θεοῦ σάμασιν 355
200 πιθόμενοι· κάρυξε δ' αὐτοῖς

ἐμβαλεῖν κώπαισι τερασκόπος ἀδείας ἐνίπτων ἐλπίδας· Ἐπ. θ'.
εἰρεσία δ' ὑπεχώρησεν ταχειᾶν ἐκ παλαμᾶν ἄκορος. 360
σὺν Νότου δ' αὔραις ἐπ' Ἀξείνου στόμα πεμπόμενοι

in company with his peers a seasoning or relish even for death itself in his own glory and renown." This is the translation which I have proposed elsewhere in reference to the use of *ἐπὶ* with the dative, when a seasoning or accompaniment is spoken of (*New Cratylus*, p. 226). Böckh and Dissen translate *ἐπὶ καὶ θανάτῳ, vel condicione mortis, vel morte proposita*, and there is no doubt that the words may bear this meaning; but this leaves both *πέσσοντα* and *φάρμακον* without any adequate reference. For *πέσσειν αἰῶνα*, comp. *O.* I, 83: *γῆρας ἔψοι μάταν*, with *O.* I, 55: *καταπέψαι μέγαν ὄλβον*. *Φάρμακον* is either "a remedy for an evil" (as *φάρμακον πόνων*, Eurip. *Bacch.* 283. Comp. *O.* IX, 97), "a means of effecting some desirable object" (as *φάρμακον σωτήριας*, Eurip. *Phœniss.* 907. Comp. such phrases as *φάρμακον ἀφροσύνης*, *φάρμακον μανίας*), or lastly, "a seasoning or relish," as here, *φάρμακον ἀρετᾶς ἐπὶ θανάτῳ*, "the seasoning or relish which glory imparts to death itself." Passow (*s. v.*) takes it in the same way, referring to the sense of *φαρμάσσω*. There is some doubt about the reading of v. 184. The MSS. have *πόθον γ' ἔνδαιεν, π. ἔνδαιεν,* or *π. ἔδαιεν.* Böckh reads *πρόσδαιεν*, from the interpretation of the Scholiast: *ἐπέκαιε καὶ ἐνέβαλε*, and from the use of *προσκαίειν*, and of *προσεμπρῆσαι*, which Hesychius explains by *καῦσαι*. I have adopted this reading as well for the reasons adduced by Böckh as from the resemblance of *πθον* to *προς* in the MSS. Hermann proposes *ἡμιθέοις ἔν πόθον δαίεσκεν Ἥρα*. The Scholiast says: *θηλυκῶς ὁ Πίνδαρος τὴν αἰῶνα κατὰ τὸ ἴδιον ἔθος ἐξήνεγκε*. *Αἰών* is almost invariably masculine in Pindar.

ἦλυθον· ἔνθ' ἀγνὸν Ποσειδάωνος ἔσσαντ' εἰναλίου τέμενος,
φοίνισσα δὲ Θρηϊκίων ἀγέλα ταύρων ὑπᾶρχεν
καὶ νεόκτιστον λίθων βωμοῖο θέναρ.
ἐς δὲ κίνδυνον βαθὺν ἱέμενοι δεσπόταν λίσσοντο ναῶν,

συνδρόμων κινηθμὸν ἀμαιμάκετον Στρ. ί.
ἐκφυγεῖν πετρᾶν. δίδυμαι γὰρ ἔσαν ζωαί, κυλινδέσκοντό τε κραιπνότεραι
ἢ βαρυγδούπων ἀνέμων στίχες· ἀλλ' ἤδη τελευτὰν κεῖνος αὐταῖς
ἡμιθέων πλόος ἄγαγεν. ἐς Φᾶσιν δ' ἔπειτεν
ἦλυθον· ἔνθα κελαινώπεσσι Κόλχοισιν βίαν
μίξαν Αἰήτᾳ παρ' αὐτῷ. πότνια δ' ὀξυτάτων βελέων
ποικίλαν ἴυγγα τετράκναμον Οὐλυμπόθεν
ἐν ἀλύτῳ ζεύξαισα κύκλῳ

μαινάδ' ὄρνιν Κυπρογένεια φέρεν Ἀντ. ί.
πρῶτον ἀνθρώποισι, λιτάς τ' ἐπαοιδὰς ἐκδιδάσκησεν σοφὸν
Αἰσονίδαν·
ὄφρα Μηδείας τοκέων ἀφέλοιτ' αἰδῶ, ποθεινὰ δ' Ἑλλὰς αὐτὰν
ἐν φρασὶ καιομέναν δονέοι μάστιγι Πειθοῦς.
καὶ τάχα πείρατ' ἀέθλων δείκνυεν πατρωίων·
σὺν δ' ἐλαίῳ φαρμακώσαισ' ἀντίτομα στερεᾶν ὀδυνᾶν
δῶκε χρίεσθαι. καταίνησαν τε κοινὸν γάμον
γλυκὺν ἐν ἀλλάλοισι μίξαι.

211 "Vulgo ἔπειτ' ἐνήλυθον. Böckhius restituit ἔπειτεν probatum Beckio et Hermanno, quo Pindarus etiam alias utitur, ut *N.* III, 52., ubi codices id præbent."—Dissen. 214 τετρακνάμον' 219 φρεσὶ

206. λίθων βωμοῖο θέναρ.] All the MSS. except one have λίθινον, which has obviously crept into the text from a marginal explanation of the genitive λίθων, for which see *P.* XI, 34; Sophocl. *Antig.* 114; *Electra* 19; Thucyd. I, 93. Θέναρ is properly the hollow of the hand (*New Cratylus*, p. 543, 569); hence, any cavity for holding; hence, as here, the cavity on the top of an altar into which they put the offerings: τὸ τοῦ βωμοῦ κοίλωμα τὸ ὑποδεχόμενον τὰ θύματα. Schol.

212, 213. Κόλχοισιν βίαν μίξαν.] "They fought with the Colchi;" so *N.* III, 61: ἐπιμίξαις Αἰθιόπεσσι χεῖρας.

213. πότνια—βελέων.] So Diana is called πότνια θηρῶν, Hom. *Iliad.* XXI, 470.

214. ἴυγγα.] The ἴυγξ, *iynx torquilla*, or wry-neck, a little bird, so called from its cry, which resembled that of the sparrow-hawk. When fastened to a metal wheel and turned round upon it, it was supposed to operate as a love-charm. Comp. *N.* IV, 35, Theocrit. II, 17.

221. φαρμακώσαισ' ἀντίτομα.] Comp. Eurip. *Alcest.* 986: οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκεν, φάρμακα πολυπόνοις ἀντιτέμων βροτοῖσι. Hesychius: ἀντίτομον· φάρμακον ἀντιπαθὲς, ὅπερ ὁ πιὼν οὐ βλάπτεται ὑπό τινος, ἀλεξιφάρμακον. See also Blomfield, *ad Æschyl. Agam.* 16.

Ἐπ. ί.

ἀλλ' ὅτ' Αἰήτας ἀδαμάντινον ἐν μέσσοις ἄροτρον σκίμψατο
καὶ βόας, οἱ φλόγ' ἀπὸ ξανθᾶν γενύων πνεῦν καιομένοιο πυρός,
χαλκέαις δ' ὁπλαῖς ἀράσσεσκον χθόν' ἀμειβόμενοι· 401
τοὺς ἀγαγὼν ζεύγλᾳ πέλασσεν μοῦνος. ὀρθὰς δ' αὔλακας
ἐντανύσαις 405
ἤλαυν', ἀνὰ βωλακίας δ' ὀρόγνιαν σχίζε νῶτον
γᾶς. ἔειπεν δ' ὧδε. "Τᾶυτ' ἔργον βασιλεύς,
"ὅστις ἄρχει ναός, ἐμοὶ τελέσαις ἄφθιτον στρωμνὰν ἀγέσθω,

"κῶας αἰγλᾶεν χρυσέῳ θυσάνῳ." Στρ. ιά. 411
ὣς ἄρ' αὐδάσαντος ἀπὸ κρόκεον ῥίψαις Ἰάσων εἶμα θεῷ πίσυνος
εἶχετ' ἔργου· πῦρ δέ νιν οὐκ ἐόλει παμφαρμάκου ξείνας
ἐφετμαῖς. 415
σπασσάμενος δ' ἄροτρον, βοέους δήσαις ἀνάγκας
ἔντεσιν αὐχένας ἐμβάλλων τ' ἐριπλεύρῳ φυᾷ
κέντρον αἰανὲς βιατὰς ἐξεπόνασ' ἐπιτακτὸν ἀνὴρ 420
μέτρον. ἴϋξεν δ' ἀφωνήτῳ περ ἔμπας ἄχει
δύνασιν Αἰήτας ἀγασθείς.

225 πνέον 228 ἀναβωλακίας δ' ὀργυιὰν 235 αἰόλει 234 βοέοις 236 ἐξεπόνησ'

225. καὶ βόας — πυρός.] For the old reading, γενύων πνέον, Böckh has substituted γνάθων πνεῦν, on account of the metre. He has, however, subsequently changed his opinion with regard to γνάθων. Hermann, who formerly defended the old reading, now thinks that γενύων is scarcely allowable as an iambus; and, since the interpretation of the Scholiast: οἵτινες τῶν ξανθῶν γενύων φλόγα ἀπέπνεον καιομένου πυρός—seems to show that he did not find ἀπὸ in his copy, he conjectures that the right reading is: καὶ βόας, οἱ γενύων ξανθᾶν φλόγα πνεῦν καιομένοιο πυρός. Γενύων is an iambus in Æschyl. *Sept. c. Theb.* 122.

228. ἀνὰ βωλακίας δ' ὀρογνίαν.] This is Böckh's reading for ἀναβωλακίας δ' ὀργυίαν. The proper femin. genitive of ἀναβωλάκιος would be ἀναβωλακίου, and this adjective could not bear the active sense given to it by the Scholiast: τῇ ἐν τῇ τμήσει τοὺς βώλους ἄνω πεμπούσῃς. Schneider (*s. v.* βωλάκιος) and Dissen take ἀνὰ with σχίζε, Böckh with ὀρογνίαν. The emphatic position of the preposition seems to point to a tmesis. The form ὀρογνίαν for ὀργυίαν is supported by the Etym. M. and Photius.

231. θυσάνῳ.] Θύσανος here is "the hair," or "wool:" the fleece was πάγχρυσον.

233. ἐόλει.] The MSS. have αἰόλλει, Heyne αἰόλει. Böckh's reading, ἐόλει, is confirmed by Hesychius (*s. v.* ἐόληται), and by *Schol. Apollon. Rhod.* III, 471; see Buttmann, *Lexil.* II, 81. *Auct. Sprl.* II, p. 120.

234, 235. βοέους — αὐχένας.] This is Böckh's reading for βοέοις κ. τ. λ. Hermann formerly conjectured βοέοις ἔνδησ' ἀνάγκαις: he now proposes βοέους δήσαις ἀνάγκᾳ αὐχένας. I have retained Böckh's reading, which appears to me the most simple of those which have been proposed. Hermann's objection to the collocation ἀνάγκας ἔντεσιν is obviated by *N.* VIII, 3: ἀνάγκας χερσί. Æschyl. *Prom.* 1060: δίναις ἀνάγκης, and Æschyl. *Choëph.* 786: ἰσθι δ' ἀνδρὸς φίλου πῶλον εὖνιν ζυγέντ' ἐν ἅρμασι πτήμασιν.

πρὸς δ' ἑταῖροι καρτερὸν ἄνδρα φίλας Ἀντ. ιά. 425
ὥρεγον χεῖρας, στεφάνοισί τέ μιν ποίας ἔρεπτον, μειλιχίοις τε λόγοις
ἀγαπάζοντ'. αὐτίκα δ' Ἀελίου θαυμαστὸς υἱὸς δέρμα λαμπρὸν ἔννεπεν, ἔνθα νιν ἐκτάνυσαν Φρίξου μάχαιραι· 430
ἤλπετο δ' οὐκέτι οἱ κεῖνόν γε πράξεσθαι πόνον.
κεῖτο γὰρ λόχμᾳ, δράκοντος δ' εἴχετο λαβροτατᾶν γενύων, 435
ὃς πάχει μάκει τε πεντηκόντορον ναῦν κράτει,
τέλεσαν ἂν πλαγαὶ σιδάρου.

Ἐπ. ιά.

μακρά μοι νεῖσθαι κατ' ἀμαξιτόν· ὥρα γὰρ συνάπτει· καί τινα οἶμον ἴσαμι βραχύν· πολλοῖσι δ' ἄγημαι σοφίας ἑτέροις. 441
κτεῖνε μὲν γλαυκῶπα τέχναις ποικιλόνωτον ὄφιν,
ὦ 'ρκεσίλα, κλέψεν τε Μήδειαν σὺν αὐτᾷ, τὰν Πελίαο φόνον· 445
ἔν τ' Ὠκεανοῦ πελάγεσσι μίγεν πόντῳ τ' ἐρυθρῷ
Λαμνιᾶν τ' ἔθνει γυναικῶν ἀνδροφόνων·
ἔνθα καὶ γνίων ἀέθλοις ἐπεδείξαντ' ἀγῶν' ἐσθᾶτος ἀμφίς, 450

240 ἐριπτον Böckh. 243 πράξασθαι 250 Ἀρκεσίλα Böckh. 253 "Lectio ἐπεδείξαντο κρίσιν, in qua maxime displicet anapæstus pro trochæo. Hermannus primum conjecerat ἐπέδειξεν κρίσις, nunc ἐπεδείξαντο κρῖμ' verum habet. Böckhius contra conjecit ἐπεδείξαντ' ἀγῶν'."—Dissen.

240. ἔρεπτον.] Böckh originally read ἔριπτον, after de Pauw, whose reading was also approved by Hermann. Böckh and Hermann now maintain the old reading. "Genuinum est ἔρεπτον," says the latter (*u. s.* p. 142). "Recentiorum auctoritate usus est Schneiderus *in Lexico*. Dubitanter ἐρέπτειν pro ἐρέφειν commemoratum in *Etym. M.* p. 374, 38. Sed Zonaras, p. 872: ἐρέπω (scribe ἐρέπτω), σκέπω. Usum est Pindarus etiam *I.* III, 72."

243. πράξεσθαι.] I have adopted this reading instead of the vulgat. πράξασθαι, for some reasons suggested by Hermann. It is clear that a passive verb is required here; the middle πράξασθαι πόνον would apply to Pelias, not to Jason. If Jason were referred to the poet would surely have written κεῖνον γε πρᾶξαί νιν πόνον. The sense is given by πραχθῆναι, the gloss in the Heidelberg MS. But the middle of the aorist has never a passive signification, though the future may be used passively: whence it follows, that we must read πράξεσθαι.

245, 246. πεντηκόντορον ναῦν—τέλεσαν ἂν πλαγαὶ σιδάρου.] i. e. it was larger than the Argo, which was a fifty-oared galley. Compare Plutarch *de Fortun. Rom.* p. 16. Hutt.: ὥσπερ γὰρ ὁλκὰς ἢ τριήρης ναυπηγεῖται ὑπὸ πλαγῶν καὶ βίας πολλῆς.

247. μακρά μοι—συνάπτει.] "It is long for me to return by the beaten track: for the time is come." For ἀμαξιτὸς see *N.* VI, 55: καὶ ταύταν μὲν παλαιότεροι ὁδὸν ἀμαξιτὸν εὖρον. *Bekker. Anecd.* p. 386: ἀμαξιτόν· ὁδὸν δημόσιον. *Idem.* p. 28: ἀμαξιτὸς ὁδός, δι' ἧς ἅμαξα, οὐ μόνον εὔζωνος ἀνὴρ περιπατεῖ. Ὥρα συνάπτει: "tempus exit, ad finem properat; τῆς ὥρας ἤδη συναπτούσης dicit Polyb. X, 40. de anni tempestate." Böckh. "*Brevior fit*, magis magisque se contrahit." Dissen. "Nihil est aliud, quam *jam tempus est*. Nam ὥρα συνάπτειν dicitur, quum congruit ad ea quæ fiunt tempus." Hermann.

καὶ συνεύνασθεν. καὶ ἐν ἀλλοδαπαῖς Στρ. ιβ'.
σπέρμ' ἀρούραις τουτάκις ὑμετέρας ἀκτῖνος ὅλβου δέξατο μοιρίδιον
ἅμαρ ἢ νύκτες. τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ
τέλλετο· καὶ Λακεδαιμονίων μιχθέντες ἀνδρῶν 456
ἤθεσι τάν ποτε Καλλίσταν ἀπῴκησαν χρόνῳ 460
νᾶσον· ἔνθεν δ' ὔμμι Λατοίδας ἔπορεν Λιβύας πεδίον
σὺν θεῶν τιμαῖς ὀφέλλειν, ἄστυ χρυσοθρόνου
διανέμειν θεῖον Κυράνας 465

ὀρθόβουλον μῆτιν ἐφευρομένοις. Ἀντ. ιβ'.
γνῶθι νῦν τὰν Οἰδιπόδα σοφίαν. εἰ γάρ τις ὄζους ὀξυτόμῳ πελέκει
ἐξαρείψαι κεν μεγάλας δρυός, αἰσχύνοι δέ οἱ θαητὸν εἶδος· 470
καὶ φθινόκαρπος ἐοῖσα διδοῖ ψᾶφον περ' αὐτᾶς,
εἴ ποτε χειμέριον πῦρ ἐξίκηται λοίσθιον,
ἢ σὺν ὀρθαῖς κιόνεσσιν δεσποσύναισιν ἐρειδομένα 475
μόχθον ἄλλοις ἀμφέπει δύστανον ἐν τείχεσιν,
ἐὸν ἐρημώσαισα χῶρον.

Ἐπ. ιβ'.
ἐσσὶ δ' ἰατὴρ ἐπικαιρότατος, Παιάν τέ σοι τιμᾷ φάος. 480
χρὴ μαλακὰν χέρα προσβάλλοντα τρώμαν ἕλκεος ἀμφιπολεῖν.
ῥᾴδιον μὲν γὰρ πόλιν σεῖσαι καὶ ἀφαυροτέροις· 485
ἀλλ' ἐπὶ χώρας αὐτις ἔσσαι δυσπαλὲς δὴ γίγνεται, ἐξαπίνας
εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται.

255 "Lectio ἀλλοδαπαῖς περ ἀρούραις τουτάκις ὑμετέρας ἀκτῖνας ἅλβου δέξατο μοιρίδιον, pro quo Hermannus eximie conjecit σπέρμ' ἀρούραις—ἀκτῖνος κ.τ.λ., quod recepit Böckhius."—DISSEN. 258 "Vulgo ἤθεσιν ἔν ποτε Καλλίσταν. Sed ἐν pr. εἰς est eorum tantum carminum, in quibus Æolia harmonia. Vetus lectio plurimorum est ἄν aut ἀν, unde Böckhius scripsit: *ἤθεσι τάν ποτε Καλλίσταν, colaniam deduxerunt in insulam, quæ olim Callista;* comparans Herod. IV, 147: *ἐν τῇ νῦν Θήρῃ καλεομένῃ, πρότερον δὲ Καλλίστῃ*, et alios locos."—DISSEN. 265 ψᾶφόν περ 267 κιόνεσσι 273 αὖθις.

263—276. γνῶθι—ἄπασαν.] "Now listen to something clever in the style of Œdipus. If any one with sharp-cutting axe lops off the boughs of a mighty oak, and mars its majestic form, though it loses all its foliage it still furnishes the means of forming a judgment concerning itself, whether at last it comes to the wintry fire, or whether, torn from its dwelling-place in the forest, it performs a wretched office in a foreign mansion, standing firmly with other pillars in a princely house. You are a most apt physician, and Pæan favours your prosperity. It is meet, therefore, that you should tend with gentle hand its ulcered wounds. It is easy even for fools to shake the stability of a city, but to place it again on its basement, after its equilibrium has been disturbed (δή), this is the difficult task, unless God by some sudden interposition guides the hand of the

τὶν δὲ τούτων ἐξυφαίνονται χάριτες. 490
τλᾶθι τᾶς εὐδαίμονος ἀμφὶ Κυράνας θέμεν σπουδὰν ἄπασαν.

τῶν δ' Ὁμήρου καὶ τόδε συνθέμενος Στρ. ιγ'.
ῥῆμα πόρσυν' ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν. 495
αὔξεται καὶ Μοῖσα δι' ἀγγελίας ὀρθᾶς. ἐπέγνω μὲν Κυράνα
καὶ τὸ κλεεννότατον μέγαρον Βάττου δικαιᾶν
Δαμοφίλου πραπίδων. κεῖνος γὰρ ἐν παισὶν νέος, 500
ἐν δὲ βουλαῖς πρέσβυς ἐγκυρσαις ἑκατονταετεῖ βιοτᾷ,
ὀρφανίζει μὲν κακὰν γλῶσσαν φαεννᾶς ὀπός, 505
ἔμαθε δ' ὑβρίζοντα μισεῖν,

οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς, Ἀντ. ιγ'.
οὐδὲ μακύνων τέλος οὐδέν. ὁ γὰρ καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει.
εὖ νιν ἔγνωκεν· θεράπων δέ οἱ, οὐ δράστας ὀπαδεῖ. φαντὶ δ' ἔμμεν 510
τυῦτ' ἀνιαρότατον, καλὰ γιγνώσκοντ' ἀνάγκᾳ
ἐκτὸς ἔχειν πόδα. καὶ μὰν κεῖνος Ἄτλας οὐρανῷ 515
προσπαλαίει νῦν γε πατρῴας ἀπὸ γᾶς ἀπό τε κτεάνων·
λῦσε δὲ Ζεὺς ἄφθιτος Τιτᾶνας. ἐν δὲ χρόνῳ
μεταβολαὶ λήξαντος οὔρου 520

ruler. And this happy lot is prepared for you. Deign then to bestow all your care on wealthy Cyrene." The words γνῶθι τὰν Οἰδιπόδα σοφιάν do not refer to any particular saying attributed to Œdipus, but merely mean, "Understand the ænigma I am about to propose to you," namely, the allegory which follows. "In this allegory," says Müller (*Hist. Lit. Gr.* p. 219, note), "the oak is the state of Cyrene; the branches are the banished nobles; the winter fire is insurrection; the foreign palace is a foreign conquering power, especially Persia." On the use of κεν in the protasis (264) without a corresponding κεν or ἂν in the apodosis, see *New Cratylus*, p. 247. Hermann proposes to read μέν. Δεσπόσυνος is used here as in Æschyl. *Pers.* 591: οὐδ' ἔτι δασμοφοροῦσιν δεσποσύνοισιν ἀνάγκαις. V. 270. τιμᾷ φάος: so Æschyl. *Sept. c. Theb.* 703: νίκην γε μέντοι καὶ κακὴν τιμᾷ Θεός. V. 273: ἐπὶ χώρας ἔσσαι, "to set it in its place again;" so Theogn. 846: εὖ δὲ θέμεν τὸ κακῶς κείμενον ἀργαλέον. The corresponding English rhyme will occur to every reader.

275. ἐξυφαίνονται χάριτες.] So *supra* v. 141: ὑφαίνειν τὸ λοιπὸν ὄλβον.

277. τῶν δ' Ὁμήρου—πόρσυν'.] i. e. *Iliad.* xv, 207: ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ.

279—281. ἐπέγνω πραπίδων.] So Hom. *Il.* iv, 357: ὡς γνῶ χωομένοιο. xxiii, 453: ἔγνω—τοῖο.

283. ὀρφανίζει—ὀπός.] "He deprives calumny of her loud voice." So *I.* iii, 26: κελαδεννᾶς ὀρφανοὶ ὕβριος.

287. θεράπων—δράστας.] See on v. 41.

Ἐπ. ιγ'.

ἰστίων. ἀλλ' εὔχεται οὐλομέναν νοῦσον διαντλήσαις ποτὲ
οἶκον ἰδεῖν, ἐπ' Ἀπόλλωνός τε κράνᾳ συμποσίας ἐφέπων
θυμὸν ἐκδόσθαι πρὸς ἥβαν πολλάκις, ἔν τε σοφοῖς
δαιδαλέαν φόρμιγγα βαστάζων πολίταις ἀσυχίᾳ θιγέμεν,
μήτ' ὢν τινι πῆμα πορών, ἀπαθὴς δ' αὐτὸς πρὸς ἀστῶν.
καί κε μυθήσαιθ' ὁποίαν Ἀρκεσίλᾳ
εὗρε παγὰν ἀμβροσίων ἐπέων, πρόσφατον Θήβᾳ ξενωθείς.

298 ὁποίαν, Ἀρκεσιλα, Böckh. 299 ἐπέων προσφατον,

294. ἐπ' Ἀπολλωνός τε κράνᾳ.] This was the fountain Cyre, whence the city derived its name. The oldest part of the town was built in the immediate vicinity of this fountain. Chœroboscus 234. Bekker: Κύρη, ἔστι δὲ ὄνομα κρήνης ἀφ' ἧς καὶ Κυρήνη πόλις. Callimachus *in Apoll.* 88. Herod. IV, 158.

295. θυμὸν ἐκδόσθαι πρὸς ἥβαν.] "To give up his soul to youthful merriment." See Theognis 87.

296. ἀσυχίᾳ θιγέμεν.] We have θιγεῖν with the dative, as here, in *P.* VIII, 24, IX, 43. *N.* IV, 35.

ΠΥΘΙΟΝΙΚΑΙ Ε'.

ΑΡΚΕΣΙΛΑ ΚΥΡΗΝΑΙΩΙ

ΑΡΜΑΤΙ.

PYTHIA V.

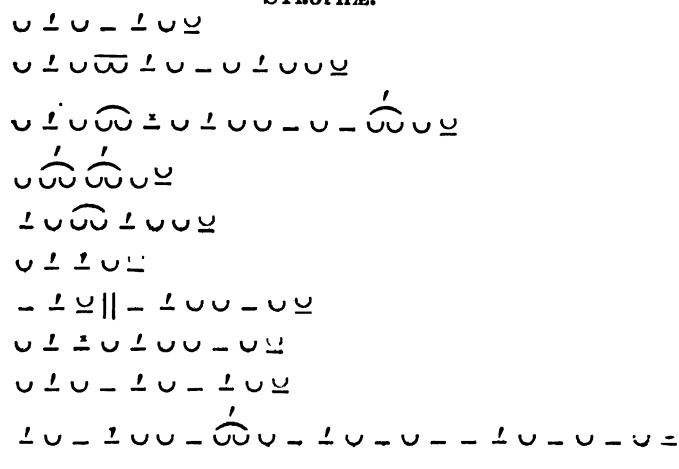
INTRODUCTION.

THIS ode celebrates the same victory as the preceding, and was sung publicly when the horses (for the chariot was consecrated at Delphi) were led in procession through the *via Apollinea* in Cyrene. Carrhotus, the charioteer, was the son of Alexibius, and brother to the queen. After the death of Euphemus he was made governor of Hesperides. The procession probably took place at the time of the Carneia. The rhythm is Æolian, and the ode is of the nature of a castoreium: see on *P.* II, 67. and comp. v. 9 of this ode.

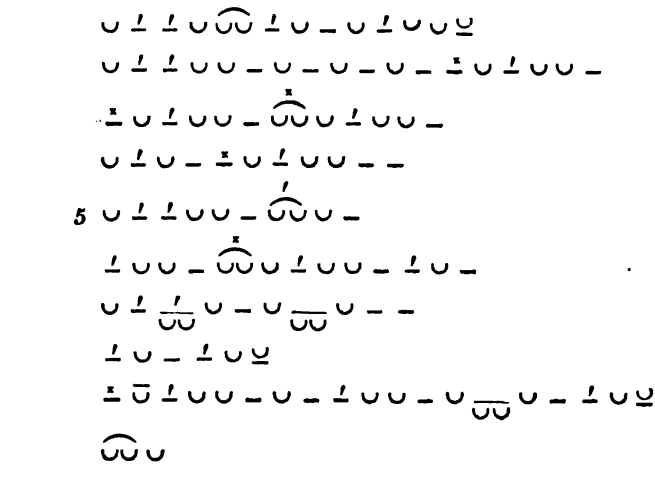
ARGUMENT.

1—10. Prœmium. Power of wealth when combined with moral excellence. 11—53. The good fortune of Arcesilaus is combined with piety to the gods and good-will towards his friends. 53—97. The descendants of Battus are both fortunate and good. 97—116. The ode concludes with praises of Arcesilaus and prayers for his future prosperity.

STROPHÆ.



Epodi.



Ὁ πλοῦτος εὐρυσθενής, Στρ. ά.
ὅταν τις ἀρετᾷ κεκραμένον καθαρᾷ
βροτήσιος ἀνὴρ Πότμου παραδόντος, αὐτὸν ἀνάγῃ
πολύφιλον ἐπέταν. 5
ὦ θεόμορ' Ἀρκεσίλα,
σύ τοί νιν κλυτᾶς
αἰῶνος
ἀκρᾶν βαθμίδων ἄπο
σὺν εὐδοξίᾳ μετανίσσεαι
ἕκατι χρυσαρμάτου Κάστορος·
εὐδίαν ὃς μετὰ χειμέριον ὄμβρον τεὰν καταιθύσσει μάκαιραν ἑστίαν.

σοφοὶ δέ τοι κάλλιον Ἀντ. ά. 15

6 τοίνυν Böckh. 8 ξὺν 10 εὐδιανὸς Böckh.

2. ἀρετᾷ.] This is the only instance in the ode where the long syllable of the second iambus in the second line of the strophes is resolved into two short ones. Hermann, therefore, proposes ὀργᾷ, which is probably right. ΟΡΓΑι and ΑΡΤΑι might easily be confused.

9, 10. Κάστορος—ἑστίαν.] "Castor, who after the wintry shower, beams down in calmness upon thy happy hearth." Castor was not merely the god of charioteers, but also the god of mariners, to whom they prayed for fair weather; see Horat. I. *Carm.* 3, 2, and the note on *O.* VIII, 21. Καταιθύσσει is apparently active here; see on *P.* IV, 83. The poet refers to the disturbances which had recently taken place at Cyrene. Böckh, after Hermann and Schneider, reads εὐδιανὸς for εὐδίαν ὅς, an alteration which appears to me quite unnecessary.

φέροντι καὶ τὰν θεόσδοτον δύναμιν.
σὲ δ' ἐρχόμενον ἐν δίκᾳ πολὺς ὄλβος ἀμφινέμεται·
τὸ μὲν ὅτι βασιλεὺς
ἐσσὶ μεγαλᾶν πολίων,
ἔχει συγγενὴς
ὀφθαλμὸς
αἰδοιότατον γέρας
τεᾷ τοῦτο μιγνύμενον φρενί·

17 αἰδοιέστατον

14—18. *τὸ μὲν—φρενί.*] Ceporinus and others inserted δ' after *συγγενής*, but Böckh and Hermann have properly ejected this particle. Hermann, however, still considers the passage corrupt, and proposes to read *ἐκεῖ* for *ἔχει* in v. 16. With this alteration he translates the passage as follows: *te jus servantem magna sequitur felicitas, partim quod rex es magnarum urbium: nam gentile lumen est hæc maxime venerabilis dignitas tua sociata sapientiæ; partim beatus es quod vicisti nunc in ludis Pythiis.* He adds: "Hoc modo si loquutus est poeta, recte potuit illud ambiguum dicere, *συγγενὴς ὀφθαλμός*: explicat enim statim, quid dicat lumen gentis proprium: simulque illud indicat, quod infra amplius persequitur, a Batto inde claram fuisse illam regiam gentem, ex qua Arcesilaus nunc regnet" (*Opusc.* VII, p. 146). I consider this alteration of Hermann's not only quite unnecessary, but even destructive of the natural and obvious sense of the passage. Pindar says: "Wealth is of great power if it be combined with moral excellence (v. 1, 2): persons who are wise make the best use of the power which heaven bestows upon them (v. 11, 12); and as you act justly, O Arcesilaus, so are you surrounded by great prosperity: in the first place, because you are the king of mighty cities, your innate excellence has this the most majestic office combined with your wisdom (*τεᾷ μιγνύμενον φρενί*, like *ἀρετᾷ* or *ὀργᾷ κεκραμένον καθαρᾷ* in v. 2); and in the second place you are now blessed because you have gained the Pythian victory." As a general rule, Pindar selects two topics of praise in all his Epinician odes: (1) *ὄλβος*, "prosperity" in general, which is considered as the gift of destiny (*Πότμου παραδόντος*, v. 3; *θεοσδότος δύναμις*, v. 12). (2) *ἀρετή*, "the victor's merit," which is considered as something inherited, or not acquired. Hence Pindar is constantly praising natural abilities and the gifts of the gods, and depreciating at the same time all merely human acquisitions (see, in the Olympian odes alone, II, 86. IX, 100. X, 10. XI, 20); and here Arcesilaus is represented, on the one hand, as *σοφός*, *δίκαιος*, and *ἀγαθός*, whereby he is presumed to possess a *συγγενὴς ὀφθαλμός* (v. 16); and also *πλούσιος*, *ὄλβιος*, *βασιλεύς*, and *μάκαρ*, whence it appears that he is favoured by heaven (v. 3. v. 12). Precisely in the same way Hiero (in *P.* II, 56, seqq.) is praised as having wealth (*τὸ πλουτεῖν*) combined with wisdom given by destiny (*σὺν τύχᾳ πότμου σοφίας*); the former as being king (v. 58), and the latter as possessing *ἀρετή*, which is expressly made to include both wisdom and valour (v. 62). *Συγγενὴς ὀφθαλμὸς* (like *lumen probitatis et virtutis.* Cic. *Amicit.* c. 8) is the excellence which is born with a man (*ἀρετὴ σύμφυτος*, *I.* III, 13). *Ὀφθαλμός* is "the light or glory of any thing." Just so the Emmenidæ are called *Σικελίας ὀφθαλμός*, and Fate is said to have added, in their case also, *πλοῦτόν τε καὶ χάριν γνησίαις ἐπ' ἀρεταῖς* (*O.* II, 11), and Amphiaraus is called *στρατιᾶς ὀφθαλμόν* (*O.* VI, 16). Below, v. 52: we have *ὄμμα φαεννότατον ξένοισι*, and in Æschyl. *Pers.* 172, we have both *ὀφθαλμός* and *ὄμμα* used in a similarly metaphorical sense:

ἔστι γὰρ πλοῦτός γ' ἀμεμφὴς ἀμφὶ δ' ὀφθαλμοῖς φόβος.
ὄμμα γὰρ δόμων νομίζω δεσποτῶν παρουσίαν.

Τοῦτο *γέρας* is not merely a repetition of *ὄλβος πολὺς* as Böckh supposes; the *τοῦτο* refers to *ὅτι βασιλεὺς ἐσσί*, and *γέρας* is

μάκαρ δὲ καὶ νῦν, κλεεννᾶς ὅτι
εὐχος ἤδη παρὰ Πυθιάδος ἵπποις ἑλὼν δέδεξαι τόνδε κῶμον ἀνέρων,

Ἀπολλώνιον ἄθυρμα. τῷ σε μὴ λαθέτω Ἐπ. ά.
Κυράνᾳ γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας ἀειδόμενον
παντὶ μὲν θεὸν αἴτιον ὑπερτιθέμεν·
φίλει δὲ Κάρρωτον ἔξοχ' ἑταίρων·
ὃς οὐ τὰν Ἐπιμαθέος ἄγων
ὀψινόου θυγατέρα Πρόφασιν, Βαττιδᾶν
ἀφίκετο δόμους θεμιςκρεόντων·
ἀλλ' ἀρισθάρματον
ὕδατι Κασταλίας ξενωθεὶς γέρας ἀμφέβαλε τεαῖσιν κόμαις

ἀκηράτοις ἀνίαις Στρ. β'.
ποδαρκέων δώδεκ' ἂν δρόμων τέμενος.
κατέκλασε γὰρ ἐντέων σθένος οὐδέν· ἀλλὰ κρέμαται,
ὁπόσα χεριαρᾶν
τεκτόνων δαίδαλ' ἄγων
Κρισαῖον λόφον
ἄμειψεν

22 ἀειδόμενον· 24 φιλεῖν 31 "Vulgo δώδεκα δρόμων, corrupte, quia τέμενος non habet unde pendeat. Nec ἀμφέβαλε τέμενος pr. κατὰ τὸ τέμενος Græcum est, nec δρόμων ποδαρκέων τέμενος pr. κατά, ἀνὰ τὸ τέμενος, in curriculo. Perperam etiam dicas τέμενος appositionem esse vocis γέρας. Laudabo eum, qui τέμενος circumdederit comis; plane differt locus *O.* XIII, 38. Unice vera Thierschii et Böckhii emendatio δώδεκ' ἂν δρόμων· Talia enim Pindarica sunt et Græca."—DISSEN. 34 δαιδάλματα

properly said of the office and prerogatives of a king (Thucyd. I, 13). With γέρας τεᾷ μιγνύμενον φρενὶ, Dissen aptly compares *I.* III, 51 (ὄλβος) πλαγίαις φρένεσσιν οὐχ ὁμῶς πάντα χρόνον θάλλων ὁμιλεῖ.

21. ἄθυρμα.] See on *N.* III, 44.

25, 26. τὰν Ἐπιμαθέος—θυγάτερα Πρόφασιν.] See note on *O.* VII, 44.

27. ἀφίκετο.] Hermann, objecting to the resolution of the long syllable in the second iambus of the dipodia, proposes ἀφῖκται. I cannot venture to receive this emendation into the text without any documentary evidence. Besides, Pindar uses the aorist throughout in this part of the ode, and especially in v. 36; where we have ἄγων ἄμειψεν, just as here ἄγων ἀφίκετο.

30, 31. ἀκηράτοις—τέμενος.] The emendation, proposed by Thiersch and Böckh, and which I have with them received into the text, appears absolutely necessary. Hermann is for restoring the old reading δώδεκα δρόμων, comparing *O.* XIII, 37, which I think is totally different. Pindar says that Carrhotus "placed on the head of Arcesilaus the crown due to the best chariot by his good driving, i. e. by reason of his uninjured reins along the sacred plain of the twelve swift courses."

32—39. ἀλλὰ κρέμαται—φυτόν.] Hermann proposes several emendations in this passage. His reading δαίδαλ' for δαιδάλματ' has been received by Böckh and Dissen. He now adds: "at nondum persanatus est hic versus, qui quum in ceteris epodis a

ἐν κοιλόπεδον νάπος
θεοῦ· τό σφ' ἔχει κυπαρίσσινον
μέλαθρον ἀμφ' ἀνδριάντι σχεδόν,
Κρῆτες ὃν τοξοφόροι τέγει Παρνασίῳ κάθεσσαν, τὸν μονόδροπον, φυτόν.

ἑκόντι τοίνυν πρέπει Ἀντ. β'.
νόῳ τὸν εὐεργέταν ὑπαντιάσαι.
Ἀλεξιβιάδα, σὲ δ' ἡὔκομοι φλέγοντι Χάριτες.
μακάριος, ὃς ἔχεις
καὶ ποδὰ μέγαν κάματον
λόγων φερτάτων
μναμεῖον.
ἐν τεσσαράκοντα γὰρ
πετόντεσσιν ἀνιόχοις ὅλον
δίφρον κομίξαις ἀταρβεῖ φρενί,
ἦλθες ἤδη Λιβύας πεδίον ἐξ ἀγλαῶν ἀέθλων καὶ πατρωΐαν πόλιν.

πόνων δ' οὔ τις ἀπόκλαρός ἐστιν οὔτ' ἔσεται· Ἐπ. β'.
ὁ Βάττου δ' ἕπεται παλαιὸς ὄλβος ἔμπαν τὰ καὶ τὰ νέμων,
πύργος ἄστεος ὄμμα τε φαεννότατον

37 τόσσ' ἔχει 39 "Libri καθέσσαντο, μονόδροπον φυτόν, laborante metro. Hermannus olim conjecit κάθεσσαν θεῷ, nunc nihil de metro laborandum ait, quum versus asynartetus sit, quales nunc revocat in Pindarum. Böckhius posuit κάθεσσαν τὸν μονόδροπον, quod quum scriptum esset ΤΟΜΜΟΝΟΔΡΟΠΟΝ, excidit M. Cf. Böckh. *de Crisi Pindar.* §. 26."—Dissen. *Ibid.* Παρνασσίῳ 46 μναμῆϊ 51 ἔμπας

primo pæone incipiat, certe aestimari posse arbitror, Pindarum τεκτόνια δαίδαλ' ἄγων scripsisse, ut χειραρᾶν pro substantivo esset, quo modo simile vocabulum χαλκοαρᾶν posuit *I.* III, 81. Deinde non ἐν, sed, ut Ritterhusius conjecit, ἂν κοιλόπεδον νάπος Θεοῦ scribendum. Legit ita Scholiastes, qui sic scripsit: ἀλλὰ κρέμαται καὶ ἀνιέρωται τῷ Ἀπόλλωνι, ὅποσα τῶν ταῖς χερσὶν ἁρμοζόντων καὶ κατασκευαζόντων τεκτόνων τοικίλματα ἄγων τὸν Κρισαῖον λόφον κατὰ τὸ κοιλόπεδον πέδιον ἵδρυμε τοῦ Ἀπόλλωνος." While he now adopts Böckh's reading, καθέσσαν τὸν μονόδροπον φυτόν, he removes the comma which Böckh placed after μονόδροπον because ἀμφότφυτον would be required in that case. With regard to the interpretation also he dissents from Böckh. He thinks that Κρισαῖον λόφον ἄμειψεν refers to the race itself, and that the hill alluded to was the elevation on the road from Delphi to Cirrha, at the foot of which the ἱππικὸς ἀγών was held at the Pythian games (comp. Hom. *Hymn. Apoll.* v. 282. Pausan. x, 37. § 4). The same hill, he thinks, is meant under the βαθυλείμων πέτρα ὑπὸ Κίρρας in *P.* x, 15. The Cretan image mentioned here was a piece of wood which had grown in the form of a man. Höck (*Creta.* III, p. 161) thinks that it was one of the works of art attributed to Dædalus, who may have been supposed to pare and polish the rude forms of trees into some approximate resemblance to the human shape.

40, 41. ἑκόντι—ὑπαντιάσαι.] See *P.* II, 70, 71.

ξένοισι. κεῖνόν γε καὶ βαρύκομποι
λέοντες περὶ δείματι φύγον,
γλῶσσαν ἐπεί σφιν ἀπένεικεν ὑπερπονπίαν·
ὁ δ' ἀρχαγέτας ἔδωκ' Ἀπόλλων
θῆρας αἰνῷ φύβῳ,
ὄφρα μὴ ταμίᾳ Κυράνας ἀτελὴς γένοιτο μαντεύμασιν.

ὃ καὶ βαρειᾶν νόσων Στρ. γ'.
ἀκέσματ' ἀνδρεσσι καὶ γυναιξὶ νέμει,
πόρεν τε κίθαριν, δίδωσί τε Μοῖσαν οἷς ἂν ἐθέλῃ,
ἀπόλεμον ἀγαγὼν
ἐς πραπίδας εὐνομίαν,
μυχόν τ' ἀμφέπει
μαντεῖον·
τῷ καὶ Λακεδαίμονι
ἐν Ἄργει τε καὶ ζαθέᾳ Πύλῳ
ἔνασσεν ἀλκᾶντας Ἡρακλέος
ἐκγόνους Αἰγιμιοῦ τε. τὸ δ' ἐμὸν γαρύοντ' ἀπὸ Σπάρτας ἐπήρατον κλέος·

ὅθεν γεγενναμένοι Ἀντ. γ'.
ἵκοντο Θήρανδε φώτες Αἰγείδαι,
ἐμοὶ πατέρες, οὐ θεῶν ἄτερ, ἀλλὰ μοῖρά τις ἄγεν
πολύθυτον ἔρανον,
ἔνθεν ἀναδεξάμενοι,
Ἄπολλον, τεὰ
Καρνεῖα,
ἐν δαιτὶ σεβίζομεν

53 γλῶτταν 63 μαντῆϊον· 66 Böckh. pro vulgato ἔν τ' Ἄργεϊ καί scripsit cum Hermanno e libris: ἐν Ἄργει τε καί. 68 γάρυέν τ' 72 πολύθυτον [ἐς] ἔρανον, 74 τεᾷ, Böckh. 75 Καρνῆϊ',

53—55. κεῖνόν γε—ὑπερπονπίαν.] This is a modification of an old legend about Battus narrated by Pausan. x, 15. § 6: ἐπεὶ δὲ ᾤκισε Βάττος τὴν Κυρήνην, λέγεται καὶ τῆς φωνῆς γενέσθαι οἱ τοίονδε ἴαμα· ἐπιὼν τῶν Κυρηναίων τὴν χώραν ἐν τοῖς ἑσχατίοις αὐτῆς ἐρήμοις αἰφνιδίως ("sic scribendum videtur ex Schol. Callimachi ad h. Apoll. 65," Hermann) θεᾶται λέοντα, καὶ αὐτὸν τὸ δεῖμα τὸ ἐκ τῆς θέας βοῆσαι σαφὲς καὶ μέγα ἠνάγκασεν. "Deflexit hæc Pindarus ita," says Hermann, "ut, quum adversi quid quod Batto accidisset commemorare deberet, non præteriret quidem periculum ab leonibus imminens, nec negaret præ pavore vocem edidisse Battum, verum tamen id non diceret diserte, sed voce nunquam audita ipsos leones fingeret perterritos." For περὶ δείματι, comp. Æschyl. *Choëph.* 32: περὶ φόβῳ. *Pers.* 701: ἀρχαίῳ περὶ τάρβει.

64—76. μυχόν τ'—πόλιν.] This is a very difficult passage. As it would be im-

Κυράνας ἀγακτιμέναν πόλιν·
ἔχοντι τὰν χαλκοχάρμαι ξένοι
Τρῶες Ἀντανορίδαι. σὺν Ἑλένᾳ γὰρ μόλον, καπνωθεῖσαν πάτραν
ἐπεὶ ἴδον 110

possible to discuss within the narrow limits of a note the various opinions which have been entertained about it, I shall content myself with stating the reading and interpretation which I prefer. And first with regard to the reading: in v. 65. I have adopted Hermann's emendation:

μαντεῖον·
τῷ καὶ Λακεδαίμονι,

where the *καὶ* occurs in all the MSS. This emendation carries along with it an alteration of all the strophes and antistrophes, which I have also adopted from Hermann, and for the reasons adduced by him (*Opuscul.* VII, p. 152): "De metro jam non esse arbitror quod metnamus. Mirum est enim, quod omnibus in strophis hic versus a voce trisyllaba incipit, præterquam uno in Böckhii editione loco; mirum vero etiam aliud de quo statim dicam, ubi ipsos versus posuero:

α. αἰῶνος | ἀκρᾶν βαθμίδων ἄπο.
ὀφθαλμὸς | αἰδοιότατον γέρας.
β. ἄμειψεν | ἂν κοιλόπεδον νάπος.
μναμῆϊ· | ἐν τεσσαράκοντα γαρ.
γ. μαντῆϊον τῷ Λακεδαίμονι.
Καρνῆϊ· | ἐν δαιτὶ σεβίζομεν.
δ. ῥανθεῖσαν | κώμων θ' ὑποχεύμασιν.
γλῶσσάν τε | θάρσος τε τανύπτερος.

Quid enim hoc est, quod epicæ istæ formæ, a quibus abstinuit Pindarus, *μναμῆϊα, μαντῆϊον, Καρνῆϊα*, ita in hoc carmine constipatæ, et quidem omnes in eodem strophārum loco positæ inveniuntur? Et v. 45. quidem libri *μναμῆϊον* et *μναμῆϊα*: quod profecti non potest Dorico isto *σαμῆον* Pythagorei cujusdam a Maittairio memorati defendi. Deinde v. 65. libri *μαντῆϊον· τῷ καὶ Λακεδαίμονι.* Denique v. 75. in libris est *Καρνεῖα*. Quid verbis opus? Satis apparere arbitror, metricos, quod musicorum numerorum ignari essent, utcumque satisfacere metro voluisse. Evanescit omnis difficultas, si incisionis constantia moniti illas tres syllabas credimus, similiter ut trochæum semantum, multo tardiore ductu cantatas singularem versum fecisse. Sic et *μναμεῖον* et *μαντεῖον* et *Καρνεῖα*, justæ formæ, restituentur Pindaro, simulque patebit, quoniam sic anceps est ultima, recte scribi (ut supra in textu). Non negligendum est, quod in plerisque strophis interpunctio quoque subsistere vocem in fine brevioris istius versiculi postulat, quodque ubique magni ponderis verba eum locum tenent, ut aptissime retardato numerorum incessu proferantur." I think this argument quite satisfactory. I have also restored the old reading *τεὰ* in v. 74. With these readings the connexion of the passage will be as follows: "Apollo presides over an oracle, by virtue of which it was that the Dorians colonized the Peloponnese, and especially Sparta: now they say that my glorious descent was from Sparta, sprung from whence my ancestors, the Ægidæ, went to Thera, (not without the sanction of the gods, but some power of fate was leading on, i. e. diffusing, the festival celebrated with the sacrifice of many victims); and having received thy Carnea, O Apollo, from thence, i. e. from Thera, we, i. e. the Ægidæ of Thebes, honour in our banquet the illustrious city of Cyrene." Hermann construes *ἄγεν ἔρ. Κυρ. ἀ. πόλιν*, placing the words *ἔνθεν — σεβίζομεν* in a parenthesis. It is clear to me that the words *οὐ θεῶν ἄτερ, ἀλλά μοῖρά τις ἄγεν πολύθυτον ἔρανον* form a parenthesis by themselves, and, for the metrical reasons given above by Hermann himself, it is obvious that we must pause after *Καρνεῖα*. Müller (*Orchomenos*, p. 330) understands *σεβίζομεν* of the Cyrenæan chorus who sang this ode, but this appears very unlikely. I understand it of Pindar himself and the other Theban Ægidæ. Pindar does not appear to have been ignorant of the more authentic legend with regard to the Ægidæ at Sparta, namely, that when the Æolian Bœotians dispossessed the Cadmeans, the Ægidæ, a tribe of the latter, mostly joined the Dorians and Heracleidæ, and with them invaded the Peloponnese 20 years after. In *I.* VI, 16: he distinctly calls the Ægidæ (whom he here speaks of as sprung from Sparta, *γεγενναμένοι ἀπὸ Σπάρτας*) the offspring of Thebes (*ἔκγονοι*). There, however, he is praising a *Theban*; here a *Cyrenæan*; and in order to compliment Arcesilaus he is willing to allow that

ἐν Ἄρει. τὸ δ' ἐλάσιππον ἔθνος ἐνδυκέως Ἐπ. γ'.
δέκονται θυσίαισιν ἄνδρες οἰχνέοντές σφε δωροφόροι, 115
τοὺς Ἀριστοτέλης ἄγαγε, ναυσὶ θοαῖς
ἀλὸς βαθεῖαν κέλευθον ἀνοίγων.
κτίσεν δ' ἄλσεα μείζονα θεῶν, 120
εὐθύτομόν τε κατέθηκεν Ἀπολλωνίαις
ἁλεξιμβρότοις πεδιάδα πομπαῖς
ἔμμεν ἱππόκροτον
σκυρωτὰν ὁδόν, ἔνθα πρυμνοῖς ἀγοραῖς ἔπι δίχα κεῖται θανών.
μάκαρ μὲν ἀνδρῶν μέτα Στρ. δ'. 126
ἔναιεν, ἥρως δ' ἔπειτα λαοσεβής.
ἄτερθε δὲ πρὸ δωμάτων ἕτεροι λαχόντες αἶσαν 130
βασιλέες ἱεροὶ
ἐντί, μεγάλαν δ' ἀρετάν,
δρόσῳ μαλθακᾷ
ῥανθεῖσαν
κώμων θ' ὑποχεύμασιν, 135
ἀκούοντί που χθονίᾳ φρενὶ,
σφὸν ὄλβον υἱῷ τε κοινὰν χάριν
ἔνδικόν τ' Ἀρκεσίλᾳ. τὸν ἐν ἀοιδᾷ νέων πρέπει χρυσάορα
Φοῖβον ἀπύειν, 140

80 ἰχνέοντες 94 ὕμνων 95 ποι

Thera was the common metropolis of the Theban and Cyrenæan Ægidæ, and explains the religious connexion between Thebes and Cyrenæ on that supposition. On the Ægidæ and their Carnea, see Müller, *Orchomenos*, p. 327.

79—81. *τὸ δ' ἐλάσιππον—ἄγαγε.*] "And the men, whom Aristoteles (i. e. Battus) led, kindly welcomed the knightly race, bringing them presents and approaching them with sacrifices." In other words, the Antenoridæ were worshipped by the Cyrenæans as their *ἥρωες ἐπιχώριοι*. *Δέκονται* is the historical present, like *φωνεῖ* in *P.* IV, 163. *Οἰχνέοντές σφε* is for *προσερχόμενοι αὐτούς*.

84—87. *εὐθύτομόν τε—ὁδόν.*] "And he laid down the straight, level, paved road, in order that it might resound with the noise of horses' hoofs in those processions, averting curses from mortals, which he instituted in honour of Apollo." *Ἁλεξιμβρότοις*: because Apollo was worshipped at Cyrenæ more particularly in his character of the healing and averting god (comp. *P.* IV, 270). *Ἱππόκροτον*, "horse-stamped," because these were processions of chariots. *Σκυρωτὴ ὁδός* is a chaussée or street carefully constructed of morter and stone: comp. *σκυρόω*, *σκιρρόω*, *σκλήρος*, and other cognate words. The *πλατεῖα Σκυρωτὴ* was used as a proper name at Cyrene, just as we have a street in London called "the Pavement."

92—97. *μεγάλαν δ'—Ἀρκεσίλᾳ.*] I have restored to the text the readings of the majority of MSS. with the single alteration of *που* for *ποι*, which is due to Hermann. Two MSS. have the genitives *μεγαλᾶν ἀρετᾶν* and *ῥανθεισᾶν*, two omit *θ'*, and

ἔχοντα Πυθωνόθεν 'Αντ. δ'.
τὸ καλλίνικον λυτήριον δαπανᾶν
μέλος χαρίεν. ἄνδρα κεῖνον ἐπαινέοντι συνετοί.
λεγόμενον ἐρέω·
κρέσσονα μὲν ἀλικίας
νόον φέρβεται·
γλῶσσάν τε θάρσος τε τανύπτερος
ἐν ὄρνιξιν αἰετὸς ἔπλετο·
ἀγωνίας δ', ἔρκος οἷον, σθένος·
ἔν τε Μοίσαισι ποτανὸς ἀπὸ ματρὸς φίλας, πέφανταί θ' ἁρματηλάτας σοφός·

ὅσαι τ' εἰσὶν ἐπιχωρίων καλῶν ἔσοδοι, 'Επ. δ'.
τετόλμακε. θεός τέ οἱ τονῦν τε πρόφρων τελεῖ δύνασιν,
καὶ τολοιπὸν ὄπισθε, Κρονίδαι μάκαρες,
διδοῖτ' ἐπ' ἔργοισιν ἀμφί τε βουλαῖς
ἔχειν, μὴ φθινοπωρὶς ἀνέμων

110 τὸ λοιπόν, ὦ Κρονίδαι

two read ὑπὸ χεύμασιν. From these data, Hermann formerly conjectured μεγαλᾶν δ' ἀρετᾶν δρόσῳ μαλθακᾷ ῥανθεῖσι κώμων θ' ὑποχεύμασιν, which was adopted by Dissen, with the omission of θ' and the division ὑπὸ χεύμασιν. Böckh reads μεγάλα δ' ἀρετὰ δρ. μαλθ. ῥανθεῖσα κώμων ὑπὸ χεύμασιν. ἀκούοντί τοι κ.τ.λ. which he translates: "magna eorum virtus rore molli perfunditur inter carminum fluctus. Audiunt certe, &c." taking ῥανθεῖσα for ῥαινομένη ἐστι or ῥαίνεται, which is inadmissible. The reasons adduced by Hermann (see on v. 64—76) remove the metrical objection to ῥανθεῖσαν; and the old reading furnishes a tolerable sense, which is not improved by any of the alterations: "and even below the earth they hear of great glory sprinkled with refreshing dew and with the gentle streams of the comus-songs, a bliss common to them with their son Arcesilaus, to whom also it is due." For the idea, comp. *O.* VIII, 81—84. XIV, 20, &c. For the use of ῥαίνω see *P.* VIII, 57: ῥαίνω δὲ καὶ ὕμνῳ. *I.* V, 21: ῥαινέμεν εὐλογίαις, and for κοινὰν see note on *O.* II, 50. and *P.* VI, 15.

99, 100. τὸ καλλίνικον—χαρίεν.] Böckh construes: μέλος καλλίνικον χαρίεν λυτήριον δαπανᾶν, which is a gross violation of syntax: the position of the article shows that μέλος χαρίεν is put in apposition with τὸ καλλ. λυτ. δαπανᾶν, where τὸ λυτήριον is put for λύτρον, as in *I.* VII, 1: λύτρον καμάτων: "the triumphal guerdon of his costs, a sweet song."

101. λεγόμενον ἐρέω.] "I will say what every body says." This refers to what immediately follows.

108. ἐπιχωρίων καλῶν ἔσοδοι.] "Means of obtaining glory at home." i.e. the ἀγῶνες ἐπιχώριοι; see *P.* IX, 103. For ἔσοδος, "a contest," see *P.* VI, 50. Soph. *Electr.* 700.

110. καὶ τολοιπὸν ὄπισθε.] The common reading is καὶ τὸ λοιπόν, ὦ K., which is at variance with the metre. Two of the MSS. have καὶ τὸ λοιπὸν ὦ πλεῖστα, whence Böckh has extracted ὄπισθε, which I have received. Hermann reads ἔπειτα, and Boissonade ἐς αἰεί.

χειμερία καταπνοὰ δαμαλίζοι χρόνον.
Διός τοι νόος μέγας κυβερνᾷ
δαίμον' ἀνδρῶν φίλων.
εὔχομαί νιν Ὀλυμπίᾳ τοῦτο δόμεν γέρας ἔπι Βάττου
γένει.

116 Böckh. ἔτι vulg. ἐπὶ

ΠΥΘΙΟΝΙΚΑΙ στ'.

ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ.

PYTHIA VI.

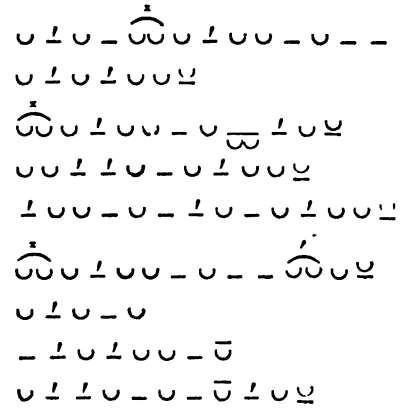
INTRODUCTION.

XENOCRATES, son of Ænesidamus, won this Pythian victory in Ol. 71, 3. B.C. 494, and as this ode was probably written immediately after, Pindar was only 28 years old when he composed it. The ode is addressed to Thrasybulus the victor's son, who, it seems, acted as his charioteer on the occasion; hence the allusion to the filial piety of Antilochus.

The rhythm is Æolian.

ARGUMENT.

1—18. Exordium. A lasting treasure of song is laid up at Delphi for Xenocrates and his family. 19—43. The filial piety of Thrasybulus resembles that of Antilochus. 43—54. This piety of Antilochus is, however, gone by: Thrasybulus still flourishes, not merely in filial piety, but imitating his father, and his uncle Thero, in moderation, in love for poetry, in his attention to the public games, and in his convivial qualities.



Ἄκουσατ· ἢ γὰρ ἑλικώπιδος Ἀφροδίτας Στρ. ά.
ἄρουραν ἢ Χαρίτων
ἀναπολίζομεν, ὀμφαλὸν ἐριβρόμου
χθονὸς ἀέναον προσοιχόμενοι·
Πυθιόνικος ἔνθ' ὀλβίοισιν Ἐμμενίδαις
ποταμίᾳ τ' Ἀκράγαντι καὶ μὰν Ξενοκράτει
ἑτοῖμος ὕμνων
θησαυρὸς ἐν πολυχρύσῳ
Ἀπολλωνίᾳ τετείχισται νάπᾳ·

τὸν οὔτε χειμέριος ὄμβρος ἐπακτὸς ἐλθών, Στρ. β'.
ἐριβρόμου νεφέλας
στρατὸς ἀμείλιχος, οὔτ' ἄνεμος ἐς μυχοὺς
ἁλὸς ἄξοισι παμφόρῳ χεράδι
τυπτόμενον· χάει δὲ πρόσωπον ἐν καθαρῷ
πατρὶ τεῷ, Θρασύβουλε, κοινάν τε γενεᾷ
λόγοισι θνατῶν
εὔδοξον ἅρματι νίκαν
Κρισαίαισιν ἐν πτυχαῖς ἀπαγγελεῖ.

4 ἐς ναόν 13 ἄξει et χεράδει 14 τυπτόμενοι. Böckh.

3, 4. ὀμφαλὸν—προσοιχόμενοι.] The poet is speaking merely of a poetical or imaginary journey to Delphi. The ὀμφαλὸς here is not the oracular stone (see on *P.* IV, 3—8), but Delphi itself. Similarly below, v. 9, the Ἀπολλωνία νάπα is not any particular part of the valley of the Parnassus, but the whole of that valley in which Pytho or Delphi was situated.

7, 8. ἑτοῖμος—θῆσαυρος.] See on *O.* VI, 12.

12—14. οὔτ' ἄνεμος—τυπτόμενον.] The old readings in this passage are ἄνεμος, ἄξει, χεράδει, and τυπτομένον. For ἄξει Böckh has restored the genuine reading ἄξοισι from some MSS. The singular form violates the metre. At the same time, Böckh changed ἄνεμος and τυπτόμενον into ἄνεμοι and τυπτόμενοι; but, as Hermann remarks, there is something objectionable in making the last syllable of ἄνεμοι short at the end of a *pæon primus*; besides the change is not necessary, for singular nouns coupled by disjunctive conjunctions, especially when the copula τε forms part of the disjunctive, sometimes govern a plural verb in the Greek poets. Compare Eurip. *Alcest.* 372:

καί μ' οὔθ' ὁ Πλούτωνος κύων,
οὔθ' οὐτι κώπη ψυχόπομπος ἂν Χάρων
ἔσχον.

I have therefore retained ἄνεμος; I also prefer τυπτόμενον as the more simple and natural. Χεράδει is a corrupt alteration by some grammarian: χεραὶ ("a mass of sand and pebbles carried along by a stream") forms its dative χεραδί.

15—18. φάει—ἀπαγγελεῖ.] There is a slight difference of opinion with regard to the proper interpretation of this passage. Hermann construes it: ὁ θησαυρὸς ἀπαγγελεῖ πατρὶ τεῷ πρόσωπον ἐν φάει καθαρῷ κοινάν τε γενεᾷ νίκαν: *carmen hoc patri tuo nunciabit hilarem vultum* (i. e. exhilarabit ei vultum) *communemque genti victoriam.* This appears to me very forced

σύ τοι σχέθων νιν ἐπιδέξια χειρὸς ὀρθὰν Στρ. γ'.
ἄγεις ἐφημοσύναν,
τά ποτ' ἐν οὔρεσι φαντὶ μεγαλοσθενεῖ
Φιλύρας υἱὸν ὀρφανιζομένῳ
Πηλείδᾳ παραινεῖν· μάλιστα μὲν Κρονίδαν,
βαρυόπαν στεροπᾶν κεραυνῶν τε πρύτανιν,
θεῶν σέβεσθαι·
ταύτας δὲ μή ποτε τιμᾶς
ἀμείρειν γονέων βίον πεπρωμένον.

ἔγεντο καὶ πρότερον Ἀντίλοχος βιατὰς Στρ. δ'.
νόημα τοῦτο φέρων,
ὃς ὑπερέφθιτο πατρός, ἐναρίμβροτον
ἀναμείναις στράταρχον Αἰθιόπων
Μέμνονα. Νεστόρειον γὰρ ἵππος ἅρμ' ἐπέδα
Πάριος ἐκ βελέων δαϊχθείς· ὁ δ' ἔφεπεν
κραταιὸν ἔγχος·
Μεσσανίου δὲ γέροντος
δοναθεῖσα φρὴν βόασε παῖδα ὄν·

χαμαιπετὲς δ' ἄρ' ἔπος οὐκ ἀπέριψεν· αὐτοῦ Στρ. ε'.

21 τάν ποτ' 28 ἐγένετο 26 βόασεν 27 ἀπέριψεν αὐτοῦ

and unnatural. Böckh's construction is: ὁ ὕμνων θησαυρὸς (i.e. ὁ ὕμνος) πρόσωπον ἐν φάει καθαρῷ (sc. ἔχων πρ.) λόγοισι θνατῶν ἀπαγγελεῖ εὐδ. νίκαν ἅρμ. πατρὶ τεῷ γενεᾷ τε κοινάν. And this, I think, is the meaning of Pindar. It is doubtful whether we should take λόγοισι θνατῶν with ἀπαγγελεῖ, or with εὐδόξου as Boissonade suggests: I prefer the latter construction: "the hymn, with joyful, serene countenance (as befits a messenger of good news), will announce a chariot-victory, glorious through the reports of men, and common, O Thrasybulus, to thy father, and thy clan." Boissonade says: "Frons thesauri puro lumine irradiata longe lucebit, ut vultus nuntii felicem eventum narraturi sereno gaudio diffunditur." He also refers to Æschylus, *Agamemn.* 624: ὅταν δ' ἀπευκτὰ πήματ' ἄγγελος πόλει στυγνῷ προσώπῳ—φέρῃ, where he writes: "in *Œd. T.* 81, Creon, σωτηρίων πραγμάτων εὐάγγελος, adest λαμπρὸς ὄμμασι."

19. σχέθων νιν ἐπιδέξια χειρός.] Dissen would translate this: "having obtained it (the victory) *by manual dexterity*," which is attributed to the charioteer in *I.* II, 21. But the words ἐπιδέξια (or ἐπὶ δεξιὰ) χειρός can only signify "on the right hand": see Sophocl. *apud Dionys. Ant.* I, 12: τὰ δ' ἐξόπισθε χειρὸς εἰς τὰ δεξιά. Theocrit. XXV, 18: τεῆς ἐπιδέξια χειρός. Accordingly, νιν must refer to πατρί, v. 15, and the meaning therefore must be: "by honouring your father (i.e. by placing him on your right hand) you obey the injunctions of Chiron." That the right hand was the place of honour, is clear from *Fragm.* 112.

27. βίον πεπρωμένον.] "Their life as long as it would last according to the course of nature."

37. χαμαιπετὲς—ἀπέριψεν.] "He did not throw away his words so that they were

μένων δ' ὁ θεῖος ἀνὴρ
πρίατο μὲν θανάτοιο κομιδὰν πατρός,
εὐδόκησέν τε τῶν πάλαι γενεᾷ
ὁπλοτέροισιν, ἔργον πελώριον τελέσαις,
ὕπατος ἀμφὶ τοκεῦσιν ἔμμεν πρὸς ἀρετάν.
τὰ μὲν παρίκει·
τῶν νῦν δὲ καὶ Θρασύβουλος
πατρῴαν μάλιστα πρὸς στάθμαν ἔβα,

πάτρῳ τ' ἐπερχόμενος ἀγλαΐαν ἔδειξεν. Στρ. στ'.
νόῳ δὲ πλοῦτον ἄγει,
ἄδικον οὔθ' ὑπέροπλον ἤβαν δρέπων,
σοφίαν δ' ἐν μυχοῖσι Πιερίδων·
τίν τ', Ἐλέλιχθον, ὅς θ' εὗρες ἱππίας ἐσόδους,
μάλα ἀδόντι νόῳ, Ποσειδᾶν, προσέχεται.
γλυκεῖα δὲ φρὴν
καὶ συμπόταισιν ὁμιλεῖν
μελισσᾶν ἀμείβεται τρητὸν πόνον.

εὐδόκησέ τε παρῆκεν· ὀργαῖς ἐν ἱππίαν ἔσοδον

disregarded." Comp. *O.* IX, 13. *N.* IV, 41. and see Plato, *Euthyphr.* § 17: *οὐ χαμαί ποτε πεσεῖται ὅτι ἂν εἴπωσι.*

46. *ἀγλαΐαν—ἔδειξεν.*] Like *φαινέμεν ἀρετήν*, Hom. *Od.* VIII, 237. Most of the MSS. have *ἀπᾶσαν* after *ἔδειξεν*, as in *N.* IV, 83: *ὁ χρυσὸς ἐψόμενος αἰγλᾶι ἔδειξεν ἀπάσαι.* Hermann thinks that *ἀπᾶσαν* has arisen from *ἀνάταν*, the genuine reading for *ἤβαν* in v. 48: "non credo *ἤβαν* scriptum esse a Pindaro, quod in ceteris strophis omnibus purus pæon est. Quum plerisque in libris ante *νόῳ* additum precedentibus sit redundans vocabulum *ἀπᾶσαν*, videtur id ex adscripta vera lectione *ἀνάταν* ortum esse. Estque id eo verisimilius, quod, ut hic *ὑπέροπλον* additum est, sic *P.* II, 28 (52), dixit *ἀνάταν ὑπεράφανον.*"

50, 51. *τίν τ'—προσέχεται.*] I have adopted the readings proposed by Böckh (*Not. Crit.* p. 485.) I think that *ὀργαῖς πάσαις*, which is found in many of the MSS., has crept into the text from a marginal explanation of *μάλα ἀδόντι νόῳ*, and from the resemblance of *ὀργαῖς ἐν* to the reading *ὅς θ' εὗρες*, which is recognized by the Scholiast. With *μάλα ἀδόντι νόῳ*, we may compare *P.* V, 40, 41: *ἑκόντι νόῳ.* The writer of the interpretation *ὀργαῖς πάσαις* probably referred to *I.* I, 41: *εἰ δ' ἀρετᾷ κατάκειται πᾶσαν ὀργάν*, which is not unlike *τὶν προσέχεται πάσαις ὀργαῖς.*

ΠΥΘΙΟΝΙΚΑΙ Ζ'.

ΜΕΓΑΚΛΕΙ ΑΘΗΝΑΙΩ

ΤΕΘΡΙΠΠΩ.

PYTHIA VII.

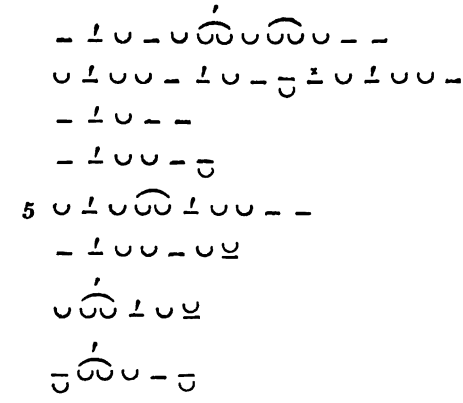
INTRODUCTION.

MEGACLES, whose Pythian victory is celebrated in this ode, was the son either of the celebrated Cleisthenes or of his brother Hippocrates (comp. Herod. VI. 131 with Isocrat. *de big.* p. 351). He was twice ostracized (Lysias *in Alcibiad.* p. 143); whence the allusion to φθόνος in v. 19. This victory was obtained in Ol. 72, 3. B. C. 490, i. e. in the same year with the battle of Marathon.

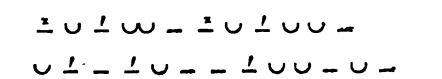
ARGUMENT.

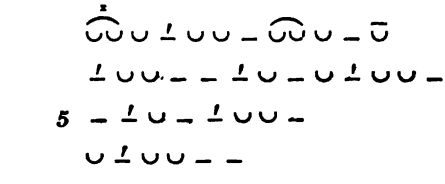
Glory of Athens and the Alcmæonidæ. Envy waits upon merit, and prosperity is lasting only when chequered with reverses.

STROPHÆ.



EPODUS.





Καλλιστον αἱ μεγαλοπόλιες Ἀθᾶναι Στρ.
προοίμιον Ἀλκμανιδᾶν εὐρυσθενεῖ γενεᾷ
κρηπῖδ' ἀοιδᾶν
ἵπποισι βαλέσθαι.
ἐπεὶ τίνα πάτραν, τίνα οἶκον 5
ναίοντ' ὀνυμάξομαι
ἐπιφανέστερον
Ἑλλάδι πυθέσθαι;

πάσαισι γὰρ πολίεσι λόγος ὁμιλεῖ Ἀντ.
Ἐρεχθέος ἀστῶν, Ἄπολλον, οἳ τεόν γε δόμον 10
Πυθῶνι δίᾳ
θαητὸν ἔτευξαν.
ἄγοντι δέ με πέντε μὲν Ἰσθμοῖ
νῖκαι, μία δ' ἐκπρεπὴς
Διὸς Ὀλυμπιάς,
δύο δ' ἀπὸ Κίρρας,

ὦ Μεγάκλεες, ὑμαί τε καὶ προγόνων. Ἐπ. 15
νέᾳ δ' εὐπραγίᾳ χαίρω τι· τὸ δ' ἄχνυμαι,
φθόνον ἀμειβόμενον τὰ καλὰ ἔργα.
φαντί γε μὰν οὕτω κεν ἀνδρὶ παρμονίμαν 20
θάλλοισαν εὐδαιμονίαν
τὰ καὶ τὰ φέρεσθαι.

1 μεγαλοπτόλιες Böckh. 5 τίνα δ' οἶκον 9 πολιέσσι Böckh. 10 Ἀπόλλων, 15 Ὀλυμπίας, 18 χαίρω. τί τόδ' ἄχνυμαι Böckh. 19 ἔργα; Böckh. 20 παρ μονίμαν

3, 4. *κρηπῖδ' ἀοιδᾶν βαλέσθαι.*] Similarly, *P.* IV, 138: *βάλλετο κρηπῖδα σοφῶν ἐπέων,* | and *Fragm. incert.* 93: *ὅθι παῖδες Ἀθαναίων ἐβάλοντο φαεννὰν κρηπῖδ' ἐλευθερίας.*

ΠΥΘΙΟΝΙΚΑΙ Η'.

ΑΡΙΣΤΟΜΕΝΕΙ ΑΙΓΙΝΗΤΗ

ΠΑΛΑΙΣΤΗ.

PYTHIA VIII.

INTRODUCTION.

It is doubtful to what date we ought to assign this ode, written in honour of Aristomenes, a young Æginetan, son of Xenarces, and one of the house of the Midylidæ, who had conquered in the wrestling match at Delphi. The Scholiast says: *γέγραπται ἡ ᾠδὴ Ἀριστομένει Αἰγινήτῃ παλαιστῇ νικήσαντι τὴν λέ Πυθιάδα*, where one MS. has *λή*. The 35th Pythiad corresponds to Ol. 82, 3. B. C. 450. Now as Ægina was conquered and rendered tributary to Athens in Ol. 80, $\frac{3}{4}$, B. C. 458, 457, it is impossible that this ode, which speaks of the Æginetans as still free (v. 98), could be written after that time. Accordingly, Müller, who was the first to point out this (*Æginetica*, p. 177), has proposed to read *λβ'*, assigning the Pythian victory of Aristomenes to Ol. 80, 3. B. C. 458, so that the allusions at the beginning of the ode will refer to the battle of Cecryphalea, which had recently taken place. It is stated, indeed, by Thucydides (I, 105) and Diodorus Siculus (XI, 78) that the Athenians conquered in that sea-fight, but Müller infers, from a passage in Stephanus of Byzantium, that, though the Peloponnesians were defeated, the Æginetans were victorious where they fought themselves. This view of Müller's has been adopted by Böckh and Dissen. Hermann, however, (*Opuscul.* VII, p. 156) has overthrown this theory by a few very simple arguments. The reading in the extract from Stephanus is by no means certain, and, even if it were, is it likely that Pindar would have praised the Æginetans as completely victorious for any partial success which they might have obtained in a battle in which they and their allies were defeated, and that he would have compared the Athenians, whom he delighted to honour, to the rash and impious enemies of Jupiter? According to Hermann, therefore, the allusions at the beginning of the ode refer to the great battle of Salamis, in which the Æginetans gained the *ἀριστεῖα* (Herod. VIII, 93); and there are many reasons for this supposition. The war between Jupiter,—the supreme god of the Greeks, whose *Πανελλήνιον* was at Ægina,—and the giants, would present many analogies to the attack of the Persians on the Greeks,

and the epithet μεγάλαυχος (v. 15) would apply very well to Xerxes, while κέρδος φίλτατον ἐκόντος εἴ τις ἐκ δόμων φέροι (v. 14) might refer to the more peaceful demand of land and water by Dareius, a demand with which the Æginetans among others complied (Herod. VI, 49). Hermann remarks that Pindar, like Æschylus, seems to have contrasted Dareius, as a just and reasonable ruler, with the insolent and wanton Xerxes: *illi volentes cesserant Æginetæ: Xerxis temeritatem summa vi debellarunt.* For these reasons, Hermann changes the reading λή of the Göttingen MS. to κή, and as the 28th Pythiad corresponds to Ol. 75, 3. B. C. 478, i. e. two years after the battle of Salamis, and as the freedom of Greece was saved from great risk by that battle and the still more recent battle of Platæa, Pindar might well pray for a continuance of the freedom of Ægina. To his arguments Hermann might have added, what appears to me nearly decisive of the question, that in the oracle of Bacis which made so great a sensation shortly before this time, Xerxes is called the son of Ὕβρις, and it is predicted that he will be quenched by Δίκη, whose daughter Ἡσυχία is said in this ode to sink Ὕβρις. See Herodot. VIII, 77:

δῖα Δίκη σβέσσει κρατερὸν Κόρον, Ὕβριος υἱόν.

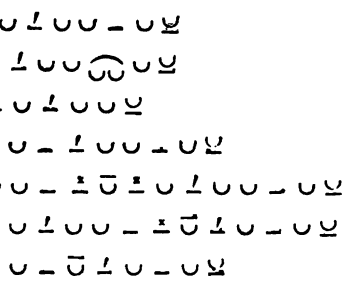
It seems to me very probable that Pindar actually refers to the words of this oracle with which he must have been perfectly familiar.

The rhythm of the ode is Æolian.

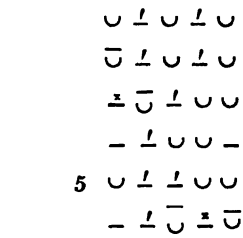
ARGUMENT.

1—20. After an invocation of Peace (Hesychia), the daughter of Justice, 21—60, the poet proceeds to praise Ægina, and Aristomenes who had inherited the merits of his ancestors, like Alcmæon, who had succeeded both to the warlike renown and to the prophetic lore of his father Amphiaraus. 61—100. He concludes with allusions to the victories obtained by Aristomenes in different public games, and with sundry reflexions on the uncertainty and mutability of human prosperity. There are many points of resemblance between this ode and the VIIIth Olympian ode, also written in honour of an Æginetan wrestler.

STROPHÆ.



EPODI.



ΦΙΛΟΦΡΟΝ Ἀσυχία, Δίκας — Στρ. ά.

ὦ μεγιστόπολι θύγατερ,
βουλᾶν τε καὶ πολέμων
ἔχοισα κλαΐδας ὑπερτάτας,
Πυθιόνικον τιμὰν Ἀριστομένει δέκευ.
τὺ γὰρ τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν ὁμῶς
ἐπίστασαι καιρῷ σὺν ἀτρεκεῖ·

τὺ δ', ὁπόταν τις ἀμείλιχον — Ἀντ. ά.
καρδίᾳ κότον ἐνελάσῃ,
τραχεῖα δυσμενέων
ὑπαντιάξαισα κράτει τιθεῖς
Ὕβριν ἐν ἄντλῳ. τὰν οὐδὲ Πορφυρίων μάθεν
παρ' αἶσαν ἐξερεθίζων· κέρδος δὲ φίλτατον,
ἑκόντος εἴ τις ἐκ δόμων φέροι.

βία δὲ καὶ μεγάλαυχον ἔσφαλεν ἐν χρόνῳ. — Ἐπ. ά.
Τυφὼς Κίλιξ ἑκατόγκρανος οὔ μιν ἄλυξεν,
οὐδὲ μὰν βασιλεὺς Γιγάντων· δμᾶθεν δὲ κεραυνῷ
τόξοισί τ' Ἀπόλλωνος· ὃς εὐμενεῖ νόῳ
Ξενάρκειον ἔδεκτο Κίρραθεν ἐστεφανωμένον
υἱὸν ποιᾷ Παρνασίδι Δωριεῖ τε κώμῳ.

13 φίλτατόν γ' 15 βίᾳ 20 πόᾳ Παρνασίᾳ. Libri omnes ποιᾷ. Pro ΠΑΡΝΑΣΙΑΙ Böckhius scr. ΠΑΡΝΑΣΙΔΙ.

1, 2. Ἀσυχία, Δίκας — θύγατερ.] Hesychia, the goddess of Peace, is here called the daughter of Justice, because peace and tranquillity are the natural results of fair-dealing. The qualities predicated of Hesychia are more properly applicable to Δίκη. Peace is made a warlike goddess in v. 8—12, on the principle, common in Greek mythology, which considers a divinity who is the cause of any thing, as also the cause of its contrary.

11, 12. τιθεῖς Ὕβριν ἐν ἄντλῳ.] Not τὴν ὕβριν αὐτῶν, as Böckh construes it; see the Introduction. Ἄντλος: "the sea." Comp. *O.* IX, 53, and the note. The metaphor is taken from the recent sea-fight at Salamis.

ἔπεσε δ' οὐ Χαρίτων ἑκὰς Στρ. β'.
ἀ δικαιόπολις ἀρεταῖς
κλειναῖσιν Αἰακιδᾶν
θίγοισα νᾶσος· τελέαν δ' ἔχει
δόξαν ἀπ' ἀρχᾶς. πολλοῖσι μὲν γὰρ ἀείδεται
νικαφόροις ἐν ἀέθλοις θρέψαισα καὶ θοαῖς
ὑπερτάτους ἥρωας ἐν μάχαις·

τὰ δὲ καὶ ἀνδράσιν ἐμπρέπει. Ἀντ. β'.
εἰμὶ δ' ἄσχολος ἀναθέμεν
πᾶσαν μακραγορίαν
λύρᾳ τε καὶ φθέγματι μαλθακῷ,
μὴ κόρος ἐλθὼν κνίσῃ. τὸ δ' ἐν ποσί μοι τράχον
ἵτω τεὸν χρέος, ὦ παῖ, νεώτατον καλῶν,
ἐμᾷ ποτανὸν ἀμφὶ μαχανᾷ.
παλαισμάτεσσι γὰρ ἰχνέων ματραδελφεοὺς Ἐπ. β'.
Ὀλυμπίᾳ τε Θεόγνητον οὐ κατελέγχεις,
οὐδὲ Κλειτομάχοιο νίκαν Ἰσθμοῖ θρασύγνιον·
αὔξων δὲ πάτραν Μιδυλιδᾶν λόγον φέρεις,
τὸν ὄνπερ ποτ' Οἰκλέος παῖς ἐν ἑπταπύλοις ἰδὼν
υἱοὺς Θήβαις αἰνίξατο παρμένοντας αἰχμᾷ,

ὁπότ' ἀπ' Ἄργεος ἤλυθον Στρ. γ'.
δευτέραν ὁδὸν Ἐπίγονοι.
ὧδ' εἶπε μαρναμένων·

29 τὰ καὶ ἐν ἀνδράσιν. 32 sq. "Vulgo τὸ δ' ἐν ποσί μοι ἵτω τρέχον, Böckhius cum Hermanno e libris τράχον ἵτω. Mox v. 35. ἰχνέων, Schmidii correctio pr. ἰχνεύων. Hermanno scribendum videtur οἰχνέων."—Dissen. 42 κνίσῃ Böckh. 43 εἶπε· Μαρναμένων

21—24. ἔπεσε δ'—νᾶσος.] See the *New Cratylus*, p. 373, and compare the note on *O.* VIII, 20—27. Θίγοισα ἀρεταῖς Αἰακιδᾶν: "sharing in the glories of the Æacidæ." For the construction, see *P.* IV, 296. *N.* IV, 35; and for the ἀρεταὶ Αἰακιδᾶν, see *N.* VI, 47, seqq.

32—34. τὸ δ' ἐν ποσί μοι — μαχανᾷ.] "But let that which is now before me, namely, the praise due to you, O youth, the latest glory obtained by Ægina, be forthwith accomplished, having received wings by my art." Τὸ ἐν ποσὶ μοι: so τὸ παρ' ποδί, *N.* VI, 57. Τράχον ἵτω: vide Hemsterhus. *ad Callim.* p. 170. Τεὸν χρέος, "the debt due to you:" comp. *O.* XI, 8. *P.* IX, 104. Ποτανόν: so *P.* V, 107: ἐν Μοίσαισι ποτανός.

35. ἰχνέων.] A singular form for ἰχνεύων: compare πολέω, πολεύω.

43. μαρναμένων.] Absolutely: so μολόντων in v. 85. The old punctuation was ὧδ' εἶπε· "Μαρναμένων φ. τὸ γ. ἐπιπρέπει κ. τ. λ." which has been properly altered by Hermann and Böckh. "He spoke as follows, while they were fighting." The collocation μάρνασθαι φυᾷ (*N.* I, 25), cannot of course be used as an argument in favour of the old punctuation here, where the mean-

"Φυᾷ τὸ γενναῖον ἐπιπρέπει
"ἐκ πατέρων, παῖ, σοὶ λῆμα. θαέομαι σαφὲς
"δράκοντα ποικίλον αἰθᾶς Ἀλκμᾶν' ἐπ' ἀσπίδος
"νωμῶντα πρῶτον ἐν Κάδμου πύλαις.

"ὁ δὲ καμὼν προτέρᾳ πάθᾳ Ἀντ. γ'.
"νῦν ἀρείονος ἐνέχεται
"ὄρνιχος ἀγγελίᾳ
"Ἄδραστος ἥρως· τὸ δὲ οἰκοθεν

45 παισὶν

ing of the context is so diametrically opposite. The shrine of Amphiaraus was at Oropus; the Epigoni sent Θεωροὶ to consult him; in the mean time, the battle began before Thebes, and Amphiaraus, though at Oropus, still with clear prophetic vision saw the warriors παρμένοντας αἰχμᾷ ἐν ἑπταπύλοις Θήβαις, and pronounced his oracle, which was to be announced to the general, Adrastus (whence ὄρνιχος ἀγγελίᾳ, v. 50), after the action had commenced, but before the death of Ægialeus (whence the future πράξει, v. 52). This is Böckh's opinion. Müller and Hermann, with whom Dissen agrees, suppose that Pindar is referring to the older oracle of Amphiaraus at Potniæ near Thebes, where he was swallowed up by the opening earth, according to the old tradition. See another reference to the Theban legends about Amphiaraus in *O.* VI, 12, seqq.

44, 45. Φυᾷ—λῆμα.] All the MSS. have παισὶ, but I have adopted Hermann's emendation παῖ σοὶ for the following reasons. The 5th line in all the strophes of this ode commences with a choriambic monometer hypercatalectic (– ∪ ∪ – | – ||), after which there is a pause, or *incisio*, as Hermann calls it, in every line except in this, and then follows a Pherecrateus, like βαρβάρου ποταμοῦ ῥοαί (Eurip. *Bacch.* 405), with an anacrusis, which is always a long syllable except here, and in ant. β'. ἁμᾶ γ'. ant. δ'. and ant. ε'. Hermann proposes to make the anacrusis long in the four last cases by writing κνίσσῃ, μοῦνος, Ξείναρκες, μέρμηραν, and remedies both defects in this line by reading παῖ, σοί. "Turpissimum vero est vitium in tertia stropha, qui versus mihi semper suspectus fuit, notatusque propterea, jam quum primum de metris Pindari scriberem. Pessime enim et incisionem egreditur, et duarum syllabarum vocem discerptam habet in partes ictu destitutas, pejusque etiam, si producenda anacrusis est adjecto ν. Succenseo mihimet ipsi, quod illud vitium quomodo tollendum esset non dudum intellexi. Scripsit Pindarus" (quod supra in textu exhibui). "Suum Amphiaraus filium Alcmæonem appellat, de quo dein tertia persona utens loqui pergit. Habemus sic et incisionem in illo uno versu, in quo læsa erat, restitutam, et, quam confirmant præter unum versum omnes, longam anacrusim. Jam quis dubitabit, quin etiam una illa brevis anacrusis sit removenda? Est id autem facillimum. Scribendum enim: κρέσσονα πλούτου μέρμηραν. ἐν δ' ὀλίγῳ βροτῶν (*Opuscula*, VIII, p. 158, 159). The meaning therefore is: "By the gift of nature, my son, the noble courage of your ancestors is conspicuous in you." As Plutarch also construed it (*vita Arati.* 1): ᾧ γε φύσει τὸ γενναῖον ἐπιπρέπει ἐκ πατέρων κατὰ Πίνδαρον. For ἐκ πατέρων, comp. *O.* VII, 92.

46, 47. δράκοντα—νωμῶντα.] So Æschyl. *Sept. c. Theb.* 575: ἀσπὶδ' εὔκυκλον νέμων. Alcmæon had a serpent on his shield, says the Scholiast, καθὸ ἦν ἀπὸ Μελάμποδος. ἱστοροῦσι δὲ δύο δράκοντας διαδεῖξαι τὰς ἀκοὰς τοῦ Μελάμποδος καὶ διατρῆσαι. διὸ καὶ δοκεῖ αἰσθάνεσθαι καὶ τῆς τῶν ὀλόγων ζῴων φωνῆς. The serpent was considered in some sort as a prophetic animal. See on *O.* VI, 46, 47.

51. τὸ δὲ οἰκοθεν, κ. τ. λ.] Böckh makes the probable supposition that this allusion to the case of Adrastus was introduced because some relation of Aristomenes had fallen in the recent sea-fight, as he supposes, of Cecryphalia, or, as I think with

.“ ἀντία πράξει. μοῦνος γὰρ ἐκ Δαναῶν στρατοῦ
“ θανόντος ὀστέα λέξαις υἱοῦ, τύχᾳ θεῶν
“ ἀφίξεται λαῷ σὺν ἀβλαβεῖ

“ Ἄβαντος εὐρυχόρους ἀγυιάς.” τοιαῦτα μὲν Ἐπ. γ'.
ἐφθέγξατ' Ἀμφιάρηος. χαίρων δὲ καὶ αὐτὸς
Ἀλκμᾶνα στεφάνοισι βάλλω, ῥαίνω δὲ καὶ ὕμνῳ,
γείτων ὅτι μοι καὶ κτεάνων φύλαξ ἐμῶν
ὑπάντασέ τ' ἰόντι γᾶς ὀμφαλὸν παρ' ἀοίδιμον,
μαντευμάτων τ' ἐφάψατο συγγόνοισι τέχναις.

τὺ δ', ἐκαταβόλε, πάνδοκον Στρ. δ'.
ναὸν εὐκλέα διανέμων

52 μόνος Böckh. 54 λεῷ 59 ὑπάντασεν ἰόντι

Hermann, of Salamis. This supposition is borne out by the allusions at the end of the ode to the mutabilities of human fortune, and the shortness of mortal life.

58, 59. γείτων—ἀοίδιμον.] Böckh thinks that as Pindar was going to Delphi he came by chance to some place where there was a statue or temple of Alcmæon (as at Psophis in Arcadia, Pausan. VIII, 25. § 4. Compare Leake's *Morea*, vol. II, p. 244); and that he tarried there some time and made a deposit of money in the treasury of the hero's temple. I am inclined to think that the words γείτων ὅτι μοι κ. τ. λ. must refer to Pindar's usual place of abode (comp. *P.* III, 78), and that Pindar, as Böckh supposes, fell in with another temple or statue dedicated to Alcmæon on his route to Delphi from his home, wherever it was at that time.

60. μαντευμάτων—τέχναις.] “He applied himself to—exercised—the art of prophecy peculiar to his family.” For the construction ἐφάψατο τέχναις, comp. *O.* I, 86. Συγγόνοισι: the prophetic genealogy of Alcmæon was as follows:

Melampus
|
Mantius
|
Oïcles
|
Amphiaraus
|
Alcmæon
|
Clytius, whence the Clytiadæ of Elis.

Hermann, for metrical reasons, proposes to alter the last line of all the Epodes except one, v. 40, in order that they may all begin with a dispondæus, consisting of two disyllabic words, and followed by a long anacrusis, as in v. 40. Böckh had before restored this metre in v. 20, where the old reading was πόᾳ Παρνασσίᾳ, by recalling ποίᾳ, the reading of all the MSS., and substituting ΠΑΡΝΑΣΙΔΙ for ΠΑΡΝΑΣΙΑΙ, and Hermann reduces all these lines to an uniform metre by reading:

v. 20. υἱὸν ποίᾳ || Παρ-|νασίδι Δωριεῖ τε κώμῳ.
v. 40. υἱοὺς Θήβαις || ἦ-|ρίξατο παρμένοντας αἰχμᾷ
v. 60. μάντις, χρησμῶν τ' || ἀμφ' | ἄψατο συγγόνοισι τέχναις.
v. 80. νίκαις τρίσσαις || ὦ | ῥιστόμενος, δάμασσας ἔργῳ.
v. 100. Πηλεῖ τ' ἐσθλῷ || καὶ | σὺν Τελάμωνι, σύν τ' Ἀχιλλεῖ.

The alteration of line 60 is founded upon the words of the Scholiast: καὶ τῆς μαντείας ἐφήψατο καὶ αὐτὸς ὢν μάντις, and Hermann explains his emendation as follows: ἥψατο συγγόνοις τέχναις ἀμφὶ χρησμῶν, adding “similiter in Sophoclis *Electra*, v. 185, diu per ἐφίσταμαι oblitteratum delituerat ἀμφίσταμαι.” The alterations proposed for vv. 60 and 100 appear to me so little probable, that I have left these lines unaltered, but I have received the other emendations proposed by Böckh and Hermann.

Πυθῶνος ἐν γυάλοις,
τὸ μὲν μέγιστον τόθι χαρμάτων
ὥπασας· οἶκοι δὲ πρόσθεν ἀρπαλέαν δόσιν
πενταθλίου σὺν ἑορταῖς ὑμαῖς ἐπάγαγες. 95
ἄναξ, ἑκόντι δ' εὔχομαι νόῳ

κατὰ τὶν ἁρμονίαν βλέπειν, Ἀντ. δ'.
ἀμφ' ἕκαστον ὅσα νέομαι.
κώμῳ μὲν ἀδυμελεῖ
Δίκα παρέστακε· θεῶν δ' ὄπιν 100
ἄφθιτον αἰτέω, Ξείναρκες, ὑμετέραις τύχαις.
εἰ γάρ τις ἑσλὰ πέπαται μὴ σὺν μακρῷ πόνῳ,

66 πένταεθλίου 72 Ξεινάρκει', 73 Hermannus et Böckhius alteram lectionem χρόνῳ præferunt.

65. ἁρπαλέαν.] "Delightful—very pleasing—that which is greedily seized or eagerly snatched at." So κέρδεα ἁρπαλέα, "enticing gains," Hom. *Od.* VIII, 164: ἁρπαλέως ἤσθε, "he ate greedily," *Od.* VI, 250. ἁρπαλέος ἔρως, "delightful love," Theogn. 1353. ἄνθεα ἥβης ἁρπαλέα, "the pleasing flowers of youth," Mimnermus, I, 4. δέξεται ἁρπαλέως, "he will take it with avidity," Theogn. 1046. The word occurs in the same sense in *P.* X, 62. By the same transition we have ἁρπαγμός, "a thing to be eagerly seized upon," "an object of earnest desire," as in St. Paul. *Epist. ad Philipp.* II, 6: οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ.

67—72. ἄναξ—τύχαις.] "I do not hesitate to profess my confidence that by thy favour, O king, I shall look tuneful in all that I sing of every victor; our comus is assisted by justice, but I pray, O Xenarches, that the gods may watch with unceasing care over the fortunes of thy family." On the sense which I have here given to εὔχομαι, see the note on *O.* III, *ad init.* where εὔχομαι is followed by παρέστα. The poet is confident of his poetical power in all that he attempts; in this particular encomium justice stands by his side, so that he is quite sure of success; still he prays for the benignant care of the gods in favour of the Midylidæ, who with all their other prosperity had to bewail some severe loss; probably a brother of Aristomenes had been slain at Salamis; therefore he prays that the superintendence of the gods may be ἄφθιτος (see on *N.* V, 10). I consider τὶν as the accusative of the Doric form τύ. In this opinion I am preceded by Hermann (*de dialecto Pindari*, p. 14. *Opuscul.* I, p. 257); τὶν occurs as an accusative in Theocrit. XI, 39, 55, 68, and in Corinna, *apud Apollon. de Pronom.*— The constructions proposed by Böckh and Dissen are so improbable, and the other construction is so natural, that I should be inclined to make τὶν the accusative even if this form were less supported than it is by authorities and analogy (see *New Cratylus*, pp. 163, 215, 315). For this use of κατὰ, "by the favour of," when a superior power is referred to, see *O.* IX, 28: ἀγαθοὶ δὲ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες. I take ἁρμονίαν βλέπειν in the same way as the phrases Ἄρην, φόβον, κ. τ. λ., βλέπειν; comp. *N.* IV, 39: φθονερὰ δ' ἄλλος ἀνὴρ βλέπων, and *I.* II, 8: ἀργυρωθεῖσαι πρόσωπα—ἀοιδαί. The poets often use words expressive of motion in general, like νέομαι here, to signify "singing" or "narration," comp. ἀναδραμεῖν, *O.* VIII, 54. διελθεῖν, *N.* IV, 72. ὁδὸς λόγων, *O.* I, 110, and the use of the words οἶμος, οἴμη. See also Ovid. *Fast.* I, 15: *adnue conanti per laudes ire tuorum.* The construction is: ὅσα νέομαι ἀμφ' ἕκαστον, "in all that I go through, discuss, or sing, about each individual victor:" so κελαδέοντι ἀμφὶ Κινύραν, *P.* II, 15. On the use of ὅπις, see note on *O.* II, 6.

πολλοῖς σοφὸς δοκεῖ πεδ' ἀφρόνων 105
βίον κορυσσέμεν ὀρθοβούλοισι μαχαναῖς· Ἐπ. δ'.
τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται· δαίμων δὲ παρίσχει,
ἄλλοτ' ἄλλον ὕπερθε βάλλων, ἄλλον δ' ὑπὸ χειρῶν 110
μέτρῳ καταβαίνει. Μεγάροις δ' ἔχεις γέρας,
μυχῷ τ' ἐν Μαραθῶνος, Ἥρας τ' ἀγῶν' ἐπιχώριον
νίκαις τρισσαῖς, ὧριστόμενες, δάμασσας ἔργῳ. 115
τέτρασι δ' ἔμπετες ὑψόθεν Στρ. ε'.
σωμάτεσσι κακὰ φρονέων,
τοῖς οὔτε νόστος ὁμῶς
ἔπαλπνος ἐν Πυθιάδι κρίθη, 120
οὐδὲ μολόντων πὰρ ματέρ' ἀμφὶ γέλως γλυκὺς
ὦρσεν χάριν· κατὰ λαύρας δ' ἐχθρῶν ἀπάοροι
πτώσσοντι, συμφορᾷ δεδαιγμενοι. 125

80 τρίταις, ibid. Ἀρ. Böckh. 87 δεδαϊγμένοι.

74, 75. πολλοῖς—μαχαναῖς.] It is best to take σοφὸς with πεδ' ἀφρόνων, as Böckh does. The meaning is, that, if a man succeeds without much trouble, his success is attributed to his own wisdom, he is thought by many a wise man among fools, i. e. others are fools in comparison with him, and it is thought that he builds up his life by his own devices. But this, says Pindar, is not in the power of man. It is the gift of Fortune, who raises one, and depresses another.

77, 78. ὑπὸ χειρῶν μέτρῳ καταβαίνει.] "Brings him down so that he is under the measure of the hands;" comp. ὑφ' ἑαυτῷ ποιεῖσθαι, &c. This is opposed to κορυσσέμεν in v. 75, and to ὕπερθε βάλλειν in v. 77. (= ἀνέχειν, *P.* II, 89). There is a similar metaphor in Eurip. *Bacchæ*. 879:

τί τὸ σοφὸν ἢ τί τὸ κάλλιον
παρὰ θεῶν γέρας ἐν βροτοῖς
ἢ χεῖρ' ὑπὲρ κορυφὰν
τῶν ἐχθρῶν κρείσσω κατέχειν.

The whole passage seems to be an allusion to the wrestling match.

81, 82. τέτρασι—φρονέων.] "You fell from above on four bodies, intending to hurt them." The object in wrestling was to throw the adversary on his back, and to hurt him so that he could not rise again. This is minutely described in a passage of Aristophanes, *Eqq*. 264:

διαλαβὼν ἠγκύρισας,
εἶτ', ἀποστρέψας τὸν ὦμον, αὐτὸν ἐνεκολήβασας.

i. e. the wrestler places one of his legs between the legs of his adversary (διαλαβεῖν); bends his leg like a hook round one of his adversary's legs (ἀγκυρίζειν); then turns his shoulder away that he may not fall upon it (ἀποστρέφειν τὸν ὦμον); and finally falls heavily upon him (ἐγκολήβάζειν). If the defeated party could fall on his side it was only half a victory, i. e. a ψευδόπτωμα, *Schol. ad Equit*. 571; where we read:

εἰ δέ που πέσοιεν εἰς τὸν ὦμον ἐν μάχῃ τινί
τοῦτ' ἀπεψηφίσαντ' ἂν, εἶτ' ἠρνοῦντο μὴ
πεπτωκέναι
ἀλλὰ διεπάλαιον αὖθις.

This is alluded to metaphorically in Æschyl. *Suppl*. 89:

πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ
κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τελεῖον.

For the four ἕδρας, and for this passage in general, comp. *O.* VIII, 67, foll. and the note, and for the phrase κακὰ φρονέων, see note on *O.* III, 16, 17. As spoken of a victorious wrestler, its antithesis is μελαχὰ φρονέων, *N.* IV, 95.

86, 87. κατὰ λαύρας δ' ἐχθρῶν ἀπήοροι πτώσσοντι.] "They crouch down in the narrow back-streets in anxious suspense, or fear, on account of their enemies." i. e. through fear of insulting ridicule.

ὁ δὲ καλόν τι νέον λαχὼν Ἀντ. ε.
ἀβρότατος ἔπι, μεγάλας
ἐξ ἐλπίδος πέταται
ὑποπτέροις ἀνορέαις, ἔχων
κρέσσονα πλούτου μέριμναν. ἐν δ' ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὕτω δὲ καὶ πιτνεῖ χαμαί,
ἀποτρόπῳ γνώμᾳ σεσεισμένον.

ἐπάμεροι· τί δέ τις; τί δ' οὔ τις; σκιᾶς ὄναρ Ἐπ. ε.
ἄνθρωπος. ἀλλ' ὅταν αἴγλα διόσδοτος ἔλθῃ,
λαμπρὸν φέγγος ἔπεστιν ἀνδρῶν καὶ μείλιχος αἰών·
Αἴγινα φίλα μᾶτερ, ἐλευθέρῳ στόλῳ
πόλιν τάνδε κόμιζε Διὶ καὶ κρέοντι σὺν Αἰακῷ
Πηλεῖ τε κἀγαθῷ Τελαμῶνι σύν τ' Ἀχιλλεῖ.

ϰ "Pro vulgari ἄνθρωποι singularem ἄνθρωπος Böckhius restituit ex Plutarcho *Consol. ad Apollon.* et *Schol. Nem.* VI, 4." DISSEN. 99 Διὶ 100 κἀρίστῳ

90, 91. πέταται ὑποπτέροις ἀνορέαις.] This is opposed to πτώσσοντι in v. 87. There seems to be a metaphorical allusion to the cock-pit; compare Æschyl. *Pers.* 188:

κίρκον εἰσορῶ δρομῳ
πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κάρα
τίλλονθ', ὁ δ' οὐδὲν ἄλλο γ' ἢ πτήξας δέμας
παρεῖχε.

94. ἀποτρόπῳ γνώμᾳ.] "By an adverse doom," sc. of the gods: ἀπότροπος is here the opposite of ἐπίτροπος in *O.* I, 106. Compare also *P.* X, 21: ἐκ θεῶν μετατροπίαις.

95. σκιᾶς ὄναρ.] Comp. Soph. *Ajax.* 125:

ὁρῶ γὰρ ἡμᾶς οὐδὲν ὄντας ἄλλο πλὴν
εἴδωλ', ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.

98—100.] Αἴγινα—Ἀχιλλεῖ.] This seems to refer to the assistance furnished by the Æacidæ at the battle of Salamis (Herod. VIII, 83).

ΠΥΘΙΟΝΙΚΑΙ Θ'.

ΤΕΛΕΣΙΚΡΑΤΕΙ ΚΥΡΗΝΑΙΩΙ

ΟΠΛΙΤΟΔΡΟΜΩΙ.

PYTHIA IX.

INTRODUCTION.

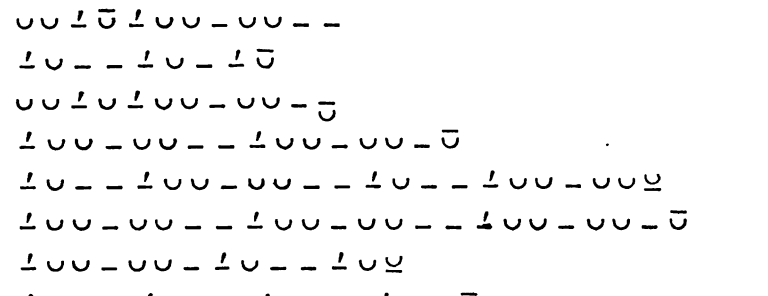
TELESICRATES, of Cyrene, won the prize in the armed foot-race (as ὁπλιτοδρόμος) at the Pythian games in Ol. 75, 3. B. C. 478. This contest was added to the Pythian games in Ol. 70, 3. B. C. 498 (Pausan. X, 7, 3), and the ὁπλιτοδρόμος had to run with a helmet, shield, and greaves (Pausan. VI, 10, 2); as the ἄσπις was the principal part of the equipment of a ὁπλίτης (whence his armour is called φέρασπις σάγη, Æschyl. *Pers.* 244), Telesicrates is properly defined as χάλκασπις in v. 1. He also conquered in the stadium at Delphi in Ol. 77, 3. B. C. 470. From the name of the victor's father, Carneiades (v. 71), Müller has conjectured (*Orchom.* p. 346) that Telesicrates was an Ægid, and therefore in some measure connected with Thebes (see note on *P.* V, 75). Now it is clear that he had not returned to Cyrene (Κυράναν, ἅ νιν—δέξεται, v. 73); and, as Thebes was the only other city which a victorious Ægid could be said to honour by his victory, πόλιν τάνδε (v. 91) and ἀστοὶ (v. 93) must refer to Thebes, and consequently this ode must have been designed for a procession at Thebes. This supposition also explains the digression about Iolaus (v. 79 seqq.) The whole context of the ode shows that Telesicrates was about to marry some foreign damsel, whose heart he had won by the display of his strength and agility in the armed race. This appears from the legend about Apollo taking a foreign bride to Africa, after having consulted a sage adviser whether he should marry her or no; likewise, from the allusion in v. 99, and from the story about Alexidamus, who gained his wife by swiftness in the course. I would also explain the words καλλιγύναικι πάτρᾳ (v. 74) with reference to this; Telesicrates did not seek the love of a foreign damsel because there was a lack of beautiful women in Libya: on the contrary he will take home his bride to the land of the fair. On the subject of this ode, beside the explanations of Böckh and Dissen, see Böckh, *Berlin Jahrbücher*, October 1830, and Welcker, *Rheinisches Museum*, for 1834, p. 372, 373.

The rhythm is a mixture of Dorian and Lydian.

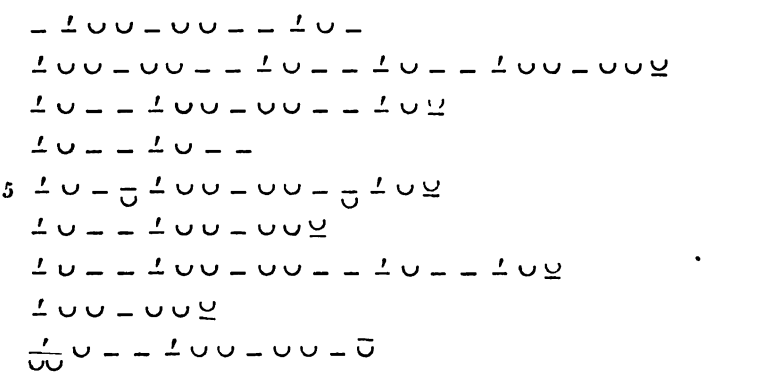
ARGUMENT.

1—4. He wishes to sing the praises of Telesicrates. 5—70. Marriage of Apollo and Cyrene. 71—103. Celebrity of Telesicrates as a competitor in the public games, with a short digression in praise of Iolaus. 103—125. Legend about Alexidamus, who got a wife by his swift running.

STROPHÆ.



EPODI.



Ἐθέλω χαλκάσπιδα Πυθιονίκαν Στρ. ά.
σὺν βαθυζώνοισιν ἀγγέλλων
Τελεσικράτη Χαρίτεσσι γεγωνεῖν,
ὄλβιον ἄνδρα, διωξίππου στεφάνωμα Κυράνας· 5
τὰν ὁ χαιτάεις ἀνεμοσφαράγων ἐκ Παλίου κύλπων ποτὲ Λατοΐδας
ἅρπασ', ἕνεκέ τε χρυσέῳ παρθένον ἀγροτέραν δίφρῳ, τόθι νιν πολυμήλου 10

6 ἕνεγκέ τε

καὶ πολυκαρποτάτας θῆκε δέσποιναν χθονὸς
ῥίζαν ἀπείρου τρίταν εὐήρατον θάλλοισαν οἰκεῖν. 15

ὑπέδεκτο δ' ἀργυρόπεζ' Ἀφροδίτα Ἀντ. ά.
Δάλιον ξεῖνον θεοδμάτων
ὀχέων, ἐφαπτομένα χερὶ κούφᾳ·
καί σφιν ἐπὶ γλυκεραῖς εὐναῖς ἐρατὰν βάλεν αἰδῶ, 20
ξυνὸν ἁρμόζοισα θεῷ τε γάμον μιχθέντα κούρᾳ θ' Ὑψέος
εὐρυβία·
ὃς Λαπιθᾶν ὑπερόπλων τουτάκις ἦν βασιλεύς, ἐξ Ὠκεανοῦ
γένος ἥρως 25
δεύτερος· ὃν ποτε Πίνδου κλεεννᾶις ἐν πτυχαῖς
Ναΐς εὐφρανθεῖσα Πηνειοῦ λέχει Κρείοισ' ἔτικτεν, 30

Γαίας θυγάτηρ. ὁ δὲ τὰν εὐώλενον Ἐπ. ά.
θρέψατο παῖδα Κυράναν· ἀ μὲν οὔθ' ἱστῶν παλιμβάμους ἐφίλασεν
ὁδούς,
οὔτε δείπνων οἰκοριᾶν μεθ' ἑταιρᾶν τέρψιας, 35
ἀλλ' ἀκόντεσσίν τε χαλκέοις
φασγάνῳ τε μαρναμένα κεραΐζεν ἀγρίους
θῆρας, ἦ πολλάν τε καὶ ἀσύχιον 40
βουσὶν εἰράναν παρέχοισα πατρῴαις, τὸν δὲ σύγκοιτον γλυκὺν
παῦρον ἐπὶ γλεφάροις
ὕπνον ἀναλίσκοισα ῥέποντα πρὸς ἀῶ.

11 κοῦφα· 13 μιχθέντι 21 κεραΐζειν

9—11. *ὑπέδεκτο — ὀχέων, ἐφαπτομένα χερὶ κούφᾳ.*] This is the construction adopted by Dissen and by Hermann, who compares Eurip. *Iph. Aul.* 590:

τὴν βασιλείαν δεξώμεθ' ὄχων
ἄπο, μὴ σφαλερῶς, ἐπὶ τὴν γαῖαν,
ἀγανῶς δὲ, χεροῖν μαλακῇ γνώμῃ.

For this active use of *κούφᾳ* (=*κουφιζούσῃ*), see Valcken. *ad Eurip. Phœniss.* 854.

18. *ἱστῶν παλιμβάμους ὁδούς.*] Because women had to walk backwards and forwards at the loom: see Hom. *Il.* ι, 31: *ἱστὸν ἐποιχομένην* (where for the force of *ἐπὶ* in compos. see *New Cratylus*, p. 221, foll.), and comp. Etym. M. p. 367, 47. and Eustath. *ad Iliad.* A. p. 31.

23—25. *τὸν δὲ σύγκοιτον—ἀῶ.*] Böckh translates this: "but she rarely bestowed upon her eye-lids sleep inclining to the morning which is wont to be a sweet bed-fellow" (i. e. *somnum non in auroram extrahens*). Dissen proposes: "she enjoyed sleep, that sweet bed-fellow, only in a sparing way, sinking on her eye-lids towards morning (i. e. she hunted by night)." Dissen's view of the general meaning appears to me the more correct one; for it seems that her object was to guard her father's flocks and herds from the nightly assaults of wild beasts: consequently, she would not retire to rest till daylight appeared. But both these scholars have made a great syntactical blunder in taking *τὸν σύγκοιτον γλυκὺν* together. The article shows clearly enough that *σύγκοιτον* is taken absolutely, or in apposition with *ὕπνον*, and *γλυκὺν*, the

κίχε νιν λέοντί ποτ' εὐρυφαρέτρας Στρ. β'. 45
ὀμβρίμῳ μούναν παλαίοισαν
ἄτερ ἐγχέων ἑκάεργος Ἀπόλλων.
αὐτίκα δ' ἐκ μεγάρων Χείρωνα προσέννεπε φωνᾷ.
"Σεμνὸν ἄντρον, Φιλλυρίδα, προλιπὼν θυμὸν γυναικὸς καὶ μεγάλαν δύνασιν
"θαύμασον, οἷον ἀταρβεῖ νεῖκος ἄγει κεφαλᾷ, μόχθου καθύπερθε νεᾶνις 55
"ἦτορ ἔχουσα· φόβῳ δ' οὐ κεχείμανται φρένες.
"τίς νιν ἀνθρώπων τέκεν; ποίας δ' ἀποσπασθεῖσα φύτλας
"ὀρέων κευθμῶνας ἔχει σκιοέντων; Ἀντ. β'. 60
"γεύεται δ' ἀλκᾶς ἀπειράντου.
"ὁσία κλυτὰν χέρα οἱ προσενεγκεῖν,
"ἦ ῥα καὶ ἐκ λεχέων κεῖραι μελιηδέα ποίαν;"
τὸν δὲ Κένταυρος ζαμενής, ἀγανᾷ χλαρὸν γελάσσαις ὀφρύϊ, μῆτιν ἐὰν 65
εὐθὺς ἀμείβετο· "Κρυπταὶ κλαῖδες ἐντὶ σοφᾶς Πειθοῦς ἱερᾶν φιλοτάτων, 70

37 ἦ et κεῖρεν 38 χλιαρὸν γελάξαις

epithet, is placed immediately before the secondary predicate παῦρον, on account of the antithesis implied — "sleep, though sweet, yet in scanty measure."—"And as for the bed-fellow, bestowing sleep, pleasant but little (ὀλιγόν τε φίλον τε), sinking (so that it should sink) upon her eye-lids towards morning."

29. ἐκ μεγάρων—προσέννεπε.] "He addressed Cheiron, and called him out of his abode," namely, the σεμνὸν ἄντρον mentioned in the next verse. Böckh's supposition that ἐκ μεγάρων refers to Apollo's temple at Delphi is overthrown by v. 26: κίχε, and v. 51: ἵκεο, which imply that Apollo was then in Thessaly. For the construction, Dissen compares *O.* I, 10. IX, 19.

36, 37. ὁσία—ποίαν.] We must understand χρὴ after ἦ ῥα καὶ in v. 37. "Is it lawful—or, on the contrary, ought I, &c.?" Κλυτὰν χέρα is not *inclitam manum*, or *manum divinam*, as Böckh and Dissen translate it, nor is κλυτὰν a mere *epitheton ornans*. The emphasis of the passage rests on this epithet, which implies open concubinage (ἀμφανδὸν—εὐνᾶς, v. 41) as opposed to the secrecy of the marriage-bed (ἐκ λεχέων, v. 37—κρυπταὶ κλαῖδες, v. 39). With κεῖραι μελιηδέα ποίαν, comp. v. 109, 110: Ἥβας καρπὸν ἀνθήσαντ' ἀποδρέψαι, and Æschyl. *Suppl.* 1002:

καρπώματα στάζοντα κηρύσσει Κύπρις,
κἄωρα κωλύουσ' ἂν ὡς μένειν θέρος.

38. χλαρόν.] The old reading, χλιαρὸν, violates the metre; consequently, χλαρὸν, the reading of some MS., has been adopted by Hermann and Böckh. This word is interpreted by Hesychius: ῥυπαρὸν, λεπτὸν, τρυχαλεὸν, ὠχρόν. Hermann considers it the Doric form of χλωρόν. Böckh, after Schneider, thinks it is put for λαρόν, ("agreeably," "sweetly," "placidly,") as we have χλιαίνω, χλιαρός, and χλαῖνα, by the side of λιαίνω, λιαρός, and λαῖνα. I think the word is of the same family as the Latin *clarus*, *gloria*, and signifies "brightly," "cheerfully," (comp. *New Cratylus*, p. 556, foll.)

39. κρυπταὶ—φιλοτάτων.] "Secret are

"Φοῖβε, καὶ ἔν τε θεοῖς τοῦτο κἀνθρώποις ὁμῶς
"αἰδέονθ', ἀμφανδὺν ἀδείας τυχεῖν τοπρῶτον εὐνᾶς.

"καὶ γὰρ σέ, τὸν οὐ θεμιτὸν ψεύδει θιγεῖν, Ἐπ. β'.
"ἔτραπε μείλιχος ὀργὰ παρφάμεν τοῦτον λύγον. κούρας δ',
ὁπόθεν, γενεὰν
"ἐξερωτᾷς, ὦ ἄνα; κύριον ὃς πάντων τέλος
"οἶσθα καὶ πάσας κελεύθους·
"ὅσσα τε χθὼν ἠρινὰ φύλλ' ἀναπέμπει, χὠπόσαι
"ἐν θαλάσσᾳ καὶ ποταμοῖς ψάμαθοι
"κύμασιν ῥιπαῖς τ' ἀνέμων κλονέονται, χὤ τι μέλλει, χὠ-
πόθεν
"ἔσσεται, εὖ καθορᾷς.
"εἰ δὲ χρὴ καὶ πὰρ σοφὸν ἀντιφερίξαι,

"ἐρέω. ταύτᾳ πόσις ἵκεο βᾶσσαν Στρ. γ'.
"τάνδε, καὶ μέλλεις ὑπὲρ πόντου
"Διὸς ἔξοχον ποτὶ κᾶπον ἐνεῖκαι·
"ἔνθα νιν ἀρχέπολιν θήσεις, ἐπὶ λαὸν ἀγείραις
"νασιώταν ὄχθον ἐς ἀμφίπεδον· νῦν δ' εὐρυλείμων πότνιά σοι
Λιβύα
"δέξεται εὐκλέα νύμφαν δώμασιν ἐν χρυσέοις πρόφρων· ἵνα οἱ
χθονὸς αἶσαν

48 "Male vulgo χῶτε ποτ' adversus legem carminis. Plurimis in libris est χῶ τι πόθεν unde Böckhius jubente Hermanno χὠπόθεν scripsit, inventum a Schmidio.—Mox v. 50. vulgo erat εἰ δέ γε χρὴ καὶ πὰρ σοφόν, Heynius delevit καί, quod sensus postulat, retinuit γε fulcrum ejiciendum."—Dissen.

the keys with which wise Peitho unlocks the gates of sacred love." Both genitives are dependent in some measure upon κλαῖδες, but Πειθοῦς more immediately: "Peitho's keys of love," are the keys with which Peitho, the assistant of Venus (comp. Æschyl. *Suppl.* 1046) opens a way to love. In an old work of art, Peitho is represented as persuading a bride to receive the embraces of her husband (see Müller's *Denkmäler der alten Kunst* I, β). Φιλότης is often used of the act of love, as here: thus we have in Homer and Hesiod such phrases as ἐν φιλότητι καὶ εὐνῇ μιγῆναι (*Iliad.* IV, *ad fin.*), ὕπνος καὶ φιλότης, *Iliad.* XIII, 636. XIV, 353. φιλότης γύαικός, Hesiod. *Scut. Hercul.* 31. Also of the husband, as in *Theog.* 374, 405, 625, 822.

43. παρφάμεν.] See note on *O.* VII, 65.

50. ἀντιφερίξαι.] *Bekker Anecdot.* p. 411: ἀντιφερίζειν, ἐξισοῦσθαι. Compare the use of ἰσοφαρίζω in Hom. *Il.* VI, 101. IX, 390. XXI, 411. In Hesiod. *Theog.* 609: ἀντιφερίζω signifies "to contend, or strive," absolutely.

53. κᾶπον.] See notes on *O.* III, 24. IX, 28. and see also *P.* V, 22. Κῆπος is often used like ἄλσος and τέμενος, to signify a place sacred to some divinity. Here Libya is called Διὸς κᾶπος, as the Scholiast says, on account of Jupiter Ammon; comp. *P.* IV, 56, and the note.

"αὐτίκα συντελέθειν ἔννομον δωρήσεται,
"οὔτε παγκάρπων φυτῶν νήποινον, οὔτ' ἀγνῶτα θηρῶν.

"τόθι παῖδα τέξεται, ὃν κλυτὸς Ἑρμᾶς Ἀντ. γ'.
"εὐθρόνοις Ὥραισι καὶ Γαίᾳ
"ἀνελὼν φίλας ὑπὸ ματέρος οἴσει.
"ταὶ δ' ἐπιγουνίδιον κατθηκάμεναι βρέφος αὐταῖς,
"νέκταρ ἐν χείλεσσι καὶ ἀμβροσίαν στάξουσι, θήσονταί τέ νιν ἀθάνατον
"Ζῆνα καὶ ἀγνὸν Ἀπόλλων', ἀνδράσι χάρμα φίλοις ἄγχιστον, ὀπάονα μήλων,
"Ἀγρέα καὶ Νόμιον, τοῖς δ' Ἀρισταῖον καλεῖν."
ὣς ἄρ' εἰπὼν ἔντυεν τερπνὰν γάμου κραίνειν τελευτάν.

ὠκεῖα δ' ἐπειγομένων ἤδη θεῶν Ἐπ. γ'.
πρᾶξις ὁδοί τε βραχεῖαι. κεῖνο κεῖν' ἅμαρ διαίτασεν· θαλάμῳ δὲ μίγεν
ἐν πολυχρύσῳ Λιβύας· ἵνα καλλίσταν πόλιν
ἀμφέπει κλεινάν τ' ἀέθλοις.
καί νυν ἐν Πυθῶνί νιν ἀγαθέᾳ Καρνειάδα
υἱὸς εὐθαλεῖ συνέμιξε τύχᾳ·
ἔνθα νικάσαις ἀνέφανε Κυράναν, ἅ νιν εὔφρων δέξεται,
καλλιγύναικι πάτρᾳ
δόξαν ἱμερτὰν ἀγαγόντ' ἀπὸ Δελφῶν.

ἀρεταὶ δ' αἰεὶ μεγάλαι πολύμυθοι· Στρ. δ'.
βαιὰ δ' ἐν μακροῖσι ποικίλλειν,
ἀκοὰ σοφοῖς· ὁ δὲ καιρὸς ὁμοίως
παντὸς ἔχει κορυφάν. ἔγνων ποτὲ καὶ Ἰόλαον
οἱ μάλων,

79—88. ἔγνων—Ἰφικλέα.] This digression about Iolaus, Hercules, and Iphicles, seems at first sight very inconsistent with the poet's commendation of saying much in a few words. It will, however, be a natural and proper addition if we admit the probable supposition, mentioned in the Introduction, that Telesicrates was an Ægid, and that this ode was sung at Thebes. The connexion of the Ægidæ with the Heracleidæ (see note on *P.* v, 64—76), is a sufficient justification of this digression, even though Telesicrates had not also conquered at the Iolaia, as the Scholiasts think. Pindar does not adopt the tradition which makes Iolaus return to life in order to kill Eurystheus (in that case, as Hermann suggests, he would have said κρύψαν πάλιν in v. 81); but seems to say that Iolaus slew Eurystheus in extreme old age, and died immediately afterwards. Iolaus is mentioned on account of his observance of the proper καιρός, and by way of transition to Hercules and Iphicles, to whom the poet had been praying for the success of Telesicrates.

οὐκ ἀτιμάσαντά νιν ἑπτάπυλοι Θῆβαι· τόν, Εὐρυσθῆος ἐπεὶ κεφαλὰν
ἔπραθε φασγάνου ἀκμᾷ, κρύψαν ἔνερθ' ὑπὸ γᾶν διφρηλάτα Ἀμφιτρύωνος
σάματι, πατροπάτωρ ἔνθα οἱ Σπαρτῶν ξένος
κεῖτο, λευκίπποισι Καδμείων μετοικήσαις ἀγυιαῖς.

τέκε οἱ καὶ Ζηνὶ μιγεῖσα δαίφρων Ἀντ. δ'.
ἐν μόναις ὠδῖσιν Ἀλκμήνα
διδύμων κρατησίμαχον σθένος υἱῶν.
κωφὸς ἀνήρ τις, ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει,
μηδὲ Διρκαίων ὑδάτων ἀὲ μέμναται, τά νιν θρέψαντο καὶ Ἰφικλέα·
τοῖσι τέλειον ἐπ' εὐχᾷ κωμάσομαί τι παθὼν ἑσλόν, Χαρίτων κελαδεννᾶν
μή με λίποι καθαρὸν φέγγος. Αἰγίνᾳ τε γὰρ Ἐπ. δ'.
φαμὶ Νίσου τ' ἐν λόφῳ τρὶς δὴ πόλιν τάνδ' εὐκλείξαι,
σιγαλὸν ἀμαχανίαν ἔργῳ φυγών·

88 *ἀεὶ* 89 *ἑσλόν.* omnes. 91 *εὐκλεῖξεν.* 92 "Intolerabilis hic videtur omissio subjecti, quum in antecedentibus de aliis, de heroibus Thebanis sermo sit; quare scribendum censeo *τόνδε*. Quo admisso etiam *φυγών* erit mutandum. Pindarus quum scripsisset ΦΥΓΟΝΘ, mature excidit Θ, unde Alexandrini, qui ΦΥΓΟΝ inveniebant scriptum, hoc in *φυγών* transposuerunt; vide de antiquiore scriptura et de transpositione in recentiorem eximie disputantem Böckhium in Dissert. *de Crisi Pindar.* §. 17 sqq. Sic ortus nominativus, quem agnovisse grammaticos e Scholiis liquet. Nominativo autem posito, *τόνδε* in *τάνδε* mutari debuit, quod factum. Ceterum de apostropho in *φυγόνθ'* cf. eundem Böckhium in Dissert. laud. §. 6."—Dissen.

87. ὃς Ἡρακλεῖ στόμα μὴ παραβάλλει.] So *φέρουσι* Πρ. *ἅστει γλῶσσαν*, *O.* IX, 41. Comp. also Aristoph. *Pax.* 34: *παραβαλὼν τοὺς γομφίους.*

89—92. *τοῖσι—φυγών.*] A good deal of difficulty has been raised with regard to the proper reading and interpretation of this passage. Dissen proposes to read *τόνδ'* in v. 91, and *φυγόνθ'* in v. 92, for reasons mentioned in his critical note given above, and Welcker approves of these changes; but Hermann thinks them too violent, and would only substitute *εὐκλεῖξας* for *εὐκλεῖξαι*, "quum etiam in iis quæ sequuntur victorem alloquitur Pindarus. Ac *φαμὶ* mediæ sententiæ interpositum etiam *P.* III, 75." It appears to me unnecessary to make any alteration in this passage beyond the substitution of a comma for the full stop in v. 89; the meaning is: "whose praise I will sing, because I have gained a certain advantage in fulfilment of my prayer addressed to them, that the pure light of the Graces might not desert me. For I declare that I have already thrice celebrated this city in Ægina and at Megara, having escaped by my exertions that lack of poetic power which produces silence." His prayer was that the Graces might assist him to sing the praises of Telesicrates the Ægid, and that Telesicrates might be successful. Telesicrates did conquer, and Pindar was inspired to sing; consequently he might speak of himself as *παθὼν ἑσλόν τι τέλειον ἐπ' εὐχᾷ μὴ κ. τ. λ. Τέλειον ἐπ' εὐχᾷ*, "complete according to my prayer:" so *ἐπ' ἐλπίδεσσι* in *P.* II, 49. The best illustration of *ἀμαχανία*, in the

οὕνεκεν, εἰ φίλος ἀστῶν, εἴ τις ἀντάεις, τό γ' ἐν ξυνῷ πεπο-
ναμένον εὖ 165
μὴ λόγον βλάπτων ἀλίοιο γέροντος κρυπτέτω.
κεῖνος αἰνεῖν καὶ τὸν ἐχθρὸν
παντὶ θυμῷ σύν γε δίκᾳ καλὰ ῥέζοντ' ἔννεπεν. 170
πλεῖστα νικάσαντά σε καὶ τελεταῖς
ὡρίαις ἐν Παλλάδος εἶδον ἄφωνοί θ' ὡς ἑκάστα φίλτατον
παρθενικαὶ πόσιν ἦ 175
υἱὸν εὔχοντ', ὦ Τελεσίκρατες, ἔμμεν,

ἐν Ὀλυμπίοισί τε καὶ βαθυκόλπου Στρ. ε'.
Γᾶς ἀέθλοις ἔν τε καὶ πᾶσιν
ἐπιχωρίοις. ἐμὲ δ' ὢν τις ἀοιδᾶν
δίψαν ἀκειόμενον πράσσει χρέος αὖτις ἐγεῖραι 180
καὶ παλαιὰ δόξα τεῶν προγόνων· οἷοι Λιβύσσας ἀμφὶ γυ-
ναικὸς ἔβαν

96 "Retineam vulgatam lectionem librorum παντὶ θυμῷ σύν τε δικᾷ, *ex animo laudare et non infra meritum*; hoc enim nunc est σὺν δικᾷ. Sic hæc recte junguntur ut alia multa cumulate posita cum vi. Defendit idem Tafel."—DISSEN. 102 πάντεσσ' 103 οὖν 105 "Optime nunc habetur παλαιὰ δόξα, cf. Böckhii *Nott. critt.*, quod vellem intellectum omnibus. Contra metrum esse δόξαν τεῶν hodie in vulgus notum esse potest: nec minus damnandum δόξαν ἐῶν, quod ab Oxoniensibus male conjectatum nuper denuo propositum. Mala hic tertia persona post antecedentem secundam, τίς autem nunc substantivo carens de homine nescio quo, qui poetam excitet, tam jejunum est, ut nihil unquam reperiatur jejunius."—DISSEN.

sense which I have here given to it, is furnished by Pindar's use of the word μαχάνα: comp. *P.* III, 109. VIII, 35. *N.* VII, 22. in all which passages μαχάνα is used of poetic power: ἀμαχανία is also predicated of the poet Archilochus in *P.* II, 54, but in a different sense.

93, 94. τό γ'—κρυπτέτω.] The construction is μὴ κρυπτέτω τό γ' ἐν ξυνῷ (i. e. ἐν κοινῷ, *O.* XIII, 49, "in the common cause") πεπονημένον εὖ, λόγον ἀλίοιο γέροντος βλάπτων. Κρυπτέτω is used in the same sense as κρύφον θέμεν, *O.* II, 97. The saying of Nereus is probably borrowed from some old poem; comp. *N.* III, 29. IX, 6.

103—105. ἐμὲ δ' ὢν—προγόνων.] I have adopted Schmidt's emendation δόξα for δόξαν, and Böckh's suggestion παλαιὰ for παλαιὰν, παλαιᾶν, or παλαιῶν. Hermann, following the Scholiast, has taken a different view of the passage, which at all events deserves notice. "Permirum est, quod quum libri violato metro habeant: ἐμὲ δ' ὢν τις ἀοιδᾶν δίψαν ἀκειόμενον πράσσει χρέος αὖτις ἐγεῖραι καὶ παλαιὰν δόξαν τεῶν προγόνων, nullus interpretum aut criticorum ad Scholiastam attendit, sed temere arripuerunt Schmidii conjecturam δόξα. Atqui longe diversa Scholiastes: διψώσῃ τῇ ᾠδῇ προστιθέντα, ἀκειόμενόν με καὶ θεραπεύοντα. ἢ διψῶσαν ᾠδὴν τῷ θελεῖν ὑμνεῖν ὑμᾶς πράσσει τις ἐμὲ καὶ ἀναγκάζει ἔτι τοῦτο ὑπομεῖναι καὶ συμπεριλαβεῖν τὴν τῶν προγόνων ὑμῶν δόξαν. Non potest hæc consideranti dubium esse, legisse illum sic scriptos hos versus:

ἐμὲ δ' ὤν τις ἀοιδᾶν
διψάδ' ἀκειόμενον πράσσει χρέος αὖτις
ἐγεῖραι
καὶ παλαιὰν δόξαν ἐῶν προγόνων.

Me quidem, inquit, *est qui cogat excitare debitum, medelam allaturum sitienti car-*

Ἴρασα πρὸς πόλιν, Ἀνταίου μετὰ καλλίκομον μναστῆρες ἀγακλέα κούραν·
τὰν μάλα πολλοὶ ἀριστῆες ἀνδρῶν αἴτεον
σύγγονοι, πολλοὶ δὲ καὶ ξείνων. ἐπεὶ θαητὸν εἶδος
ἔπλετο· χρυσοστεφάνου δέ οἱ Ἥβας Ἀντ. ε'.
καρπὸν ἀνθήσαντ' ἀποδρέψαι
ἔθελον. πατὴρ δὲ θυγατρὶ φυτεύων
κλεινύτερον γάμον, ἄκουσεν Δαναύν ποτ' ἐν Ἄργει
οἷον εὗρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι, πρὶν μέσον ἆμαρ ἐλεῖν,
ὠκύτατον γάμον. ἔστασεν γὰρ ἅπαντα χορὸν ἐν τέρμασιν αὐτίκ' ἀγῶνος·
σὺν δ' ἀέθλοις ἐκέλευσεν διακρῖναι ποδῶν,
ἄντινα σχήσοι τις ἡρώων, ὅσοι γαμβροὶ σφιν ἦλθον.

οὕτω δ' ἐδίδου Λίβυς ἁρμόζων κόρᾳ Ἐπ. ε'.
νυμφίον ἄνδρα· ποτὶ γραμμᾷ μὲν αὐτὰν στᾶσε κοσμήσαις τέλος ἔμμεν ἄκρον,
εἶπε δ' ἐν μέσσοις ἀπάγεσθαι, ὃς ἂν πρῶτος θορὼν
ἀμφί οἱ ψαύσειε πέπλοις.
ἔνθ' Ἀλεξίδαμος, ἐπεὶ φύγε λαιψηρὸν δρόμον,
παρθένον κεδνὰν χερὶ χειρὸς ἑλὼν
ἆγεν ἱππευτᾶν Νομάδων δι' ὅμιλον. πολλὰ μὲν κεῖνοι δίκον φύλλ' ἔπι καὶ στεφάνους·
πολλὰ δὲ πρόσθεν πτερὰ δέξατο νικᾶν.

123 πολλά μιν.

mini, et antiquam suorum famam majorum. Ἀοιδὰν διψάδα dicit carmen, quod cupiat et quasi sitiat plura canere de ea re, in qua versatur. Quis est autem qui τὶς appellatur? Nempe ipse Telesicrates, quam hoc pronomine, quo utuntur qui aliquem nominatim dicere nolunt, designat. Cur vero nominare non vult? Nempe quia nondum palam factus est amor Telesicratis, cui felicem successum augurari vult illo Alexidami exemplo." For the objection to the reading ἐῶν, see Dissen's critical note above. The phrase πράσσει χρέος occurs also in *O.* III, 7.

123. δι' ὅμιλον.] This Homeric use of διά, in the sense of *per*, with the genitive, occurs also in *I.* III, 59: διὰ πόντον, and *I.* V, 23: δι' Ὑπερβορέους.

ΠΥΘΙΟΝΙΚΑΙ Ι'.

ΙΠΠΟΚΛΕΑ ΘΕΣΣΑΛῼ

ΠΑΙΔΙ ΔΙΑΥΛΟΔΡΟΜῼ.

PYTHIA X.

INTRODUCTION.

THIS simple and easy ode is the earliest of Pindar's extant compositions. It was composed in Ol. 69, 3. B.C. 502, when the poet was only 20 years old, in honour of Hippocles or Hippocleas, a young Thessalian, who had won the race in the δίαυλος of boys. Böckh thinks that this ode was sung at Larissa; Dissen supposes that it was sung at Pelinna or Pelinnæum, the native place of Hippocleas. According to Böckh, the digression about Perseus was introduced because that demi-god was one of the ancestors of Hercules, or on account of some other relation supposed to exist between Perseus and the Heracleidæ of Thessaly. Böckh suggests that this imagined descent from Perseus may have been the reason why the Aleuadæ of Thessaly were so ready to join Xerxes, namely, because they thought themselves connected with the Persians, and especially with the royal family of Persia. For the Persians were thought to be descended from Perseus; whence Xerxes was favourable to the Argives (Herod. VII, 149 foll.): and in the same way there was a connexion of hospitality between the younger Cyrus and Aristippus the Aleuad (Xenoph. *Anab.* I, 1. § 10) and between the same Cyrus and Scopas III, one of the other branches of the same family (Ælian. *V. H.* XII, 1). The Thessalian Heracleidæ (the Aleuadæ, the Scopadæ, and the Creondæ) were supposed to be descended from Antiphus and Pheidippus, the sons of Hercules. The Scopadæ reigned at Crannon (formerly Ephyra) where the chorus, or rather κῶμος, was hired for this ode; and Thorax, one of the Aleuadæ, seems to have engaged Pindar to write the ode. Thorax, the Larissæan, is mentioned by Herodotus (IX, 1, 58) as a partizan of Xerxes.

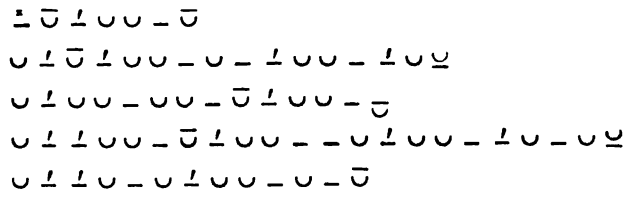
The rhythm is Lydian, with Æolian numbers.

ARGUMENT.

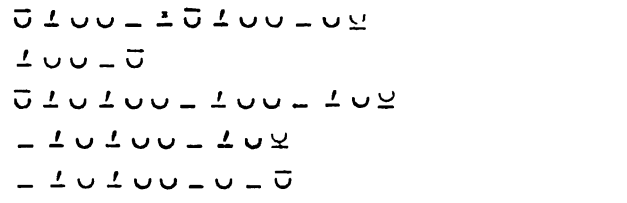
1—30. The illustrious descent of the Aleuadæ. Hippocleas has advanced as far as man can go in ὄλβος and ἀρετή. Man cannot ascend

into heaven; nor can any one find the wondrous way to the Hyperboreans, 31—50, with whom, however, Perseus feasted, under the guidance of Minerva, for God can do anything. 51. The poet abruptly stops with a sort of apology for the digression, and ends with the praises of the victor and the Aleuadæ.

Strophæ.



Epodi.



Ὄλβια Λακεδαίμων· Στρ. ά.
μάκαιρα Θεσσαλία· πατρὸς δ' ἀμφοτέραις ἐξ ἑνὸς
ἀριστομάχου γένος Ἡρακλεῦς βασιλεύει.
τί κομπέω παρὰ καιρόν; ἀλλά με Πυθώ τε καὶ τὸ Πελινναῖον ἀπύει 5
Ἀλεύα τε παῖδες, Ἱπποκλέᾳ ἐθέλοντες
ἀγαγεῖν ἐπικωμίαν ἀνδρῶν κλυτὰν ὄπα.

γεύεται γὰρ ἀέθλων· Ἀντ. ά.
στρατῷ τ' ἀμφικτιόνων ὁ Παρνάσιος αὐτὸν μυχὸς

1 Λακεδαῖμον· 3 Ἡρακλεῦς Böckhius pro Ἡρακλέος. 4 τί; 5 θέλοντες 8 Ἀμφικτυόνων ὁ Παρνάσσιος

6. ἐπικωμίαν ἀνδρῶν κλυτὰν ὄπα.] "The loud voices of a comus of men." So Ἐφυραίων ὄπα in v. 55, 56. This ode was intended for a sort of triumphal procession, and it would appear from the description of the Hyperborean feasting in v. 40. that the victory of Hippocleas was celebrated also with Thessalian εὐωχίαι.

8. στρατῷ τ' ἀμφικτιόνων.] Hermann proposes to read στρατῷ περικτιόνων θ', on account of the metre.

διαυλοδρομᾶν ὕπατον παίδων ἀνέειπεν.
Ἄπολλον, γλυκὺ δ' ἀνθρώπων τέλος ἀρχά τε δαίμονος ὀρνύτος αὔξεται·
ὁ μέν που θεοῖς γε μήδεσι τοῦτ' ἔπραξεν·
τὸ δὲ συγγενὲς ἐμβέβακεν ἵχνεσιν πατρὸς
Ὀλυμπιονίκα δὶς ἐν πολεμαδόκοις Ἐπ. ά.
Ἄρεος ὅπλοις·
ἔθηκε καὶ βαθυλείμων' ὑπὸ Κίρρας ἀγὼν
πέτραν κρατησίποδα Φρικίαν.
ἔσποιτο μοῖρα καὶ ὑστέραισιν
ἐν ἀμέραις ἀγάνορα πλοῦτον ἀνθεῖν σφίσιν·
τῶν δ' ἐν Ἑλλάδι τερπνῶν Στρ. β'.
λαχόντες οὐκ ὀλίγαν δόσιν, μὴ φθονεραῖς ἐκ θεῶν
μετατροπίαις ἐπικύρσαιεν. θεὸς εἴη
ἀπήμων κέαρ. εὐδαίμων δὲ καὶ ὑμνητὸς οὗτος ἀνὴρ γίγνεται σοφοῖς,
ὃς ἂν χερσὶν ἢ ποδῶν ἀρετᾷ κρατήσαις
τὰ μέγιστ' ἀέθλων ἔλῃ τόλμᾳ τε καὶ σθένει,

11 τεοῖσι μήδεσι et ἔπραξε· 13 Οὐλυμπιονίκα 14, 15 Ἄρεος ὅπλοι—σιν θῆκε

12. τὸ δὲ συγγενές.] This is an accusative absolute, like τὸν δὲ σύγκοιτον in *P.* IX, 23.

15, 16. ἔθηκε—Φρικίαν.] The Scholiast says that Phricias was the father of the victor, but if Hippocleas is the nominative to ἐμβέβακεν and ἔθηκεν, it is impossible that Phricias could be his father, for how could ἔθηκεν ἀγὼν be predicated of a son in that case? And however we construe it, it is not possible that Φρικίαν could be the person referred to in πατρὸς Ὀλυμπιονίκα just before. It is much more probable, as Hermann suggests, that Phricias was the horse with which Hippocleas had conquered at Delphi; for Eustathius (*Proœm.* p. 56) says that Pindar spoke of ἵππον κρατησίποδα; and I may add, that Φρικίας, a very proper name for a long-maned horse, would be a very inappropriate designation for a noble Aleuad.

21, 22. Θεὸς εἴη ἀπήμων κέαρ.] Böckh translates this *Deus sit propitius animo*, after the Scholiast, who says: ἀβλαβὴς καὶ ἀνόργητος ἐπὶ τοῖς αὐτοῦ κατορθώμασιν. But this is a strange signification for ἀπήμων κέαρ, the best explanation of which is furnished by *N.* I, 54: ἀπήμων κραδία (comp. *Fr.* 74, 7: ἱκετεύω ἀπήμον' ἐς ὄλβον τράποιο). It cannot be a prayer, if we give this, the proper sense, to ἀπήμων. The meaning must be: "*God may* have his heart free from sorrow" (for this use of the optative without ἄν or κεν, see note on *O.* III, 45); "but a *man* is blest enough if he obtains glory himself and sees his son also successful: to *heaven* he cannot ascend, but he has got as far as a *mortal* may go." Hermann, with the same feeling of the force of the passage, reads θεὸς οἷος ἀπήμων κεάρ, "*deus solus cor habet vacuum doloris*," which is very good as far as the meaning is concerned, but the alteration is unnecessary. For the sentiment, comp. *I.* III, 18. and Æschyl. *Agamem.* 177: where δαιμόνων δέ που χάρις is opposed to μνησιπήμων πόνος applied to men.

καὶ ζώων ἔτι νεαρὸν Ἀντ. β'.
κατ' αἶσαν νιὸν ἴδῃ τυχόντα στεφάνων Πυθίων.
ὁ χάλκεος οὐρανὸς οὔ ποτ' ἀμβατὸς αὐτῷ·
ὅσαις δὲ βρότεον ἔθνος ἀγλαΐαις ἀπτόμεσθα, περαίνει πρὸς ἔσχατον
πλόον. ναυσὶ δ' οὔτε πεζὸς ἰὼν ἂν εὕροις
ἐς Ὑπερβορέων ἀγῶνα θαυματὰν ὁδόν.

παρ' οἷς ποτε Περσεὺς ἐδαίσατο λαγέτας, Ἐπ. β'.
δώματ' ἐσελθών,
κλειτὰς ὄνων ἑκατόμβας ἐπιτόσσαις θεῷ
ῥέζοντας· ὧν θαλίαις ἔμπεδον
εὐφαμίαις τε μάλιστ' Ἀπόλλων
χαίρει, γελᾷ θ' ὁρῶν ὕβριν ὀρθίαν κνωδάλων.

Μοῖσα δ' οὐκ ἀποδαμεῖ Στρ. γ'.
τρόποις ἐπὶ σφετέροισι· παντᾷ δὲ χοροὶ παρθένων
λυρᾶν τε βοαὶ καναχαί τ' αὐλῶν δονέονται·
δάφνᾳ τε χρυσέᾳ κόμας ἀναδήσαντες εἰλαπινάζοισιν εὐφρόνως.
νόσοι δ' οὔτε γῆρας οὐλόμενον κέκραται
ἱερᾷ γενεᾷ· πόνων δὲ καὶ μαχᾶν ἄτερ

οἰκέοισι φυγόντες Ἀντ. γ'.
ὑπέρδικον Νέμεσιν. θρασείᾳ δὲ πνέων καρδίᾳ

27 οὔπω et αὐτοῖς 28 βροτὸν Böckh. 29 "Vulgo ναυσὶ δ' οὔτε πεζὸς ἰὼν εὕροις ἄν, ut Ald. Rom. Sed εὕροις omisso ἄν plures codices, Gott. εὕρῃς. Unde Hermannus conjicit ἰὼν κεν εὕροις. Esse ἄν ex interpretatione natum. Böckhio placuit ἰὼν ἂν εὕροις."—Dissen. 30 θαυμαστὰν 36 ὀρθιᾶν 40 εἰλαπινάζουσιν

30. ἀγῶνα.] The word ἀγών, like other words of the same termination (πυλών, παρθενών, &c.), has a collective meaning, and properly signifies a place of assembly, in which sense it is used by Homer and by Pindar elsewhere. Hesychius explains it: ἀγών, ὀξύτονον, στάδιον (see *P.* IX, 114), ἄθροισμα. Hence the Bœotians said ἀγῶνα for ἀγοράν (Eustath. *ad Iliad.* ω. p. 1335, 57), in which sense it is used here.

32—34. δώματ'—ῥέζοντας.] "Having entered their houses and come upon them unexpectedly as they were sacrificing their renowned hecatombs of asses to the God." Böckh takes δώματα to signify the temple of Apollo: Dissen understands the houses of the Hyperboreans, and compares Hom. *Od.* VII, 201. We learn from a Delphian inscription that asses were actually sacrificed to Apollo (Böckh, *Corpus. Inscript.* I. p. 807). For ἐπιτόσσαις, see note on *P.* III, 27.

36. ὕβριν ὀρθίαν.] See Herod. IV, 129: ὑβρίζοντες ὧν οἱ ὄνοι ἐτάρασσον τὴν ἵππον, where the braying of the asses is meant: comp. C. 136.

40. εἰλαπινάζοισιν εὐφρόνως.] See note on *N.* V, 38.

μόλεν Δανάας ποτὲ παῖς, ἀγεῖτο δ' Ἀθάνα, 70
ἐς ἀνδρῶν μακάρων ὅμιλον· ἔπεφνέν τε Γοργόνα, καὶ ποικίλου κάρα
δρακόντων φόβαισιν ἦλυθε νασιώταις 75
λίθινον θάνατον φέρων. ἐμοὶ δὲ θαυμάσαι

θεῶν τελεσάντων οὐδέν ποτε φαίνεται Ἐπ. γ'.
ἔμμεν ἄπιστον.
κώπαν σχάσον, ταχὺ δ' ἄγκυραν ἔρεισον χθονὶ 80
πρώραθε, χοιράδος ἅλκαρ πέτρας.
ἐγκωμίων γὰρ ἄωτος ὕμνων
ἐπ' ἄλλοτ' ἄλλον ὥτε μέλισσα θύνει λόγον.

ἔλπομαι δ' Ἐφυραίων Στρ. δ'. 85
ὅπ' ἀμφὶ Πηνειὸν γλυκεῖαν προχεόντων ἐμὰν
τὸν Ἱπποκλέαν ἔτι καὶ μᾶλλον σὺν ἀοιδαῖς
ἕκατι στεφάνων θαητὸν ἐν ἅλιξι θησέμεν ἐν καὶ παλαιτέροις,
νέαισίν τε παρθένοισι μέλημα. καὶ γὰρ 91
ἑτέροις ἑτέρων ἔρως ὑπέκνισε φρένας·

τῶν δ' ἕκαστος ὀρούει, Ἀντ. δ'. 95
τυχών κεν ἁρπαλέαν σχέθοι φροντίδα τὰν πὰρ ποδός·
τὰ δ' εἰς ἐνιαυτὸν ἀτέκμαρτον προνοῆσαι.
πέποιθα ξενίᾳ προσανεῖ Θώρακος, ὅσπερ ἐμὰν ποιπνύων χάριν
τόδ' ἔζευξεν ἅρμα Πιερίδων τετράορον, 101
φιλέων φιλέοντ', ἄγων ἄγοντα προφρόνως.

πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει Ἐπ. δ'. 105

54 ὥς τε 58 ἐν καὶ παλαιτέροις Hermannus pro ἔν τε παλ. 60 ἔκνιξέ γε libri. Böckhius ὑπέκνισε.

47. *νασίωταις.*] The Seriphians; see *P.* XII, 12.

52. *χοιράδος.*] See *New Cratylus*, p. 362.

53, 54. *ἐγκωμίων—λόγον.*] Pindar here describes the principle which seems to have guided him in the composition of his subsequent odes.

57. *Ἱπποκλέαν.*] The reading of the MSS. is *Ἱπποκλέᾳ*, for which Ritterhuis and Schmidt have substituted the accusative. Hermann thinks the article inconsistent with poetic diction, and proposes *τὸν Ἱπποκλέα σ'*, on the assumption that the victor's father bore the same name as himself. Even if this had been the case, it seems very unlikely that Pindar would have mentioned the father's name here, especially as he has not been addressing Hippocleas. I think the reading *Ἱπποκλέᾳ* has arisen from the accusative of *Ἱπποκλῆς*.

65. *ἅρμα Πιερίδων.*] See note on *O.* VI, 22.

καὶ νόος ὀρθός.
ἀδελφεοὺς μὲν ἐπαινήσομεν ἐσλούς, ὅτι
ὑψοῦ φέροντι νόμον Θεσσαλῶν
αὔξοντες· ἐν δ' ἀγαθοῖσι κεῖται 110
πατρώϊαι κεδναὶ πολίων κυβερνάσιες.

69 ἀδελφεοὺς δέ τ' ἐπ'. 71 κεῖνται

69. ἀδελφέους.] Eurypylus and Thrasydæus; Herod. IX, 58.

70. νόμον Θεσσαλῶν.] "The state or republic of the Thessalians" (see *P.* II, 81); so far as it could be called one, for the country was divided into four distinct regions, each having a government of its own.

71, 72. κεῖται—κυβερνάσιες.] This is an instance of the *Schema Pindaricum*: see on *O.* X, 5, 6.

ΠΥΘΙΟΝΙΚΑΙ ΙΑ'.

ΘΡΑΣΥΔΑΙΩΙ ΘΗΒΑΙΩΙ

ΠΑΙΔΙ ΣΤΑΔΙΕΙ.

PYTHIA XI.

INTRODUCTION.

THRASYDÆUS, a Theban boy, whose family claimed a descent from the ancient Cadmeians, won the race in the stadium at Delphi in Ol. 75, 3. B. C. 478, about 20 months after the battle of Platæa. The obscure allusions in this ode probably refer to some events which had taken place at Thebes during the predominance of Persian influence, and to the tyranny of Attaginus and Temegenidas, from which the Thebans had recently been delivered (see Thucydides, III, 62). These allusions have been discussed with great care and learning by Böckh, who considers this ode one of the most difficult of Pindar's extant compositions. It appears to me, however, that he has pressed the allusions rather too closely. Pindar himself seems to admit that his digression about Agamemnon and Clytæmnestra is rather beside the question (v. 38), and a very few points of resemblance would suffice for the introduction of a story, for which the poet himself has offered some sort of apology. The only conclusion which can be drawn, with any degree of safety, is that some one of the victor's friends or relatives had been accused by calumnious citizens of adultery with some lady of rank (v. 25 and following), and that this had probably been made an excuse for putting him to death by the then tyrants of Thebes; but that his death had been avenged by the family of Thrasydæus after the restoration of freedom (v. 35: *χρονίῳ τὸν Ἄρει*). The remarks on the unenviable lot of tyrants (v. 53) seem to be generally pointed to the fate of Attaginus and Temegenidas.

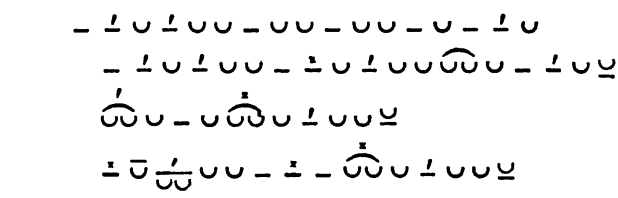
This ode was sung in the street; another ode was sung in the temple of Apollo Ismenius, *ἄκρᾳ σὺν ἑσπέρᾳ* (v. 10). The rhythm is Æolian.

ARGUMENT.

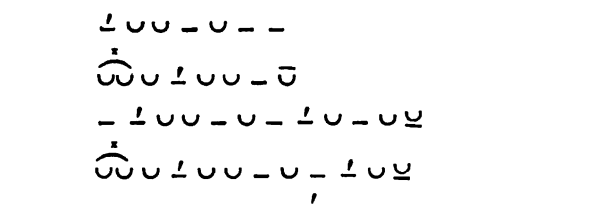
1—16. After a short exordium, in which the Cadmeian heroines are summoned to the temple of Apollo Ismenius, to attend the celebration of

this victory, 17—37 the crime of Clytæmnestra is discussed, and 38—64 the poet abruptly recalls himself from this digression, praises the victor's family, and extols the lot of the middle classes above that of tyrants.

Strophæ.



Epodi.



Κάδμου κόραι, Σεμέλα μὲν Ὀλυμπιάδων ἁγνιᾶτις, Στρ. ά.
Ἰνώ τε Λευκοθέα ποντιᾶν ὁμοθάλαμε Νηρηΐδων, 5
ἴτε σὺν Ἡρακλέος ἀριστογόνῳ
ματρὶ πὰρ Μελίαν χρυσέων ἐς ἄδυτον τριπόδων
θησαυρόν, ὃν περίαλλ' ἐτίμασε Λοξίας,

Ἰσμήνιον δ' ὀνύμαξεν, ἀλαθέα μαντίων θῶκον, Ἀντ. ά. 10
ὦ παῖδες Ἁρμονίας, ἔνθα καὶ νυν ἐπίνομον ἡρωΐδων
στρατὸν ὁμαγυρέα καλεῖ συνίμεν,
ὄφρα Θέμιν ἱερὰν Πυθῶνά τε καὶ ὀρθοδίκαν 15
γᾶς ὀμφαλὸν κελαδήσετ' ἄκρᾳ σὺν ἑσπέρᾳ,

2 Ἰνὼ δὲ 4 ματέρι 6 Pro vulgat. μαντεῖον emendavit Hermannus μαντίων ob metrum. 10 κελαδῆτε

4. παρ' Μελίαν.] Melia, who bore Ismenius and Tenerus to Apollo (Pausan. x, 10. § 5), was worshipped together with them in this temple, to which the other heroines are invited.

10. ἄκρᾳ σὺν ἑσπέρᾳ.] "At the beginning of the evening:" so Sophocl. *Ajax* 285: ἄκρας νυκτὸς, ἡνίχ' ἕσπεροι λαμπτῆρες οὐκέτ' ἦθον, where Zonaras (p. 105) explains ἄκρας νυκτὸς by περὶ πρῶτον ὕπνον.

ἑπταπύλοισι Θήβαις Ἐπ. ά.
χάριν ἀγῶνί τε Κίρρας,
ἐν τῷ Θρασυδαῖος ἔμνασεν ἑστίαν
τρίτον ἐπὶ στέφανον πατρῴαν βαλών,
ἐν ἀφνεαῖς ἀρούραισι Πυλάδα
νικῶν ξένου Λάκωνος Ὀρέστα.

Στρ. β'.

τὸν δὴ φονευομένου πατρὸς Ἀρσινόα Κλυταιμνήστρας
χειρῶν ὕπο κρατερᾶν ἐκ δόλου τροφὸς ἄνελε δυσπενθέος,
ὁπότε Δαρδανίδα κόραν Πριάμου
Κασσάνδραν πολιῷ χαλκῷ σὺν Ἀγαμεμνονίᾳ
ψυχᾷ πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὔσκιον

Ἀντ. β'.

νηλὴς γυνά. πότερόν νιν ἄρ' Ἰφιγένει' ἐπ' Εὐρίπῳ
σφαχθεῖσα τῆλε πάτρας ἔκνισεν βαρυπάλαμον ὄρσαι χόλον;
ἢ ἑτέρῳ λέχεϊ δαμαζομέναν
ἔννυχοι πάραγον κοῖται; τὸ δὲ νέαις ἀλόχοις

14 τρίτος 21 πόρευ' 23 ἔκνισε 24 λέχει δαμαλιζομέναν 25 ἐννύχιοι

13, 14. ἐν τῷ—βαλών.] "Where Thrasydæus rendered his father's house memorable (or illustrious) by throwing upon it a third garland." Hermann proposes to read ἔμνασέ μ': "Poetam qui meminisse jubet, patet canendi memorem esse jubere." There seems to me to be no need of this alteration, though ἔμνασεν is certainly used in a rather novel sense; nor do I think that πατρῴαν is out of its place: ἑστίαν πατρῴαν is taken ἀπὸ κοινοῦ with both ἔμνασεν and ἐπιβαλών: the emphasis is on πατρῴαν, because Thrasydæus was a mere boy, and therefore it was his father who had the largest share in his renown. For ἐπιβαλὼν στέφανον, comp. *P.* IX, 123: ἐπίδικον φύλλα καὶ στεφάνους, where there is a similar tmesis. For the φυλλοβολία alluded to here and in *P.* VIII, 57. *P.* IX, 123, see Pausan. VI, 7. § 1. Liv. XXXIII, 33. and Suetonius, *Nero.* c. 25. ubi Casaubon; "vetustissimus mos fuit, victores in ludis harum similiumque rerum (*ingestaque aves ac lemniscі et bellaria*, Sueton. *in l.*) injectione honorare. Clemens Alex. *Pædag.* II, c. 8: ἐν δὲ τοῖς ἀγῶσι πρῶτον ἡ τῶν ἄθλων δόσις ἦν· δεύτερον δὲ ὁ ἐπαγερμός (v. Ruhnken, *Tim.* p. 216). τρίτον ἡ φυλλοβολία· τελευταῖον ὁ στέφανος ἐπίδοσιν λαβούσης εἰς τρυφὴν τῆς Ἑλλάδος μετὰ τὰ Μηδικά."

17, 18. τὸν δὴ—δυσπενθέος.] "Whom, when his father was being murdered, Arsinoa withdrew from under the violent hands, out of the direful cunning, of Clytæmnestra," i. e. lest Clytæmnestra with violent hands should secretly murder him. Pherecydes calls the nurse Laodameia; Æschylus (*Choëph.* 731) calls her Γείλισσα or Κίλισσα. For this use of ὑπό, where we expect ὑπέκ, see note on *O.* VI, 43.

22, 23. Ἰφιγένεια—σφαχθεῖσα—ἔκνισεν.] For σφαγὴ Ἴ. ἔκνισεν. Κνίζω, "to excite, irritate, inflame, torment," is used either of the passions, as in *P.* X, 60, or of external causes acting so as to rouse the passions, as here and in Eurip. *Med.* 555.

25. ἔννυχοι—ἀλόχοις.] Hermann wishes to reduce this, and all the other 4th lines of the strophes, to strict accordance with lines 9 and 41, which, with the alteration of παρεχέμεν συνέθεν for συνέθεν παρέχειν in the latter, he takes as a standard of the metre. With these verses, lines 4, 52, and

ἔχθιστον ἀμπλάκιον καλύψαι τ' ἀμάχανον

ἀλλοτρίαισι γλώσσαις· Ἐπ. β'.

κακολόγοι δὲ πολῖται.

ἴσχει τε γὰρ ὄλβος οὐ μείονα φθόνον· 45

ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει.

θάνεν μὲν αὐτὸς ἥρως Ἀτρεΐδας

ἵκων χρόνῳ κλυταῖς ἐν Ἀμύκλαις,

Στρ. γ'.

μάντιν τ' ὄλεσσε κόραν, ἐπεὶ ἀμφ' Ἑλένᾳ πυρωθέντων 50

Τρώων ἔλυσε δόμους ἀβρότατος. ὁ δ' ἄρα γέροντα ξένον

32 ἱκὼν

in part line 57, already correspond, if we read παρὰ for παρ in l. 4, and ἀνὰ for ἂν in l. 41. The three following lines do not harmonize with this metre:

v. 20. Κασσάνδραν πολιῷ χαλκῷ σὺν Ἀγαμεμνονίᾳ.

v. 25. ἔννυχοι πάραγον κοῖται· τὸ δὲ νέαις ἀλόχοις.

v. 36. Παρνασσοῦ πόδα ναίουτ'· ἀλλὰ χρονίῳ σὺν Ἄρει.

and Hermann proposes to alter all these lines; he thinks that the proper names with which vv. 20, 36. begin, have crept into the text from marginal explanations, and substitutes for Κασσάνδραν, οἰκτρότατα, and for Παρνασσοῦ, Δελφὸν ὑπὸ. For the present reading of v. 25, he substitutes

ἐννύχια πάραγον κοιμήμαθ'. ὃ νέαις ἀλόχοις.

He thinks κοῖται has arisen from some marginal gloss, as in Hesychius: εὐνάς· κοίτας, and assumes that the Scholiast read the relative here, because he translates τὸ δὲ by ὅπερ. While I fully admit the ingenuity of these conjectures, I cannot convince myself of their necessity, and have therefore left the text unaltered. Τὸ δὲ is the relative here, like τὸν δή in v. 17. Most of the MSS. read τὸ δὴ here; but the shorter form is also admissible: we very often find γε μὲν where we expect γε μήν. See, for instance, *P.* IV, 50.

29. οὐ μείονα.] "As great as the prosperity which causes the envy."

30. ὁ δὲ—βρέμει.] "But he who lives in a humble station utters his calumnies in secret." i. e. so that you cannot meet them. Hermann translated this differently: "*ex plebe homines si feroces sint* (for this sense of βρέμω, he quotes Hom. Εἰρεσιώνη, v. 2), *scelera eorum facilius latere atque ignorari quam nobilium*;" which agrees partly with the interpretation of the Scholiast, but the other version, adopted by Böckh and Dissen, seems on the whole decidedly preferable.

32. ἵκων χρόνῳ-κλυταῖς ἐν Ἀμύκλαις.] "When he arrived at time-honoured Amyclæ." This is the interpretation, which I have suggested (in *New Cratylus*, p. 390) for the combination χρόνῳ κλυτὸς here and in Æschylus *Choëph.* 641, on the analogy of δουρίκλυτος, ναυσίκλυτος, &c. This collocation would not form a parathetic compound except with datives of the third declension, on account of the weight of the form in this case: I have, therefore, abstained from writing χρόνῳ-κλυταῖς as one word, though the dat. and the adj. should be taken closely together, as if joined by a hyphen, like λόγῳ-παλαιὰς in Æschyl. *Agam.* 1198. See *New Cratylus*, p. 487.

33, 34. ἐπεὶ—ἀβρότατος.] "After he had overthrown the wealthy mansions of the Trojans, they having been burnt out on account of Helen." Δόμους ἀβρότατος, "abodes of luxury," for "luxurious abodes." This use of the genitive for the adjective is not uncommon in the Greek poets. See Soph. *Antig.* 114. *Electra.* 19. Eurip. *Phœ-*

Στρόφιον ἐξίκετο, νέα κεφαλά,
Παρνασσοῦ πόδα ναίοντ'· ἀλλὰ χρονίῳ σὺν Ἄρει
πέφνεν τε ματέρα θῆκέ τ' Αἴγισθον ἐν φοναῖς.

Ἦ ῥ', ὦ φίλοι, κατ' ἀμευσιπόρους τριόδους ἐδινάθην, Ἀντ. γ'.
ὀρθὰν κέλευθον ἰὼν τοπρίν' ἤ μέ τις ἄνεμος ἔξω πλόου
ἔβαλεν, ὡς ὅτ' ἄκατον εἰναλίαν;
Μοῖσα, τὸ δὲ τεόν, εἰ μισθῷ συνετίθευ παρέχειν
φωνὰν ὑπάργυρον, ἄλλοτ' ἄλλᾳ ταρασσέμεν

ἢ πατρὶ Πυθονίκῳ Ἐπ. γ'.
τό γέ νυν ἢ Θρασυδαίῳ·
τῶν εὐφροσύνα τε καὶ δόξ' ἐπιφλέγει.

35 "Pro *νεᾷ κεφαλᾷ* optime nuper Böckhius Heynio auctore restituit nominativum."—Dissen. 36 "Vulgo *ἀλλά γε χρόνῳ σὺν Ἄρει*. Sed *γε* fulcrum plurimi libri omittunt. Pro *χρόνῳ* Böckhius e Par. B. posuit *χρονίῳ*, ut tribrachys sit hic in basi, quemadmodum in ceteris strophis, probante Hermanno."—Dissen. *Ibid.* Παρνασσοῦ 38 Ἦ ῥ' Böckh. *Ibid.* "Lectio est *κατ' ἀμευσίπορον τρίοδον*, contra metrum. Unde Böckhius *κατ' ἀμευσιπόρων τριόδων* posuit, quum Pindarus O scriberet pr. o et ω. Hermannus *κατ' ἀμευσιπόρους τριόδους* scribendum judicat, veluti Hom. *Od.* IX, 153. dicitur *δινεῖσθαι κατὰ νῆσον*. Ceterum ostendit Böckhius *in Nott. critt.* et *in Explicationibus ad h. l.* plurali *τρίοδοι* Græcos etiam pro singulari usos."—Dissen. 39 *εἰναλίαν*. omnes. Vide not. ad *I.* VI, 3. 41 "Vulgo *εἰ μισθῷ συνέθευ*, laborante metro. Böckhius reposuit *εἰ μισθῷ συνετίθευ*. Hermannus præ omnibus Mingarelli conjecturam laudat *εἰ μισθῷ γε συνέθευ*, quæ mihi quoque maxime placet. Mox v. 42. *ἄλλοτ' ἄλλᾳ* scripsit Böckhius pr. *ἄλλοτ' ἄλλα*, et cum aliis ejecit *χρή* ante *ταρασσέμεν* perperam intrusum. Denique v. 43. *Πυθονίκῳ* restituit de sententia Hermanni pro lectione vulgari *Πυθιονίκω*, quæ contra metrum est et a dialecto Pindarica abhorret, quum Pindaro genitivus per *ου* non per *ω* formetur."—Dissen.

nius. 1498. *Bacch.* 398. Euripides makes Helen say (*Hel.* 925):

ὡς προδοῦσ' ἐμὸν
πόσιν, Φρυγῶν ἄκησα πολυχρύσους δόμους.

38. *κατ' ἀμευσιπόρους τριόδους.*] The old reading, which gives the singular in this passage, violates the metre. Böckh's emendation *ἀμευσιπόρων τριόδων* is against the syntactical usage. I have adopted Hermann's reading, which alone satisfies both syntax and metre: comp. Hom. *Od.* IX, 153: *δινεῖσθαι κατὰ νῆσον*. *Ἀμευσίποροι τρίοδοι* are three roads the paths of which cross one another, and so interchange directions. For *ἀμεύεσθαι* = *ἀμείβεσθαι*, see note on *P.* I, 43. The Greeks used both the singular and the plural of *τρίοδος*, as Hesychius says: *τρίοδον καὶ τριόδους πληθυντικῶς· ἰδίως τὰς τρεῖς ὁδούς.*

42. *ἄλλοτ' ἄλλᾳ ταρασσέμεν.*] "To apply it (your voice) at different times to different arguments." For the construction *ταράσσειν φωνὰν πατρὶ, Θρασυδαίῳ*, comp. the phrase *ταράσσειν δίκας τινί*, &c. Schäfer, *ad Bos. Ellips.* p. 324. *ad Œd. T.* 483, where *ταράσσω* is used much in the same sense as here.

45. *ἐπιφλέγει.*] Hermann takes this verb transitively; "*ἐπιφλέγει* non recte *lucet, ardet, splendet* interpretantur, quod est potius *incendit*, scilicet Musam ad canendum." No doubt, *ἐπιφλέγω* is transitive in *O.* IX, 22: *πόλιν—ἐπιφλέγων δοιδαῖς*, but with a very different signification from that which Hermann would give to *ἐπιφλέγει* in this passage: *ἐπιφλέγω* there means "to render illustrious;" here it signifies "to be illustrious;" just as *φλέγω*, which means "to render illustrious" in *P.* V, 42: *σὲ—φλέγοντι*

τὰ μὲν ἐν ἅρμασι καλλίνικοι πάλαι
Ὀλυμπίαν ἀγώνων πολυφάτων
ἔσχον θοὰν ἀκτῖνα σὺν ἵπποις·

Πυθοῖ τε γυμνὸν ἐπὶ στάδιον καταβάντες ἤλεγξαν Στρ. δ'.
Ἑλλανίδα στρατιὰν ὠκύτατι. θεόθεν ἐραίμαν καλῶν,
δυνατὰ μαιόμενος ἐν ἀλικίᾳ.
τῶν γὰρ ἅμ πόλιν εὑρίσκων τὰ μέσα μακροτέρῳ
ὄλβῳ τεθαλότα, μέμφομ' αἶσαν τυρανν[ί]δων·

Ἀντ. δ'.

ξυναῖσι δ' ἀμφ' ἀρεταῖς τέταμαι· φθονεροὶ δ' ἀμύνονται,
τᾶνδ' εἴ τις ἄκρον ἐλὼν ἀσυχᾷ τε νεμόμενος αἰνὰν ὕβριν
ἀπέφυγεν· μέλανα δ' ἀν' ἐσχατιὰν
καλλίονα θάνατον σχήσει, γλυκυτάτᾳ γενεᾷ
εὐώνυμον κτεάνων κρατίσταν χάριν πορών.

47 Ὀλυμπία τ' 48 ἔχον 49 γυμνοὶ 52 ἀνὰ 54 "Vulgo φθονεροὶ δ' ἀμύνοντ' ἄτᾳ. Böckhius ἀμύνονται ἄτᾳ, ut τᾳ εἰ crasin faciant. De qua re iterum dixit in Dissert. *de Crisi Pind.* §. 32. Hermannus improbans hæc conjecit: φθονεροὶ δ' ἀμεύονται· τᾶν εἴ τις κ. τ. λ., quod valde placet. Mox v. 57. omnes libri μέλανος δ' excepto uno, contra metrum. Unde cum priori Schol. et Hermanno Böckhius reposuit μέλανα δ'."—Dissen. 55 ἄσυχά τε 58 "Libri ἔσχεν aut ἐν, Hermannus σχέθεν proposuit, non tamen pugnaturum se dicit pro hac scriptura. Böckhius interim Thierschii emendationem σχήσει recepit, sententiæ et metro optime convenientem, licet negari non debeat Scholiasten aliud legisse."—Dissen.

Χάριτες, has an intransitive signification in *N.* VI, 39: ἐσπέριος ὁμαδῷ φλέγεν, and in the same literal sense as here "to blaze or shine," in *O.* II, 72: ἄνθεμα χρυσοῦ φλέγει.

48. ἔσχον θοὰν ἀκτῖνα σὺν ἵπποις.] "They obtained glory by swiftness in the chariot-race." For this use of ἀκτὶς, comp. *I.* III, 60.

52, 53. τὰ μέσα—τεθαλότα.] Comp. Æschyl. *Eumen.* 521:

μήτ' ἄναρκτον βίον
μήτε δεσποτούμενον
αἰνέσῃς.
παντὶ μέσῳ τὸ κράτος θεὸς ὤπασεν.

and Eurip. *Suppl.* 247:

τριῶν δὲ μοιρῶν ἡ 'ν μέσῳ
σώζει πόλιν.

See also Horat. II, *Carm.* 10.

54—58. ξυναῖσι—πορών.] This is a difficult and troublesome passage, and several attempts have been made to remedy its various corruptions. The old reading of the first two lines is: φθονεροὶ δ' ἀμύνοντ' ἄ-τᾳ. εἴ τις, κ. τ. λ. which is manifestly corrupt both from the division of the word ἄ-τᾳ, and from the hiatus -τᾳ εἰ. Böckh proposes to remedy these defects by reading φθονεροὶ δ' ἀμύνονται || ἄτᾳ. εἴ τις, κ. τ. λ. so that the syllables -τᾳ εἰ coalesce by way of crasis. He translates his reading: "the envious are kept off to their own destruction," i. e. they only hurt themselves; comp. *P.* II, *ad fin.* Hermann has proposed three emendations: (1) φθονεροὶ δ' ἀμεύονται. || Εἰ γάρ τις, &c. which Böckh considers too bold, and would change into φθ. ἀμεύονται. || Ἀλλ' εἴ τις, &c. (2) φθονεροὶ δ' ἀμεύονται· τᾶν εἴ τις, &c. with the interpretation: *communibus virtutibus operam do, quo averruntur invidi*, which Böckh would accept if the *quo* were in the Greek. (3) Hermann now reads: φθονεροὶ δ' ἀμύνονται || ἄται εἴ τις, κ. τ. λ. making φθονεροὶ fem. for which there is no

ἅ τε τὸν Ἰφικλείδαν Ἐπ. δ'.
διαφέρει Ἰόλαον
ὑμνητὸν ἐόντα, καὶ Κάστορος βίαν,
σέ τε, ἄναξ Πολύδευκες, υἱοὶ θεῶν,
τὸ μὲν παρ' ἅμαρ ἕδραισι Θεράπνας, 95
τὸ δ' οἰκέοντας ἔνδον Ὀλυμπου.

authority. All these readings and interpretations appear to me inconsistent with the connexion of thought in this passage. In v. 56 all the MSS. have *μέλανος δ'*, with the exception of one which has *μέλανοι*, and both of these readings violate the metre. There is no doubt that we ought to read *μέλανα δ'*, with the Scholiast. After *θάνατον* in v. 57, the MSS. read either *ἔσχεν* or *ἐν*, which have dropt down from *ἐσχα-*, or *ἀν'* in the preceding line, according to a practice seemingly not uncommon with the copyists of Pindar, who often supply a word, which they cannot make out, by borrowing something like it from a neighbouring line. Thus in *O.* II, 63, the old reading *νέμονται* is borrowed from the *νέμονται* of v. 66, and in *O.* XI, 70, the old reading *Σᾶμος ἠείδετο* is borrowed from the *ἀείδετο* of v. 76. One of the MSS. has *ἔσχεν ἐν*. Hermann formerly proposed *σχέθεν*: he now reads: *μέλανος ἀν' ἐσχατιὰν καλλίονα θανάτου ταύταν γλ. γενεᾷ εὐων. κτ. κρ. χάριν πορών*. Thiersch proposes: *σχήσει*. Such being the state of the text, and the attempts of critics to restore it being on the whole unsatisfactory, some effort must be made to bring this passage into harmony with the context. The meaning required is obviously this: "As I find that the middle class in a state enjoys the most lasting prosperity, I feel no wish for sovereign power: but I employ myself in singing of that sort of renown which is an object of general interest—in which the whole state is concerned (see *P.* IX, 93): now there is a defence even against the envious, if one has gained the highest renown of this sort (namely, victory in the games), and enjoying it quietly avoids all assumption of superiority; and at the end such a person will find even gloomy death less terrible, when he bequeaths the best of possessions, an honoured name, to his beloved offspring." This being the meaning required, I read:

ξ. ἀ. ἀρεταῖς τέταμαι· φθονεροὶ δ' ἀμύνονται,
τᾶνδ' εἴ τις ἄ. ἐ. ἀ. ν. al. ῠ.
ἀπέφυγεν· μέλανα δ' ἀ. ἐ.
καλλίονα θάνατον σχήσει, &c.

The *ὄλβος* of an individual, when it pertains to himself alone, is always attended by envy (above, v. 29): but the *ἀρετή*,—glory which he has obtained in the public games, does not excite envy if the victor enjoys his good fortune with moderation. For the sense of *τέταμαι*, comp. *I.* I, 49. *Ἀμύνεσθαι* is here used passively; Pindar generally employs the active instead of the middle, and therefore there would be no ambiguity in this use of the word. For *ξυναῖς ἀρεταῖς—τᾶνδ'—ἄκρον ἐλάν*, comp. *N.* VI, 24: *οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς ἦλθον*. The reading ΑΜΥΝΟΝΤΑ[Ι]ΤΑ[ΝΔ]ΕΙ seems to be an allowable supplement of the old reading AMYNONTA-TAI-EI, with its obvious omissions. *Μέλανα* is the epithet of *θάνατον*, and *καλλίονα* the secondary predicate, like *γλυκὺν* and *παῦρον* in *P.* IX, 23, 24. Thiersch's emendation *σχήσει* (ΣΧΗΣΕΙ) is sufficiently near to the old reading (ΕΣΧΕΝΕΝ) to have created the mistake in a bad copy.

63. *παρ' ἅμαρ.*] "On alternate days:" so Sophocl. *Ajax.* 470: *τί γὰρ παρ' ἦμαρ ἡμέγα τέρπειν ἔχει.*

ΠΥΘΙΟΝΙΚΑΙ ΙΒ'.

ΜΙΔΑ ΑΚΡΑΓΑΝΤΙΝΩΙ

ΑΥΛΗΤΗΙ.

PYTHIA XII.

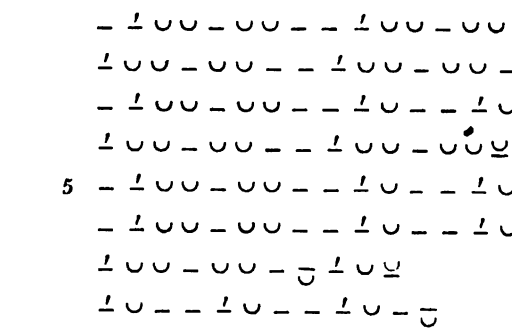
INTRODUCTION.

MIDAS, of Agrigentum, won the prize for flute-playing twice at the Pythian games and also at the Panathenæa; so that this ode may be referred either to Ol. 71, 3. B. C. 494 or Ol. 72, 3. B. C. 490. At this time the flute-players contended with their instruments alone (*ψιλῇ αὐλήσει*), which Pollux (IV, 81) calls the *ἄχορον αὔλημα*; the song to the flute (*αὐλῳδία*) was put down in the second Pythiad. The Scholiast says, that Midas, *ἀνακλασθείσης τῆς γλωσσίδος ἀκουσίως καὶ προσκολληθείσης τῷ οὐρανίσκῳ, μόνοις τοῖς καλάμοις τρόπῳ σύριγγος αὐλῆσαι, τοὺς δὲ ἀκροατὰς ἡσθέντας καὶ ξενισθέντας τῷ ἤχῳ τερφθῆναι, καὶ οὕτω νικῆσαι αὐτόν.*

This ode was sung at Agrigentum. The rhythm is Dorian.

ARGUMENT.

1—12. After an invocation of Agrigentum, both as a city and as a heroine, 13—27 the poet alludes to the death of Medusa, and Minerva's invention of the flute, in order that she might imitate the lamentations of the sister Gorgons; 28—32 and the ode terminates with a few moral reflexions.



Αἰτεῶ σε, φιλάγλαε, καλλίστα βροτεᾶν πολίων, Στρ. ά.
Φερσεφόνας ἕδος, ἅ τ' ὄχθαις ἔπι μηλοβότου
ναίεις Ἀκράγαντος εὐῦδματον κολώναν, ὦ ἄνα,
ἵλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ
δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδᾳ,
αὐτόν τέ νιν Ἑλλάδα νικάσαντα τέχνᾳ, τάν ποτε
Παλλὰς ἐφεῦρε θρασειᾶν Γοργόνων
οὔλιον θρῆνον διαπλέξαισ' Ἀθάνα·

τὸν παρθενίοις ὑπό τ' ἀπλάτοις ὀφίων κεφαλαῖς Στρ. β'.
ἄϊε λειβόμενον δυσπενθεῖ σὺν καμάτῳ,
Περσεὺς ὁπότε τρίτον ἄνυσσεν κασιγνητᾶν μέρος,
εἰναλίᾳ τε Σερίφῳ λαοῖσί τε μοῖραν ἄγων.
ἦτοι τό τε θεσπεσιον Φόρκοιο μαύρωσεν γένος,
λυγρόν τ' ἔρανον Πολυδέκτᾳ θῆκε ματρός τ' ἔμπεδον
δουλοσύναν τό τ' ἀναγκαῖον λέχος,
εὐπαράου κρᾶτα συλάσαις Μεδοίσας

υἱὸς Δανάας· τὸν ἀπὸ χρυσοῦ φαμεν αὐτορύτου Στρ. γ'.
ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτων φίλον ἄνδρα πόνων
ἐρρύσατο, παρθένος αὐλῶν τεῦχε πάμφωνον μέλος,
ὄφρα τὸν Εὐρυάλας ἐκ καρπαλιμᾶν γενύων
χριμφθέντα σὺν ἔντεσι μιμήσαιτ' ἐρικλάγκταν γόον.

2 μαλοβότου 11 ἄνυσεν 12 Abest τε post εἰναλίᾳ 15 Φόρκοι' ἀμαύρωσεν

8. θρῆνον διαπλέξαισα.] "Composing artifically," i. e. imitating the lament of the Gorgons. So ὕμνον πλέκων, *O.* VI, 86. Comp. *P.* II, 82.

12. εἰναλίᾳ—ἄγων.] "Bringing destruction both to sea-girt Seriphus and to its inhabitants:" because the island was changed into a rock as well as Polydectes and his subjects. The metre requires that λαοῖσι should be pronounced as a dissyllable: so we have Ἀᾱμεδοντίαν, *I.* V, 27, and forms like Ἀρκεσίλας, Μενέλας, &c. Hermann, who thinks this contraction inadmissible, formerly proposed ταῖσι, or τοῖσι for λαοῖσι: he now reads πέτρᾳ for Σερίφῳ, which he considers a marginal gloss. The passage, however, which he quotes from Strabo in support of this emendation, only proves that Seriphus became a rock after the μοῖρα referred to here; consequently, Perseus could not be said to bring to a rock this μοῖρα which made the island one; Strabo, p. 487: οὕτω δ' ἐστὶ πετρώδης ἡ νῆσους, ὥστε ὑπὸ τῆς Γοργόνος τοῦτο παθεῖν αὐτὴν φασιν οἱ κωμῳδοῦντες.

14. ἔρανον.] Polydectes, pretending that he was about to marry Hippodameia, called together the chiefs of his island in order to receive from them the marriage-gifts, ἔδνα, here called ἔρανος: Perseus offered him any gift he chose, even the head of Medusa, and Polydectes eagerly accepted his offer. Consequently, the head of Medusa which turned Polydectes into stone is here called a λυγρὸς ἔρανος.

20, 21. ὄφρα—γόον.] "In order that she might imitate with a musical instrument the

εὗρεν θεός· ἀλλά νιν εὐροῖσ' ἀνδράσι θνατοῖς ἔχειν,
ὠνόμασεν κεφαλᾶν πολλᾶν νόμον,
εὐκλεᾶ λαοσσόων μναστῆρ' ἀγώνων,

λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων, Στρ. δ'.
τοὶ παρὰ καλλιχόρῳ ναίοισι πόλει Χαρίτων,
Καφισίδος ἐν τεμένει, πιστοὶ χορευτᾶν μάρτυρες.
εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
οὐ φαίνεται· ἐκ δὲ τελευτάσει νιν ἤτοι σάμερον
δαίμων. τό γε μόρσιμον οὐ παρφυκτόν· ἀλλ' ἔσται χρόνος
οὗτος, ὃ καί τιν' ἀελπτίᾳ βαλὼν
ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὔπω.

23 πολλῶν 25 θ' ἅμα 29 δ' ἐτελεύτασέν νιν Böckh. 30 "Pro τό γε μόρσιμον scribendum puto: τὸ δὲ μόρσιμον cum Schol. Gott. Paris. B. Nam hæc sententia non continuat antecedentem, sed ei opposita est."—Dissen. 31 ἀελπτίαν. Böckh.

loud-wailing lamentations proceeding from the eager jaws of Euryala." He omits Sthenno, the other surviving Gorgon. For this use of χριμφθέντα (which the Schol. translates: ἐκδοθέντα), comp. Æschyl. *Sept. c. Theb.* 64: ἐγχρίμπτεται βοά, and for this verb in general, see Ruhnken, *ad Tim.* p. 104.

23. ὠνόμασεν—νόμον.] "She called it the many-headed tune." On this νόμος πολυκέφαλος, see Plutarch. *de musica*, c. 7: λέγεται γὰρ τὸν προειρημένον Ὄλυμπον αὐλητὴν ὄντα τῶν ἐν Φρυγίᾳ ποιῆσαι νόμον αὐλητικὸν εἰς Ἀπόλλωνα, τὸν καλούμενον Πολυκέφαλον.—ἄλλοι δὲ Κράτητος εἶναι τὸν Πολυκέφαλον νόμον, γενομένου μαθητοῦ Ὀλύμπου· ὁ δὲ Πρατίνας Ὀλύμπου φησὶν εἶναι τὸν νόμον τοῦτον. This flute-tune was called πολυκέφαλος in the same way as the music of the flute in general was called πάμφωνος: comp. *O.* VII, 12. *supra*, v. 19.

24. λαοσσόων.] "Λαόσσοον est quidquid turbam populi qualemcumque concitat: etsi maxime de bellico tumultu dicitur." Böckh.

25. λεπτοῦ—δονάκων.] Because the mouthpiece of the flute was of metal. Horat. *ad Pison.* 202.

26. παρὰ καλλιχόρῳ—πόλει.] Hermann proposes to read παρὰ καλλίχορον πόλιν instead of the dative: "hoc enim dativo abstinuisse videtur Pindarus, qui neque τόλει Atticum, neque Ionicum πόλι, neque invenustum πόλιϊ usurpandum judicavit." The Schol. and two MSS. have πόλιν, but these alterations seem unnecessary.

31. ἀελπτίᾳ βαλών.] So Soph. *Track.* 936: αἰτίᾳ βάλοι κακῇ. Comp. id. ibid. 912.

NEMEONIKAI.

NEMEONIKAI A'.

ΧΡΟΜΙΩ ΑΙΤΝΑΙΩ

ΙΠΠΟΙΣ.

NEMEA I.

INTRODUCTION.

CHROMIUS, the son of Agesidamus, and brother-in-law of Hiero, won in the chariot-race at Nemea, in Ol. 76, 4. B. C. 473, shortly after the founding of the city Ætna. Like Hiero (in *P.* 1, which commemorates a victory gained the year before this) he was proclaimed an Ætnæan in honour of the new city and to please its founders, though he was a native of Syracuse, and one of the Hyllean tribe. In his early youth he distinguished himself greatly at the battle of Helorus, and Dissen would refer to this the introduction of the legend about the infantine exploit of Hercules.

The rhythm of the ode is Dorian. It was sung at the vestibule of the victor's house in Ortygia, just before the feast held in celebration of the victory (v. 19 seqq.).

ARGUMENT.

1—12. Addressing Ortygia, the poet announces the victory gained by Chromius at Nemea; 13—18 he then, after praising Sicily in general, 19—33 commends Chromius for the discreet use which he has made of his wealth; 33—72 and by commemorating the courage which Hercules displayed while still in his cradle, and the prophecy of Tiresias respecting his future exploits, he celebrates by implication the early valour of Chromius, and his subsequent fulfilment of all the expectations entertained of him. Müller explains this somewhat differently (*Hist. Lit. Gr.* 1, p. 224): "he reminds the victor that he had predicted his victory, and had encouraged him to become a competitor:" and he refers to this the sentiment in v. 27, and also the account of the prophecy of Tiresias, when the serpents were killed by the young Hercules.

STROPHÆ.

– ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑

– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ –

⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑

– ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓

Epodi.

ὦ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ ⏓
⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
– ⏑ ∪ – ⏑ ∪ ∪ – ⏑ ∪ – – ⏑ ∪ ⏓

Ἄμπνευμα σεμνὸν Ἀλφεοῦ, Στρ. ά.
κλεινᾶν Συρακοσσᾶν θάλος Ὀρτυγία,
δέμνιον Ἀρτέμιδος,
Δάλου κασιγνήτα, σέθεν ἀδυεπὴς
ὕμνος ὁρμᾶται θέμεν 5
αἶνον ἀελλοπόδων μέγαν ἵππων, Ζηνὸς Αἰτναίου χάριν·
ἅρμα δ' ὀτρύνει Χρομίου Νεμέα θ' ἔργμασιν νικαφόροις ἐγκώ-
μιον ζεῦξαι μέλος. 10

ἀρχαὶ δὲ βέβληνται θεῶν Ἀντ. ά.
κείνου σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς.
ἔστι δ' ἐν εὐτυχίᾳ
πανδοξίας ἄκρον· μεγάλων δ' ἀέθλων
Μοῖσα μεμνᾶσθαι φιλεῖ. 15
σπεῖρέ νυν ἀγλαΐαν τινὰ νάσῳ, τὰν Ὀλύμπου δεσπότας

13 "Codices ἔγειρε contra metrum, sed e Scholiis ductum et restitutum σπεῖρε, Hermanno inventum. ΣΠΕΙΡΕ enim perperam transiit in ΕΓΕΙΡΕ."—Dissen.

1—4. Ἄμπνευμα—κασιγνήτα.] Ortygia is called "the resting-place of the Alpheus," "the bed of Artemis," and "the sister of Delos," with reference to the worship of Ἀρτεμις ποταμία, who was σύμβωμος with Alpheus at Olympia, and was transplanted to Sicily by the Dorian colonists: Ortygia was the resting-place of Alpheus who was supposed to have followed Arethusa thither; the bed of Artemis because she abode there in tranquillity; so Hom. *Iliad.* XXIV, 615:

ἐν Σικελίῃ, ὅθι φασὶ θεάων ἔμμεναι εὐνὰς
Νυμφάων, αἵτ' ἀμφ' Ἀχελῷϊον ἐρρώσαντο.

and Plutarch (*de fluv. et mont.* 5, 3): Καυκάσιον ὄρος ἐκαλεῖτο τὸ πρότερον Βορέου κοίτη. Ortygia is called "the bough of Syracuse," because it was one of the five parts into which the city was divided (see Göller, *Fragment. Sicul.* p. 87, and elsewhere), and "the sister of Delos," because Diana was as partial to it, as to her native island.

7. ἅρμα ὀτρύνει—ζεῦξαι μέλος.] See the note on δυσπαλές, *O.* VIII, 25, and the conclusion of *N.* IV.

Ζεὺς ἔδωκεν Φερσεφόνᾳ, κατένευσέν τέ οἱ χαίταις, ἀριστεύοισαν εὐκάρπου χθονὸς

Σικελίαν πίειραν ὀρθώσειν κορυφαῖς πολίων ἀφνειαῖς. Ἐπ. ά.
ὤπασε δὲ Κρονίων πολέμου μναστῆρά οἱ χαλκεντέος
λαὸν ἱππαιχμον θαμὰ δὴ καὶ Ὀλυμπιάδων φύλλοις ἐλαιᾶν χρυσέοις
μιχθέντα. πολλῶν ἐπέβαν καιρὸν οὐ ψεύδει βαλών.

ἔσταν δ' ἐπ' αὐλείαις θύραις Στρ. β'.
ἀνδρὸς φιλοξείνου καλὰ μελπόμενος,
ἔνθα μοι ἁρμόδιον
δεῖπνον κεκόσμηται, θαμὰ δ' ἀλλοδαπῶν
οὐκ ἀπείρατοι δόμοι
ἐντί· λέλογχε δὲ μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν
ἀντίον. τέχναι δ' ἑτέρων ἕτεραι· χρὴ δ' ἐν εὐθείαις ὁδοῖς στείχοντα μάρνασθαι φυᾷ.

πράσσει γὰρ ἔργῳ μὲν σθένος, Ἀντ. β'.

24 ἐσλὸς

16. *πολέμου μναστῆρα.*] "Eagerly engaging in or applying themselves to battle;" so *μνᾶσθαι σίτου, ἀλκῆς, χάρμης*. Comp. *P.* XII, 24: *μναστῆρ' ἀγώνων*.

18 *μιχθέντα.*] "Having gained:" see on *O.* I, 22.

19. *ἐπ' αὐλείαις θύραις.*] "At the outer gates:" *αὔλειος θύρα ἡ ἀπὸ τῆς ὁδοῦ πρώτη θύρα τῆς οἰκίας*, Harpocratio. See Payne Knight's *Regia Homerica*, in the *Philol. Mus.* II, p. 645.

21, 22. *ἁρμόδιον δεῖπνον.*] So in *P.* IV, 129: *ξείνι' ἁρμόζοντα*: in both cases the meaning is rather "friendly," "pleasing," "agreeable," than "suitable" or "convenient:" see *Bekkeri Anecdota*, p. 445, 28: *ἁρμόδιος: ἀρεστός, φίλος καὶ ἡρμοσμένος*.

24, 25. *λέλογχε—ἀντίον.*] "He has obtained by his liberal hospitality good men whom he may employ in quenching the envy of the malevolent." Hermann says that the construction is: *λέλογχε δὲ μεμφομένοις ἐσλοὺς, ὕδωρ καπνῷ φέρειν ἀντίον*. Pindar seems to use *καπνὸς* here as a synonym for *φθόνος*. So Plutarch, *Fragm.* XXIII, 2: *τὸν φθόνον ἔνιοι τῷ καπνῷ εἰκάζουσι· πολὺς γὰρ ἐν τοῖς ἀρχομένοις ὢν, ὅταν ἐκλάμψωσιν, ἀφανίζεται· ἥκιστα γοῦν τοῖς πρεσβυτέροις φθονοῦσιν*, where, however, the metaphor is not correctly explained. It is singular that the commentators have not compared the precisely parallel passage in *N.* VII, 61: [*σ*] *κοτεινὸν ἀπέχων ψόγον, ὕδατος ὥτε ῥοὰς φίλον ἐς ἀνδρ' ἄγων κλέος ἐτήτυμον αἰνέσω*, by which it appears that by *ἐσλοὺς* the poet means himself, and by *ὕδωρ*, the streams of poetry.

25. *μάρνασθαι φυᾷ.*] "To strive or contend, to exert oneself to the utmost, by the aid of the abilities implanted in us by nature." Matthiä (*Gr. Gr.* § 404) translates this "to vie with nature" (*cum indole certare*, i. e. *parem ad ingenium industriam et studium afferre*); but as Dissen observes: "non videtur Pindaricum: *luctari cum natura*; Pindarus judicat omnia præclara *per* vim naturæ esse;" and the *συγγενὲς οἷς ἔπεστι* which follows v. 28 shows that such is not Pindar's meaning.

βουλαῖσι δὲ φρήν, ἐσσόμενον προϊδεῖν
συγγενὲς οἷς ἕπεται.
Ἀγησιδάμου παῖ, σέο δ' ἀμφὶ τρόπῳ
τῶν τε καὶ τῶν χρήσιες.
οὐκ ἔραμαι πολὺν ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν,
ἀλλ' ἐόντων εὖ τε παθεῖν καὶ ἀκοῦσαι φίλοις ἐξαρκέων. κοιναὶ
γὰρ ἔρχονθ' ἐλπίδες

Ἐπ. β'.

πολυπόνων ἀνδρῶν. ἐγὼ δ' Ἡρακλέος ἀντέχομαι προφρόνως,
ἐν κορυφαῖς ἀρετᾶν μεγάλαις ἀρχαῖον ὀτρύνων λόγον,
ὡς, ἐπεὶ σπλάγχνων ὕπο ματέρος αὐτίκα θαητὰν ἐς αἴγλαν
παῖς Διὸς
ὠδῖνα φεύγων διδύμῳ σὺν κασιγνήτῳ μόλεν,

Στρ. γ'.

ὡς οὐ λαθὼν χρυσόθρονον
Ἥραν κροκωτὸν σπάργανον ἐγκατέβα·
ἀλλὰ θεῶν βασιλέα
σπερχθεῖσα θυμῷ πέμπε δράκοντας ἄφαρ.
τοὶ μὲν οἰχθεισᾶν πυλᾶν
ἐς θαλάμου μυχὸν εὐρὺν ἔβαν, τέκνοισιν ὠκείας γνάθους
ἀμφελίξασθαι μεμαῶτες· ὁ δ' ὀρθὸν μὲν ἄντεινεν κάρα, πειρᾶτο
δε πρῶτον μάχας,

37 "ὡς οὐ. Cf. ad hunc locum Böckhium *de Crisi Pindar.* §. 43, qui judicat ὡς post plura verba interjecta repetitum a Pindaro, quod etiam Hermanno non displicebat. Mihi tamen prosæ orationi convenientior videtur talis repetitio particulæ quam poesi, nec recordor simile exemplum apud Pindarum. Quare magis placet altera Hermanni ratio, οὗτοι de conjectura reponentis. Optime videtur οὗτοι λαθών cum emphasi dictum minime latens, probe visus a Junone speculante. Mox post ἐγκατέβα colon posuimus pro puncto, quum hic demum absolvatur sententiæ ambitus."—Dissen. 39 βασίλεια

29, 30. σέο—χρήσιες.] "In your life, or character (so ἀμφὶ βουλαῖς, *P.* v, 111. ἀμφὶ πάλᾳ, *N.* vi, 14), both advantages are seen;" you enjoy both virtues, namely, courage and prudence.

31, 32. οὐκ—ἐξαρκέων.] "The apophthegms of Pindar sometimes assume the form of general maxims, sometimes of direct admonitions to the victor. At other times, when he wishes to impress some principle of morals or prudence on the victor, he gives it in the form of an opinion entertained by himself." Müller, *Hist. Lit. Gr.* i, p. 224.

35. σπλάγχνων ὕπο ματέρος.] See note on *O.* vi, 43.

39. βασιλέα.] On this form Buttmann writes as follows (*Ausführl. Sprl.* ii, p. 328, note): "if ἱέρεια or ἱερεία was shortened, either the ει remained unaltered, or the word was written ἱερέα, as in the Doric form ἱρέα (Pind. *P.* iv, 9), and as in Sophocles (*apud Steph. Byz.* v. Δωδώνη) we have: τὰς θεσπιῳδοὺς ἱερέας Δωδωνίδας. Similarly we may explain the form βασιλῆ for βασίλεια, quoted from Sophocles by Hesychius, where read βασιλῆ, contr. from βασιλέα. Comp. Pind. *N.* i, 39."

40. σπερχθεῖσα θυμῷ.] "Incensed:" so Herod. v, 33: ἐσπέρχετο τῷ Ἀρισταγόρῃ.

διασσαῖσι δοιοὺς αὐχένων Ἀντ. γ'.
μάρψαις ἀφύκτοις χερσὶν ἑαῖς ὄφιας·
ἀγχομένοις δὲ χρόνος
ψυχὰς ἀπέπνευσεν μελέων ἀφάτων.
ἐκ δ' ἄρ' ἄτλατον βέλος
πλᾶξε γυναῖκας, ὅσαι τύχον Ἀλκμήνας ἀρήγοισαι λέχει·
καὶ γὰρ αὐτά, ποσσὶν ἄπεπλος ὀρούσαισ' ἀπὸ στρωμνᾶς, ὅμως
ἄμυνεν ὕβριν κνωδάλων.

Ἐπ. γ'.
ταχὺ δὲ Καδμείων ἀγοὶ χαλκέοις ἀθρόοι σὺν ὅπλοις ἔδραμον·
ἐν χερὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων φάσγανον
ἵκετ', ὀξείαις ἀνίαισι τυπείς. τὸ γὰρ οἰκεῖον πιέζει πάνθ' ὁμῶς·
εὐθὺς δ' ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον.
ἔστα δὲ θάμβει δυσφόρῳ Στρ. δ'.
τερπνῷ τε μιχθείς. εἶδε γὰρ ἐκνόμιον
λῆμά τε καὶ δύναμιν
υἱοῦ· παλίγγλωσσον δέ οἱ ἀθάνατοι
ἀγγέλων ῥῆσιν θέσαν.
γείτονα δ' ἐκκάλεσεν Διὸς ὑψίστου προφάταν ἔξοχον,
ὀρθόμαντιν Τειρεσίαν· ὁ δὲ οἱ φράζε καὶ παντὶ στρατῷ, ποίαις
ὁμιλήσει τύχαις,
ὅσσους μὲν ἐν χέρσῳ κτανών, Ἀντ. δ'.

48 δέος 50 ὁμῶς 51 "Libri ἀθρόοι ἔδραμον aut ἔδραμον ἀθρόοι. Restituit Hermannus verum ordinem ex conjectura."—DISSEN.

46. ἀγχομένοις — ἀφάτων.] The long time during which he grasped their necks was the cause of their death: ψυχὴν ἀποπνεῦσαι is generally said of the person dying; here of the time of continued strangulation; "as they were being strangled, time caused them to breathe forth their souls from their monstrous limbs." Ἄφατον· ἀμήχανον. πολύ. ἀῤῥητον. ἀμέτρητον. δεινόν. Hesychius.

48. βέλος.] "Fear:" the old reading δέος has arisen from a gloss on the word. Hesychius: καὶ τὸν ἀλγηδόνα βέλος λέγει, sc. Homerus *Il.* XI, 269: ὡς δ' ὅταν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα: similarly, ἀχεῖ βεβολημένος, *Od.* X, 247; and conversely, ἄτρωτος κραδία, *N.* XI, 10.

50. ἄπεπλος.] i. e. ἐν χιτωνίσκῳ, or μονοχίτων. Comp. Eurip. *Hecub.* 924: ἐγὼ δὲ λέκτρα μονόπεπλος λιποῦσα Δωρὶς ὡς κόρα.

51. Καδμείων—ὅπλοις.] "The Cadmean leaders with their shields of bronze." Hesiod calls them (*Scut. Hercul.* 13): φερεσσακέας Καδμείους.

53. ὀξείαις ἀνίαισι τυπείς.] See above on v. 48, and comp. Hom. *Il.* XIX, 125: τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν.

58. παλίγγλωσσον.] "False, contradictory." In *I.* V, 24, it signifies "speaking a foreign language."

ὅσσους δὲ πόντῳ θῆρας ἀϊδροδίκας·
καί τινα σὺν πλαγίῳ
ἀνδρῶν κόρῳ στείχοντα τὸν ἐχθρότατον
φᾶσέ νιν δώσειν μόρῳ.
καὶ γὰρ ὅταν θεοὶ ἐν πεδίῳ Φλέγρας Γιγάντεσσιν μάχαν
ἀντιάζωσιν, βελέων ὑπὸ ῥιπαῖσι κείνου φαιδίμαν γαίᾳ πεφύρσεσθαι κόμαν

Ἐπ. δ'.

ἔνεπεν· αὐτὸν μὰν ἐν εἰράνᾳ καμάτων μεγάλων ἐν σχερῷ
ἀσυχίαν τὸν ἅπαντα χρόνον ποινὰν λαχόντ' ἐξαίρετον
ὀλβίοις ἐν δώμασι, δεξάμενον θαλερὰν Ἥβαν ἄκοιτιν καὶ γάμον
δαίσαντα, πὰρ Διὶ Κρονίδᾳ σεμνὸν αἰνήσειν δόμον.

66 "Libri *μόρον*, contra grammaticam. Böckhius nunc reposuit *μόρῳ*, a me commendatum. Hermannus conjecerat *φᾶσέν ἰν δώσειν μόρον*, Nessum inferens, qui alienus a ratione carminis."—DISSEN. 69 sq. "Vulgo *ἐν εἰράνᾳ τὸν ἅπαντα χρόνον σχὲν ἀεὶ ἀσυχίαν, καμάτων μεγάλων ποινὰν* κ.τ.λ. Sed *σχὲν ἀεὶ* nihili, plerique *σχερώ* habent, in quo latere *ἐν σχερῷ* vidit Hermannus. Deinde Böckhius metri causa verba: *τὸν ἅπαντα χρόνον* in primum versum recepit et *καμάτων μεγάλων* posuit in secundo. Hermannus olim sic transposuit: *ἐν εἰράνᾳ τὸν ἅπαντα χρόνον καμάτων ἐν σχερῷ ἀσυχίαν μεγάλων ποινάν*, nunc defendit: *αὐτὸν μὰν ἐν εἰράνᾳ τὸν ἅπαντα χρόνον ἐν σχερῷ*, asynartetum versum, quos negat Böckhius in his carminibus locum habere."—DISSEN. 72 Διΐ

63. θῆρας ἀϊδροδίκας.] The Greeks supposed that even dumb animals were capable of appreciating in some sort the rules of equity and justice: hence Archilochus, *Fragm.* XVII:

ὦ Ζεῦ, πάτερ Ζεῦ, σὸν μὲν οὐρανοῦ κράτος,
σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὁρᾷς
λεωργὰ καθέμιστα, σοὶ δὲ θηρίων
ὕβρις τε καὶ δίκη μέλει.

64, 65. καί τινα—ἐχθρότατον.] *Hominum aliquos qui infestissimi.* For the use of the demonstrative and indefinite in the same sentence, comp. Soph. *Œd. T.* 107: *τοὺς αὐτοέντας χειρὶ τιμωρεῖν τινάς* (see *New Cratylus*, p. 179). *Œd. Col.* 288: *ὅταν ὅ ὁ κύριος πάρῃ τις, ὑμῶν ὅστις ἐστὶν ἡγεμών.*

69. ἐν σχερῷ.] "Continually," "uninterruptedly,"—*τὸν ἅπαντα χρόνον.* Hesychius explains *σχερὸς* by *ἀκτὴ, αἰγιαλός*, "a line of coast." The word is obviously connected with *σχεῖν*, &c. Besides *ἐν σχερῷ* we have also the adverb *ἐπισχερώ*, or *ἐπὶ σχερῷ*. Hesychius too gives the form *ἰσχερῷ*: *ἑξῆς*, which is connected with *ἴσχω*.

NEMEONIKAI B'.

ΤΙΜΟΔΗΜΩι ΑΘΗΝΑΙΩι

ΠΑΓΚΡΑΤΙΑΣΤΗι.

NEMEA II.

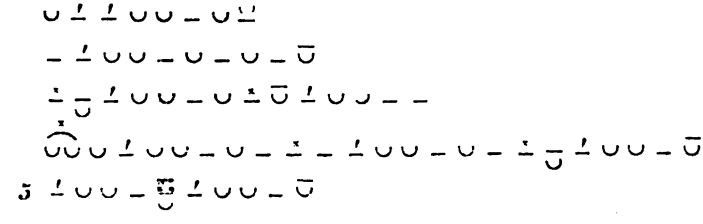
INTRODUCTION.

TIMODEMUS, the son of Timonoüs, a δημότης of Acharnæ in Attica, but belonging to the Timodemidæ of Salamis, where he was probably born, won the prize in the pancratium at Nemea; the date of this victory is not known.

This ode was probably composed at Nemea and sung at Athens. The rhythm is Lydian, with Æolian measures, like *N.* IV, which it also resembles in being monostrophic.

ARGUMENT.

1—5. As the Homeric poets begin from Jove, so Timodemus has commenced his career of victory by winning the prize in the far-famed grove of Nemeæan Jupiter. 6—25. The valour of his family, and of his country Salamis, enable one to predict his future eminence in these contests. His fellow-citizens are exhorted to celebrate his triumph. From the word ἐξάρχετε in the last line, this ode seems to have been only an introduction to the longer ἐγκώμιον, and was sung at the procession of Timodemus. It will be remarked that the two remaining Epinician odes, written by Pindar in honour of Athenian victors (namely, this and *P.* VII), are both very short. Either they were both introductions to other odes prepared by native Athenians, or it was not safe to dwell too long on the praises of an individual citizen in a country where too conspicuous eminence exposed its possessor to ostracism.



Ὅθενπερ καὶ Ὁμηρίδαι Στρ. ά.
ῥαπτῶν ἐπέων ταπόλλ' ἀοιδοὶ
ἄρχονται, Διὸς ἐκ προοιμίου· καὶ δὴ ἀνὴρ
καταβολὰν ἱερῶν ἀγώνων νικαφορίας δέδεκται πρώταν Νεμεαίου
ἐν πολυυμνήτῳ Διὸς ἄλσει. 6

ὀφείλει δ' ἔτι, πατρίαν Στρ. β'.
εἴπερ καθ' ὁδόν νιν εὐθυπομπὸς 10
αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναις,
θαμὰ μὲν Ἰσθμιάδων δρέπεσθαι κάλλιστον ἄωτον, ἐν Πυθίοισί
τε νικᾶν 15
Τιμονόου παῖδ'. ἔστι δ' ἐοικὸς
ὀρειᾶν γε Πελειάδων Στρ. γ'.
μὴ τηλόθεν Ὠαρίωνα νεῖσθαι.

4 πρῶτον 8 δέδωκεν 12 "Ὠαρίωνα. Sic nuper Böckhius pro vulgato Ὡρίωνα scripsit e duobus codicibus; atque habetur eadem forma Pind. *I.* III, 67. Callim *in Dian.* 256. nisi quod hic duæ vocales pronuntiatione in unam syllabam contrahi debent, quæ illic duæ

1, 2. Ὁμηρίδαι ῥαπτῶν ἐπέων—ἀοιδοί.] On the Homeridæ, see Wolf. *Prolegomena in Homerum*, p. xcvi, seqq. Niebuhr, *Hist. Rom.* I. note 801, and in *Philol. Mus.* I. p. 176 (translated from the *Rheinisches Museum* I, p. 257). Ῥαπτὰ ἔπη are so called from their continuity, and ῥάπτειν ἔπη, or ἀοιδήν, means to recite a connected or continuous poem, to be a ῥαψῳδός according to the old etymology, for which see on *I.* III, 56.

4. καταβολάν.] "A beginning:" αἰτίας καὶ καταβολῆς συγγενικῆς τινὸς συνεπιθεμένης, Plutarch. *Timol.* ἐκ καταβολῆς, Polyb. I, 36. ἐκ κ. ναυπηγεῖσθαι, Diodorus, XII, 32. καταβολὴν ποιοῦμαι, Polyb. I, 36. καταβολὴ πυρετοῦ, Plato, Hippocrates, whence κατηβολέω (Schneider's *Lexicon*). Comp. also *P.* VII, 3, 4: κρηπῖδα βαλέσθαι, and *N.* I, 8: ἀρχαὶ βέβληνται.

5. Διὸς ἄλσει.] "Around the temple there is a grove of cypresses." Pausan. "Nemea, like Olympia, the Isthmian Hierum, and several other similar establishments, consisted only of an ἄλσος or sacred grove, which contained the stadium, theatre, temple, and other monuments; there was a town (κώμη) near it called Bembina (Strabo, p. 377)." Leake, *Morea*, III. p. 334, 5.

6. ὀφείλει.] "Ὀφείλει hoc loco impersonale est, hoc sensu: *Oportet Timonoi filium etiam Pythiis Isthmiisque vincere, quandoquidem Nemeæ victor renunciatus est.* Neque enim Τιμονόου παῖδα conjungi potest sequenti ἔστιν ἐοικὸς, quod statuisse videntur qui cum codice scholiastæ legebant παῖδα δ' ἔστιν ἐοικός. Ille vero usus vocis ὀφείλει, quem in lyrico facile fero, quum interpretibus insolens visus esset, Hermannus conjecit ὀφέλλει: ὁ Ζεὺς ὀφέλλει Τιμονόου παῖδα, ὥστε δρέπεσθαι, &c. *auget eum et cumulat virtute*, ut ὀφέλλειν οἶκον, *Odyss.* ξ, 233. ο, 21, quæ ratio, præterquam quod contortior videtur, eo mihi nomine displicet, quod Jupiter pro subjecto est, cujus tantum veluti in transitu poeta mentionem fecerat, v. 3, Διὸς ἐκ προοιμίου. v. 5, ἐν π. Διὸς ἄλσει. Quæ verba mentem sive audientis sive legentis haud perinde advertunt, quam debet subjectum. Accedit, quod ita potius dicendum poëtæ erat: *Spes est ex prospero initio, eundem Jovem posthac quoque læta præstiturum Timodemo esse.* Nec probabile est παῖδ' in nominativum παῖς mutandum esse. Itaque vulgatam retineo." Böckh, *Notæ Criticæ*, p. 515.

11, 12. ὀρειᾶν—νεῖσθαι.] See Müller in the *Rheinisches Museum* for 1834, p. 10.

καὶ μὰν ἁ Σαλαμὶς γε θρέψαι φῶτα μαχατὰν
δυνατός. ἐν Τρωΐᾳ μὲν Ἕκτωρ Αἴαντος ἄκουσεν· ὦ Τιμόδημε,
σὲ δ' ἀλκὰ
παγκρατίου τλάθυμος ἀέξει.

Ἀχάρναι δὲ παλαίφατοι Στρ. δ'.
εὐάνορες· ὅσσα δ' ἀμφ' ἀέθλοις,
Τιμοδημίδαι ἐξοχώτατοι προλέγονται.
παρὰ μὲν ὑψιμέδοντι Παρνασῷ τέσσαρας ἐξ ἀέθλων νίκας
ἐκόμιξαν·
ἀλλὰ Κορινθίων ὑπὸ φωτῶν

ἐν ἑσλοῦ Πέλοπος πτυχαῖς Στρ. έ.
ὀκτὼ στεφάνοις ἔμιχθεν ἥδη·
ἑπτὰ δ' ἐν Νεμέᾳ· τὰ δ' οἴκοι μάσσον' ἀριθμοῦ
Διὸς ἀγῶνι. τόν, ὦ πολῖται, κωμάζατε Τιμοδήμῳ σὺν εὐκλεΐ
νόστῳ·
ἀδυμελεῖ δ' ἐξάρχετε φωνᾷ.

syllabæ sunt. Buttmannus igitur *in Actis Academ. Berol. in Dissertat. de Sideribus (Ueber die Entstehung der Sternbilder auf de Griechischen Sfäre)* lecta ann. 1826. p. 39. præfert Ὀαρίωνα ex Athenæo 11. p. 491., suspicans nomen ortum ab Ἄρης præposito digamm. Æol. quum etiam O passim digamma esset. Fuisse igitur antiquissimam pronuntiationem Fαρίων. Quam rem in medio relinquimus."—Dissen. Sed videsis quæ de hac re disputavi in *Novo Cratylo*. pp. 122, 210, 365. 16 παλαίφατον 19 Παρνασσῷ 23 ἀριθμῷ 24 Τιμοδήμῳ

14. Αἴαντος ἄκουσεν.] i. e. ἤσθετο τῇ πείρᾳ. The Scholiast quotes Hom. *Il.* XI, 532: τοὶ δὲ πληγῆς αἴοντες.

18. προλέγονται.] "Are named before all others:" comp. λέγονται, *I.* III, 25.

21. ἐν—Πέλοπος πτυχαῖς.] "At the Isthmus;" so *I.* III, 11: ἐν βάσσαισιν Ἰσθμοῦ. *I.* VII, 63: Ἰσθμιον ἐν νάπος.

24. Διὸς ἀγῶνι.] At the Olympia or Olympieia, celebrated at Athens in the Spring, between the great Dionysia and the Bendideia (Böckh, *Staatshaushaltung der Athener* II, p. 253). It is suggested by Böckh, as a reason why they did not contend at the other Athenian festivals, that the Timodemidæ were particularly attached to the worship of Jupiter.

Ibid. τὸν—Τιμοδήμῳ.] "Whom (Jupiter), O citizens, celebrate in your comus-song for the sake of Timodemus." For the construction κομάζατε Τιμοδήμῳ, comp. *P.* IX, 89: τοῖσι κωμάσομαι. *I.* VI, 20, 21: κώμαζε—Στρεψιάδᾳ.

ΝΕΜΕΟΝΙΚΑΙ Γ'.

ΑΡΙΣΤΟΚΛΕΙΔΗ ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΑΣΤΗ.

NEMEA III.

INTRODUCTION.

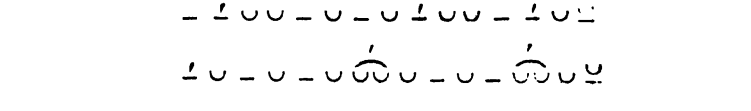
ARISTOCLEIDES, son of Aristophanes, was a distinguished Æginetan pancratiast. The Nemeæan victory here celebrated was gained long before Pindar wrote this ode, which was sent to Aristocleides, when commemorating the return of the Nemeæan festival along with his fellow Theori. It seems to have been composed before the subjugation of Ægina by the Athenians. Dissen thinks that Pindar, by his allusion to the youth and manhood of Achilles, and to the graver years of Telamon and Peleus, intends to typify as it were the three victories obtained by Aristocleides, when a boy at Megara, at Epidaurus when a young man, and at Nemea when more advanced in years. This appears to be rather fanciful.

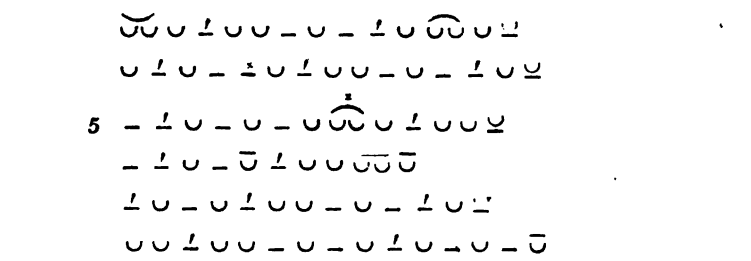
The rhythm is either Æolian or Lydian: most probably the former; see v. 79.

ARGUMENT.

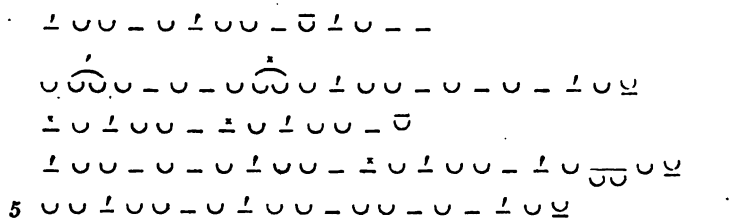
1—12. After an invocation of his muse, 12—26 he passes on to the praises of the victor, whom he declares to be worthy of the glories of the Myrmidons, so that he has, as it were, passed the pillars of Hercules, whom the poet is just beginning to eulogize, when 26—64 he suddenly stops, and passes, by an abrupt transition, to the commemoration of the native heroes of Ægina, Peleus, Telamon, and Achilles. 15—84. He then returns to Nemea and the victor: he hints that Aristocleides possesses the virtues of all three ages of life; and commends his own ode, which, though it came late, would yet confer great honour and dignity upon Aristocleides by commemorating his three victories at Nemea, Epidaurus and Megara.

STROPH. Ε.





Epodi.



Ὦ ποτνια Μοῖσα, μᾶτερ ἀμετέρα, λίσσομαι, Στρ. ά.
τὰν πολυξέναν ἐν ἱερομηνίᾳ Νεμεάδι
ἵκεο Δωρίδα νᾶσον Αἴγιναν. ὕδατι γὰρ 5
μένοντ' ἐπ' Ἀσωπίῳ μελιγαρύων τέκτονες
κώμων νεανίαι, σέθεν ὄπα μαιόμενοι.
διψῇ δὲ πρᾶγος ἄλλο μὲν ἄλλου· 10
ἀθλονικία δὲ μάλιστ' ἀοιδὰν φιλεῖ,
στεφάνων ἀρετᾶν τε δεξιωτάταν ὀπαδόν.

τᾶς ἀφθονίαν ὄπαζε μήτιος ἀμᾶς ἄπο· Ἀντ. ά. 15

τ ἀεθλονικίας

2, 3. *τὰν πολυξέναν—Αἴγιναν.*] He gives Ægina this epithet on account of its great commerce; see *O.* VIII, 25. *N.* IV, 12. V, 8. This feminine form of *πολύξενος* occurs in Pind. *apud Athen.* XIII, p. 574, A: *πολύξεινα νεάνιδες*, and in Æschyl. *Choëph.* 654: *φιλοξένη τις Αἰγίσθου βία*, according to Porson's emendation (*Præf. ad Hecub.* p. X.). On this inflexion of compound adjectives, see Lobeck on Sophocl. *Ajax.* v. 175, p. 143. *Ἐν ἱερομηνίᾳ Νεμεάδι*: because victors repeated their epinicia on the return of the games; see *O.* XI. *P.* III. and *N.* IX, X. *Ἱερομηνία* means "a festal day" "a holiday" (*ἑορτάσιμος ἡμέρα*, Hesych.). See the excellent note by Buttmann in the index to his edition of *Demosthenes in Midiam.*

3, 4. *ὕδατι—ἐπ' Ἀσωπίῳ.*] It is supposed that the poet here refers to a rivulet in Ægina; Asopus is supposed to be the father of Ægina and Thebæ, Herodot. V, 80, and there was a river of the same name in the Bœotian territory; hence, Pindar seems to have considered that there was some sort of connexion between the Æginætans and the Thebans: see *I.* VII, 16: and comp. Müller, *Æginet.* pp. 6, 10.

4, 5. *τέκτονες κώμων.*] Here, the choreutæ; but the *τέκτονες σοφοὶ* in *P.* III, 113, are poets.

ἄρχε δ' οὐρανοῦ πολυνεφέλα κρέοντι, θύγατερ,
δόκιμον ὕμνον· ἐγὼ δὲ κείνων τέ μιν ὀάροις
λύρᾳ τε κοινάσομαι. χαρίεντα δ' ἕξει πόνον
χώρας ἄγαλμα, Μυρμιδόνες ἵνα πρότεροι
ᾤκησαν, ὧν παλαίφατον ἀγορὰν
οὐκ ἐλεγχέεσσιν Ἀριστοκλείδας τεὰν
ἐμίανε κατ' αἶσαν ἐν περισθενεῖ μαλαχθείς

παγκρατίου στόλῳ· καματωδέων δὲ πλαγᾶν Ἐπ. ά.
ἄκος ὑγιηρὸν ἔν γε βαθυπέδῳ Νεμέᾳ τὸ καλλίνικον φέρει.
εἰ δ' ἐὼν καλὸς ἔρδων τ' ἐοικότα μορφᾷ
ἀνορέαις ὑπερτάταις ἐπέβα παῖς Ἀριστοφάνευς· οὐκέτι πρόσω
ἀβάταν ἄλα κιόνων ὑπὲρ Ἡρακλέος περᾶν εὐμαρές,

ἥρως θεὸς ἃς ἔθηκε ναυτιλίας ἐσχάτας Στρ. β'.
μάρτυρας κλυτάς· δάμασε δὲ θῆρας ἐν πελάγεσιν
ὑπερόχος, διά τ' ἐξερεύνασε τεναγέων

10 "Lectio οὐρανῷ et οὐρανῷ. Pindarus scripserat OPANO, h. e. οὐρανοῦ, ut Böckhius posuit; sed per errorem Pindari scriptura in οὐρανῷ transformata erat ab iis, qui priscæ rationi recentiorem substituerant; grammatici deinde pro dativo habuere, et iota addiderunt. Sic ortæ codicum lectiones. Vid. Böckh. *de Crisi Pind.* §. 20."—DISSEN. 11 δ' ἐκείνων 12 κοινώσομαι. 15 ἐὰν 18 "Pro depravata vulgari lectione ἐν βαθυπεδίῳ Beckius, Hermannus, Böckhius, ἔν γε βαθυπέδῳ e tribus codicibus."—DISSEN. 22 ἔθηκεν 23 sq. "Vulgo ἐν πελάγεϊ ὑπερόχως· ἰδία τ' ἐρεύνασε. Pro πελάγεϊ multo præstantior est pluralis ex Aug. C. prælatus ab Hermanno. Mox ὑπερόχως contra dialectum Pindari. ὑπερόχοις duo codices præbent idque recepit Böckhius, ut par erat, quanquam optime monens *de Crisi Pindar.* §. 19. etiam hoc errore propagatum ex prisca scriptura, quum Pindarus scripsisset quidem sic, pronuntiasset autem ὑπερόχους. Denique pro ἰδία alii veterum legebant δία, unde Hermannus conjecit: δία τ' αὖτ' ἐρεύνασε Böckhius autem melius scripsit δία τ' ἐξερεύνασε, atque ita metrum restitutum est."—DISSEN.

11, 12. ἐγὼ—κοινάσομαι.] The construction is: κοινάσομαί μιν (scil. ὕμνον) κείνων ὀάροις τε (*cantibus*) λύρᾳ τε. For κοινάσομαι ὕμνον ὀάροις τε λύρᾳ τε, comp. *P.* VIII, 29: ἀναθέμεν μακραγορίαν λύρᾳ τε καὶ φθέγματι μαλθακῷ; and Horat. IV, 9, 11: "vivuntque *commissi* calores Æoliæ fidibus puellæ." And for this sense of ὀάροι, see *P.* I, 98.

12. χαρίεντα δ' ἕξει πόνον χώρας ἄγαλμα.] According to Dissen, the subject of ἕξει is Ζεύς, implied in v. 10, and ἄγαλμα χώρας is put in apposition with πόνον. I consider ἄγαλμα χώρας to be the nominative to ἕξει, and take ἄγαλμα in the same sense as Νεμεαῖον ἄγαλμα πατρὸς in *N.* VIII, 15; the meaning is: "it will be a pleasing toil to honour the land, where, &c."

14. παλαίφατον ἀγοράν.] This refers to the gymnic contests of the Myrmidons: see Hom. *Od.* VIII, 109, 156, where ἀγορά is used, as ἀγών and πανήγυρις often are, to signify a place for the celebration of public games.

16. μαλαχθείς.] "By yielding:" the Greek participle is often used to signify the cause, like the Latin *gerund*: so Æschyl. *Prom.* 173: οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ καταμηνύσω. *Sept. c. Theb.* 466: οὐ βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται.

ῥοάς, ὅπα πόμπιμον κατέβαινε νόστου τέλος,
καὶ γᾶν φράδασσε. θυμέ, τίνα πρὸς ἀλλοδαπὰν
ἄκραν ἐμὸν πλόον παραμείβεαι;
Αἰακῷ σε φαμὶ γένει τε Μοῖσαν φέρειν.
ἕπεται δὲ λόγῳ δίκας ἄωτος, ἐσλὸς αἰνεῖν·

οὐδ' ἀλλοτρίων ἔρωτες ἀνδρὶ φέρειν κρέσσονες. Ἀντ. β'.
οἰκοθεν μάτευε. ποτίφορον δὲ κόσμον ἔλαβες
γλυκύ τι γαρυέμεν παλαιαῖσιν ἐν ἀρεταῖς.
γέγαθε Πηλεὺς ἄναξ ὑπέραλλον αἰχμὰν ταμών·
ὃς καὶ Ἰωλκὸν εἷλε μόνος ἄνευ στρατιᾶς,
καὶ ποντίαν Θέτιν κατέμαρψεν
ἐγκονητί. Λαομέδοντα δ' εὐρυσθενὴς
Τελαμὼν Ἰόλᾳ παραστάτας ἐὼν ἔπερσεν·

ῥοάς·—κατέβαινε·—τέλος καὶ παραμείβῃ; γαρυέμεν. παλαιαῖσι δ' omnes. ἄναξ, εἷλεν

25. ὅπα—τέλος. "Where he arrived at the home-sending goal of his return." Καταβαίνω is here used, because this νόστου τέλος was a sort of haven, where he *came to land* as it were. For the phrase νόστου τέλος, comp. *Œd. Col.* 716: τέρμα σωτηρίας.

26. γᾶν φράδασσε.] "He defined—marked the limits of—the world—showed where the land ended." Hesychius explains φραδεύουσιν by λέγουσι, and φραδάν by ἑρμηνεῦον. The Scholiast seems to give the meaning of the passage correctly enough: ἀντὶ τοῦ φραδιτὴν (φραδητὴν Schneider.) ἐποίησε καὶ δῆλην ἕως τίνος ἐστὶ πορευτὴ καὶ ἕως τίνος ἡ θάλασσα πλωτὴ ἐπιστήσας τὰς στήλας αὐτός.

29. ἐσλὸς αἰνεῖν.] One MS. has ἐσλόν. It may perhaps be proper to mention, for the sake of the younger student, that ἐσλός here, and ὑπεράλλος in v. 24, are accusatives plural, like νᾶσος in *O.* II, 71.

31, 32. ποτίφορον δὲ κόσμον ἔλαβες γλυκύ τι γαρυέμεν παλαιαῖσιν ἐν ἀρεταῖς.] I have ventured in this passage to introduce a conjecture of my own, founded, not upon any MS. authority, but upon the authority of a similar passage in Pindar, and necessitated by the difficulty of the construction. The former reading, γαρυέμεν. παλαιαῖσι δ' ἐν, &c. obliges us to construe γέγαθεν ἐν ἀρεταῖς π. ταμών, &c.: which appears to me unintelligible: for I cannot translate παλαιαῖς ἐν ἀρεταῖς, as Dissen does: *seniore in virtute*, h. e. *provectior licet ætate*. But Pindar actually employs the collocation γαρυέμεν—ἐν ἀρεταῖς; see *O.* XIII, 50, 51: μῆτίν τε γαρύων παλαιγονῶν πόλεμόν τ' ἐν ἡρωΐαις ἀρεταῖσιν, where μῆτίν τε, πόλεμόν τε παλαιγόνων ἐν ἡρωΐαις ἀρεταῖς γαρύων is exactly parallel to γλυκύ τι ἐν παλαιαῖς ἀρεταῖς γαρυέμεν. And this suits the context, and the construction. The poet recals himself from the praise of Hercules as foreign to the subject; his business is to praise Æacus and his family, and their legendary glories would furnish suitable materials for their praise. For ποτίφορος, see on *O.* IX, 81.

33. γέγαθε—ταμών.] "King Peleus rejoiced when he had cut down his mighty spear:" like the Homeric κύδεϊ γαίων (*Il.* I, 405, &c.) According to the oldest tradition, Chiron cut down this celebrated spear and gave it to Peleus as a marriage-present. Hom. *Il.* XVI, 143:

Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων,
Πήλιον ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.

καὶ ποτε χαλκότοξον Ἀμαζόνων μετ' ἀλκὰν Ἐπ. β'.
ἔπετό οἱ· οὐδέ μίν ποτε φόβος ἀνδροδάμας ἔπαυσεν ἀκμὰν
φρενῶν.
συγγενεῖ δέ τις εὐδοξία μέγα βρίθει·
ὃς δὲ διδάκτ' ἔχει, ψεφηνὸς ἀνὴρ ἄλλοτ' ἄλλα πνέων οὔ ποτ'
ἀτρεκεῖ
κατέβα ποδί, μυριᾶν δ' ἀρετᾶν ἀτελεῖ νόῳ γεύεται.

Στρ. γ'.

ξανθὸς δ' Ἀχιλεὺς τὰ μὲν μένων Φιλύρας ἐν δόμοις
παῖς ἐὼν ἄθυρε μεγάλα ἔργα, χερσὶ θαμιγὰ
βραχυσίδαρον ἄκοντα πάλλων, ἴσα τ' ἀνέμοις
μάχᾳ λεόντεσσιν ἀγροτέροις ἔπρασσεν φόνον,
κάπρους τ' ἔναιρε, σώματα δὲ παρὰ Κρονίδαν

34 χαλκοτόξων 39 ἀλκὰν 42 ἄθυρεν 45 ἴσος ἀνέμοις 47 sq. "σώματι ἀσθμαίνοντι Böckhius scribendum judicavit cum Hermanno e Schol. Par. A. Med. A., atque etiam Aldus habet σώματι et Aug. C. σωμάτια. Videtur enim jam olim dubitatum esse de vera lectione. At enim σώματι nudum in principio coli positum inane est et sine vi., quod accuratioribus regulis collocationis verborum repugnat. Quare non dubius præfero σώματα ἀσθμαίνοντα, ut ante legebatur, hoc est *moribunda*, quum ἄσθμα etiam morientium sit, cf.

40. συγγενεῖ—βρίθει.] "Great is the weight or power which one derives from inbred, native valour." For this sense of εὐδοξία, comp. Æschyl. *Pers.* 28: ψυχῆς εὐτλήμονι δόξῃ, and for the use of βρίθει, see Sophocl. *Ajax*, 130: μηδ' ὄγκον ἄρῃς μηδέν', εἴ τινος πλέον ἢ χειρὶ βρίθεις ἢ μακροῦ πλούτου βάθει. Christodorus, *Anthol. Palat.* I, p. 46: βεβριθὼς ἠνορέῃ. Virgil. *Æneid.* I, 151:

Tum, pietate *gravem* ac meritis si forte virum quem
Conspexere, silent.

44. ἄθυρε μεγάλα ἔργα.] "He sported with mighty deeds—he performed them as it were in sport." The verb ἄθυρε is to be taken in immediate connexion with παῖς ἐών, on which the emphasis falls. Ἀθύρειν is properly said of the sportiveness of children; it is exactly synonymous with παίζω; and ἄθυρμα is identical with παίγνιον: see Hom. *Il.* XV, 361, seqq.:

ἔρειπε δὲ τοῖχος Ἀχαιῶν
ῥεῖα μάλ', ὡς ὅτε τις ψάμαθον πάϊς ἄγχι θαλάσσης·
ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέῃσιν,
ἄψ αὖτις συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.

Bekker. Anecdot. I, p. 350, 6: Ἄθυρμα: παίγνιον· καὶ ἀθύρειν τὸ παίζειν. Πλάτων ἐν Νόμοις (VII, 796, B.): ἡ δὲ αὖ παρ' ἡμῖν κόρη καὶ δέσποινα, εὐφρανθεῖσα τῇ τῆς χορείας παιδιᾷ, κεναῖς χερσὶν οὐκ ᾠήθη δεῖν ἀθύραι. As Pindar uses ἀθύρω of the boyish exploits of Achilles, so Philostratus employs this word in speaking of Hercules strangling the serpents in his cradle; *Imag.* 5: ἀθύρεις, ἀθύρεις, καὶ γελᾷς ἤδη τὸν ἆθλον. Compare also Oppian, *Halieut.* IV, 451: ἄγρην ἐγχελύων τεχνήσατο κοῦρος ἀθύρων. So completely are ἀθύρω and παίζω identified, that ἀθύρω is also used, like παίζω (*O.* I, 16), as a synonym for ὑμνῶ: see *I.* III, 57: ἀθύρειν ἀρετὰν κατὰ ῥάβδον θεσπεσίων ἐπέων. Anacreon. VI, 10:

ἀβροχαίτας δ' ἅμα κοῦρος,
στομάτων ἀδὺ πνεόντων,
κατὰ πηκτίδων ἀθύρων
προχέει λιγείαν ὀμφάν.

And in the passive voice it is used in speaking of the lyre itself; Hom. *Hymn. in Mercur.* 482:

φθεγγομένη παντοῖα νόῳ χαρίεντα διδάσκει
ῥεῖα συνηθείῃσιν ἀθυρομένη μαλακῇσιν.

Κένταυρον ἀσθμαίνοντα κόμιζεν,
ἐξέτης τοπρῶτον, ὅλον δ' ἔπειτ' ἂν χρόνον·
τὸν ἐθάμβεεν Ἄρτεμίς τε καὶ θρασεῖ' Ἀθάνα,

κτείνοντ' ἐλάφους ἄνευ κυνῶν δολίων θ' ἑρκέων· Ἀντ. γ'.
ποσσὶ γὰρ κράτεσκε. λεγόμενον δὲ τοῦτο προτέρων
ἔπος ἔχω· βαθυμῆτα Χείρων τράφε λιθίνῳ
Ἰάσον' ἔνδον τέγει, καὶ ἔπειτεν Ἀσκλήπιον,
τὸν φαρμάκων δίδαξε μαλακόχειρα νόμον·
νύμφευσε δ' αὖτις ἀγλαόκαρπον
Νηρέος θύγατρα, γόνον τέ οἱ φέρτατον
ἀτίταλλεν, ἐν ἁρμένοισι πάντα θυμὸν ἄξων·

ὄφρα θαλασσίαις ἀνέμων ῥιπαῖσι πεμφθεὶς Ἐπ. γ'.
ὑπὸ Τρωΐαν δορίκτυπον ἀλαλὰν Λυκίων τε προσμένοι καὶ
Φρυγῶν
Δαρδάνων τε, καὶ ἐγχεσφόροις ἐπιμίξαις
Αἰθιόπεσσι χεῖρας, ἐν φρασὶ πάξαιθ', ὅπως σφίσι μὴ κοίρανος
ὀπίσω
πάλιν οἶκαδ' ἀνεψιὸς ζαμενὴς Ἑλένοιο Μέμνων μόλοι.

τηλαυγὲς ἄραρε φέγγος Αἰακιδᾶν αὐτόθεν· Στρ. δ'.
Ζεῦ, τεὸν γὰρ αἷμα, σέο δ' ἀγών, τὸν ὕμνος ἔβαλεν
ὑπὲρ νέων ἐπιχώριον χάρμα κελαδέων.
βοᾷ δὲ νικαφόρῳ σὺν Ἀριστοκλείδᾳ πρέπει,
ὃς τάνδε νᾶσον εὐκλεΐ προσέθηκε λόγῳ
καὶ σεμνὸν ἀγλαΐσι μερίμναις

N. x, 74. Atque ita semper fere Homerus de vulneratis et morientibus, *Il.* x. 496. xiii, 399. xxi, 182. Puer celeri cursu dejecta corpora nondum mortua portabat Chironi, ac pertinet *ἴσα ἀνέμοισι* etiam ad hoc colon. Denique v. 49, *ὅλον τ'* lego, uti etiam Böckhio in *Nott. critt.* placebat. Neque enim oppositio hic est, sed continuatio ejusdem rei."—Dissen. 52 *κράτεσκεν* et *πρότερον* 53 *λιθίνῳ* 54 *ἔπειτά γ' Ἀσκλήπιον·* 55 *δίδαξεν* 56 "Pro *ἀγλαόκαρπον* libri etiam *ἀγλαόκαρνον, ἀγλαόκρανον, ἀγλαόκολπον.* Böckhius, qui antea *ἀγλαόκρανον* scripserat ex Med. B., fontibus insignem, nunc retinet *ἀγλαόκαρπον*, defensum a Welckero."—Dissen. 62 *Αἰθίοπεσσι, χεῖρας ἐν φρεσί*

63. *ἀνέψιος—Ἑλένοιο.*] Tithonus, the father of Memnon, was the brother of Priam.

64. *τηλαυγὲς——αὐτόθεν.*] "The far-shining glory of the Æacidæ is connected with or depends upon the actions of Achilles" (comp. *N.* vi, 50. *I.* v, 20, 21); i. e. by the death of Memnon the glory of Æacidæ has spread even to Æthiopia. *Αὐτόθεν ἄραρεν*: so Xenophon, Plato, and Demosthenes frequently use *ἤρτησθαι ἔκ τινος.* *Ἀραρὼς* is used with the dative in this sense, *O.* xi, 83.

69. *ἀγλαΐσι—μερίμναις.*] "By his glorious pursuit of honour in the games:" see *O.* i, 108. ii, 54.

Πυθίου Θεάριον. ἐν δὲ πείρᾳ τέλος
διαφαίνεται, ὧν τις ἐξοχώτερος γένηται,

ἐν παισὶ νέοισι παῖς, ἐν ἀνδράσιν ἀνήρ, τρίτον Ἀντ. δ'. 125
ἐν παλαιτέροισι μέρος· ἕκαστον οἷον ἔχομεν
βρότεον ἔθνος. ἑλᾷ δὲ καὶ τέσσαρας ἀρετὰς 130
ὁ μακρὸς αἰών, φρονεῖν δ' ἐνέπει τὸ παρκείμενον.
τῶν οὐκ ἄπεστι. χαῖρε, φίλος. ἐγὼ τόδε τοι
πέμπω μεμιγμένον μέλι λευκῷ
σὺν γάλακτι, κιρναμένα δ' ἔερσ' ἀμφέπει, 135
πόμ' ἀοίδιμον Αἰολῆσιν ἐν πνοαῖσιν αὐλῶν,

ὀψέ περ. ἔστι δ' αἰετὸς ὠκὺς ἐν ποτανοῖς, Ἐπ. δ'. 140
ὃς ἔλαβεν αἶψα, τηλόθε μεταμαιόμενος, δαφοινὸν ἄγραν ποσίν·
κραγέται δὲ κολοιοὶ ταπεινὰ νέμονται.
τίν γε μέν, εὐθρόνου Κλεοῦς ἐθελοίσας, ἀεθλοφόρου λήματος
ἕνεκεν 145
Νεμέας Ἐπιδαυρόθεν τ' ἄπο καὶ Μεγάρων δέδορκεν φάος.

72 ἐν δ' ἀνδράσιν 73 παλαιτέροσι· μέρος 79 Αἰολῖσιν 80 πετανοῖς,

70. Πυθίου Θεάριον.] "The Theori of Ægina, Mantineia, Messenia, Troezen, and Thasos, who composed colleges and eat together, and who were regular magistrates, not being, like the Theori of Athens, chosen for a single Theoria, may be compared with the Pythians (four persons appointed by the kings of Sparta as messengers to the temple of Pytho)." Müller, *Dorians*, II, p. 15.

70—76. ἐν δὲ πείρᾳ—ἄπεστι.] It is difficult to determine with certainty on the poet's meaning here: at any rate, I am by no means satisfied with the attempts of Hermann, Böckh, and Dissen, to explain the passage. I am inclined to think that Pindar is speaking with reference to the Pythagorean division of virtue into four species, and that he assigns one virtue to each of the four ages of human life (on the same principle as that which Shakspere has followed in his description of the seven ages), namely, temperance is the virtue of youth (Aristot. *Eth.* I, 3), courage of early manhood (*P.* II, 63), justice of maturer age, and prudence (φρονεῖν τὸ παρκείμενον) of old age (*P.* II, 65). That he is speaking of the virtues proper to each age is clear from v. 71: ὧν τις ἐξοχώτερος γένηται.

76. χαῖρε.] See on *P.* II, 67.

NEMEONIKAI Δ'.

ΤΙΜΑΣΑΡΧΩ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ.

NEMEA IV.

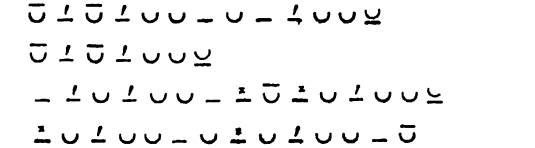
INTRODUCTION.

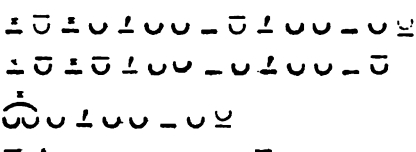
TIMASARCHUS, son of Timocritus, a lyric poet (v. 14), and one of the noble family of the Theandridæ in Ægina, won the prize for wrestling with boys at the Theban Heracleia, at the Athenian Panathenæa, and at Nemea. It appears from the mention of Melesias (see *O.* VIII.), that this ode was written about or a little before the 80th Olympiad. At all events, we may infer, from the manner in which he introduces the name of Athens, that the war with that state could not have broken out when this ode was composed.

From the ode being monostrophic, it was probably sung in the procession through the streets of Ægina, as is also the case with several of the shorter odes (*O.* XIV, *P.* VI, XII, *N.* II), and with *N.* IX, and *I.* VII. The rhythm is Lydian (v. 45, Λυδίᾳ σὺν ἁρμονίᾳ), and the measures are Æolian.

ARGUMENT.

1—8. Exordium. The joys of the banquet, with poetry and music, are the best cures for wounds and labours in the games. 9—32. The poet celebrates the victories of Timasarchus, alluding also to Hercules. 33—69. He stops himself; and, after glancing at his envious maligners, and expressing his confidence in his own poetic resources, proceeds to commemorate the Æacidæ, who reigned prosperously in different countries. 69—96. He concludes by mentioning the victories of the Theandridæ in general, and, in particular, of Callicles, the deceased uncle of Timasarchus, for whom the victor's grandfather Euphanes had composed an epinician ode, and, if he had been living, he would have sung the praises of Melesias, the aleipta of his grandson.





Ἄριστος εὐφροσύνα πόνων κεκριμένων Στρ. ά.
ἰατρός· αἱ δὲ σοφαὶ
Μοισᾶν θύγατρες ἀοιδαὶ θέλξαν νιν ἀπτόμεναι. 5
οὐδὲ θερμὸν ὕδωρ τόσον γε μαλθακὰ τέγγει
γυῖα, τόσσον εὐλογία φόρμιγγι συνάορος.
ῥῆμα δ' ἐργμάτων χρονιώτερον βιοτεύει, 10
ὅ τι κε σὺν Χαρίτων τύχᾳ
γλῶσσα φρενὸς ἐξέλοι βαθείας.
τό μοι θέμεν Κρονίδᾳ τε Διὶ καὶ Νεμέᾳ Στρ. β'. 15
Τιμασάρχου τε πάλᾳ
ὕμνου προκώμιον εἴη· δέξαιτο δ' Αἰακιδᾶν
ἠὐπυργον ἕδος, δίκᾳ ξεναρκεῖ κοινὸν 20
φέγγος. εἰ δ' ἔτι ζαμενεῖ Τιμόκριτος ἀλίῳ
σὸς πατὴρ ἐθάλπετο, ποικίλον κιθαρίζων

3 θυγατέρες 4 Vulgo τεύχει Beckius reposuit τέγγει (ex Plutarcho *de Tranquill.* p. 8.)

1, 2. Ἄριστος—ἰατρος.] "The joy of the banquet is the best physician for labours at their close." It appears from this, and from the allusion in vv. 28—32, that Timasarchus had been much bruised in this wrestling match. Εὐφροσύνα does not mean merely *hilaritas victoris*, as Dissen translates it, but refers to the banquet which was to follow the procession of the κῶμος: see *N.* I, 21; and for the word comp. the note on *N.* V, 38. Κεκριμένων sc. κρίσιν λαβόντων, συντελεσθέντων (Schol.): "brought to a determination."

3. νιν.] i. e. τὸν νικῶντα implied in πόνων κεκριμένων.

4, 5. μαλθακὰ τέγγει γυῖα.] i. e. τέγγει γυῖα ὥστε μαλθακὰ εἶναι. See Hermann on Sophocl. *Œd. Col.* 1202. *Antig.* 524, 872, and comp. *O.* I, 68. For the verb τέγγει see Ruhnken. *ad Tim.* p. 248.

8. φρενὸς—βαθείας.] "From a wise, deep-thinking mind:" hence the epithet βαθύφρων, *N.* VII, 1. Comp. Theogn. 1051: μή ποτ' ἐπειγόμενος πρήξῃς κακόν, ἀλλὰ βαθείῃ σῇ φρενὶ βουλεῦσαι (hence βαθύβουλος φροντὶς, Æschyl. *Pers.* 138), and see Blomfield on Æschyl. *Sept. c. Theb.* 578:

βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.

11. προκώμιον.] "A prelude;" this word is used instead of προοίμιον, because the ode was sung by the κῶμος or festive procession.

12, 13. δίκᾳ—φέγγος.] "A common light or safety to all, in consequence of her just and fair dealings on which foreigners depend;" see note on *O.* VIII, 26.

13, 14. εἰ—ἀλίῳ—ἐθάλπετο.] "If he were still alive:" "if he were still warmed by the sun:" for which the epic poets say: ὁρᾶν φάος ἠελίοιο.

14. ποικίλον κιθαρίζων.] See note *O.* III, 8.

θαμά κε, τῷδε μέλει κλιθείς,
ὕμνον κελάδησε καλλίνικον

Κλεωναίου τ' ἀπ' ἀγῶνος ὅρμον στεφάνων Στρ. γ'.
πέμψαντα καὶ λιπαρᾶν
εὐωνύμων ἀπ' Ἀθανᾶν, Θήβαις τ' ἐν ἑπταπύλοις,
οὔνεκ' Ἀμφιτρύωνος ἀγλαὸν παρὰ τύμβον
Καδμεῖοί νιν οὐκ ἀέκοντες ἄνθεσι μίγνυον,
Αἰγίνας ἕκατι. φίλοισι γὰρ φίλος ἐλθὼν
ξένιον ἄστυ κατέδραμεν
Ἡρακλέος ὀλβίαν πρὸς αὐλάν.

σὺν ᾧ ποτε Τρωΐαν κραταιὸς Τελαμὼν Στρ. δ'.
πόρθησε καὶ Μέροπας
καὶ τὸν μέγαν πολεμιστὰν ἔκπαγλον Ἀλκυονῆ,
οὐ τετραορίας γε πρὶν δυώδεκα πέτρῳ
ἥρωάς τ' ἐπεμβεβαῶτας ἱπποδάμους ἔλεν
δὶς τόσους. ἀπειρομάχας ἐών κε φανείη
λόγον ὁ μὴ συνιείς· ἐπεὶ

15. τῷδε μέλει κλιθείς.] "Gladly singing this ode:" κλίνεσθαι and προσκλίνεσθαί τινι signify "to be *inclined* or favourably disposed to any thing." Similarly in Latin: *inclinare, inclinare se, propendere.*

17. Κλεωναίου τ' ἀπ' ἀγῶνος.] The Cleonæans were, for a long time, the managers of the games at Nemea: see Plutarch. *Vit. Arat.* c. XXVIII, and comp. *N.* X, 42: Κλεωναίων πρὸς ἀνδρῶν.

24. Ἡρακλέος—αὐλάν.] "The house of Amphitryon and the gymnasium of Hercules stood in front of the gate of Electra, opposite the Ismenium." Müller, *Dorians*, I, p. 440. Müller thinks that this house of Amphitryon, where Hercules also is supposed to have dwelt, is alluded to here, and that Timasarchus went there after his victory, because the lodgings of the competitors (καταλύσεις τῶν ἀθλητῶν) were in the neighbourhood: comp. Böckh, *Corp. Inscript.* I, p. 573, seqq. where mention is made of the καταλύσεις τοῖς ἐπὶ τὰ Ἴσθμια παραγεινομένοις.

30. δὶς τόσους.] Because each chariot carried two warriors, as is well known to the readers of Homer.

30—32. ἀπειρομάχας—ἔοικεν.] Dissen here falls into the error against which Pindar has cautioned his readers: he translates the passage: "*imperitus sit pugnæ qui hoc non intelligat*, hanc traditionem incredibilem dicat;" which is certainly not the poet's meaning. Pindar refers to the trouble and loss sustained by Hercules and his followers before they could subdue the giant, hinting also that Timasarchus had suffered a good deal before he won the wrestling match: "he must be inexperienced in battle who does not understand the old saying: for *it is likely that he who does anything will also have something to suffer.*" This old saw is mentioned by Æschylus, *Choëph.* 307, with a different application:

ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ
γλῶσσα τελείσθω, τοὐφειλόμενον
πράσσουσα δίκη μέγ' ἀϋτεῖ,
ἀντὶ δὲ πληγῆς φονίας φονίαν
πλαγὴν τινέτω, "δράσαντι παθεῖν"
τριγέρων μῦθος τάδε φωνεῖ,

See Blomfield on the passage.

" ῥέζοντά τι καὶ παθεῖν ἔοικεν."

τὰ μακρὰ δ' ἐξενέπειν ἐρύκει με τεθμὸς Στρ. ε.
ὥραί τ' ἐπειγόμεναι·
ἴϋγγι δ' ἕλκομαι ἦτορ νουμηνίᾳ θιγέμεν.
ἔμπα, καίπερ ἔχει βαθεῖα ποντιὰς ἅλμα
μέσσον, ἀντίτειν' ἐπιβουλίᾳ· σφόδρα δόξομεν
δαίων ὑπέρτεροι ἐν φάει καταβαίνειν·
φθονερὰ δ' ἄλλος ἀνὴρ βλέπων
γνώμαν κενεὰν σκότῳ κυλίνδει

χαμαιπετοῖσαν· ἐμοὶ δ' ὁποίαν ἀρετὰν Στρ. στ'.
ἔδωκε Πότμος ἄναξ,
εὖ οἶδ' ὅτι χρόνος ἕρπων πεπρωμέναν τελέσει.
ἐξύφαινε, γλυκεῖα, καὶ τόδ' αὐτίκα, φόρμιγξ,
Λυδίᾳ σὺν ἁρμονίᾳ μέλος πεφιλημένον
Οἰνώνᾳ τε καὶ Κύπρῳ, ἔνθα Τεῦκρος ἀπάρχει
ὁ Τελαμωνιάδας· ἀταρ

41 χαμαὶ πετοῖσαν. 42 πότμος Dissen.

35. ἴϋγγι—θιγέμεν.] "I feel my heart drawn on by a charm to touch upon the day of the new-moon." For ἴϋγξ, see on *P.* IV, 214: for this use of ἕλκω, see *New Cratylus*, p. 564, and for the construction of θιγέμεν with the dative, see *P.* IV, *ad fin.* VIII, 24, and elsewhere. The νουμηνία was particularly consecrated to the celebration of the ἐπινίκια: Pindar, therefore, by these words merely recals himself, from his digression about Hercules, to the immediate subject of his ode, the praises of an Æginetan victor.

36—43. ἔμπα—τελέσει.] In these words the poet addresses himself to some envious censure or criticism which had been directed against him by certain Æginetans: see Introduction to *N.* VII. I do not translate ἐπιβουλίᾳ, *insidiosis illecebris*, as Dissen does, on the authority of Lucian (*de Saltat.* c. 3), who uses the phrase ἐπιβουλεύειν τοῖς ᾠσὶ in speaking of the Sirens; it bears in this passage the sense assigned to it by Diodorus (*Excerpta*, p. 569): ἐπηκολούθει ἐκ τῶν ὄχλων μῖσος, εἶτα καὶ ἐπιβουλία. The metaphor of his being up to the waist in the sea, refers to the crowd of envious rivals by whom he was surrounded, and who were *conspiring* and *plotting* to injure his reputation: see *O.* VIII, 55. Hence the expression in v. 38, καταβαίνειν δαίων ὑπέρτεροι, "to come *to land*, above the heads of his enemies," whom he had before compared to the waves of the sea; and hence also the use of the word κυλίνδει in v. 40; comp. *O.* XII, 6: where the sea is referred to. For the position of ἔμπα before καίπερ, see Sophocl. *Ajax.* 563: ἄοκνον ἔμπα κεἰ τανῦν τηλωπὸς οἰχνεῖ, and consult Lobeck on v. 14 of the same play. Ἀντίτειν—δόξομεν: this apodosis of the future to the imperative is common both in Greek and Latin: the following passages are cited by Dissen: (1) without καί: Hom. *Il.* XXIII, 71: θάπτε με—πύλας Ἀΐδαο περήσω: compare Cic. *Tuscul.* IV, 24: tracta—intelliges. (2) with καί: *P.* IV, 165. Aristoph. *Nub.* 1481: ἐνεγκάτω—κἀγὼ ποιήσω. Demosthen. *de Corona*. p. 264: δείξάτω, κἀγὼ στέρξω. Plato *Theætet.* p. 154, C: λαβέ, καὶ εἴσει.

46. ἀπάρχει.] "Reigns far from his native land." Dissen compares Xenoph. *Oeconom.* IV, 6: οἱ πρόσω ἀποικοῦντες.

Αἴας Σαλαμῖν' ἔχει πατρῴαν·
ἐν δ' Εὐξείνῳ πελάγει φαεννὰν Ἀχιλεὺς Στρ. ζ'. 80
νᾶσον· Θέτις δὲ κρατεῖ
Φθίᾳ· Νεοπτόλεμος δ' Ἀπείρῳ διαπρυσίᾳ,
βουβόται τόθι πρῶνες ἔξοχοι κατάκεινται 85
Δωδώναθεν ἀρχόμενοι πρὸς Ἰόνιον πόρον.
Παλίου δὲ πὰρ ποδὶ λατρείαν Ἰαωλκὸν
πυλεμίᾳ χερὶ προστραπὼν 90
Πηλεὺς παρέδωκεν Αἰμόνεσσιν,
δάμαρτος Ἱππολύτας Ἀκάστου δολίαις Στρ. η'.
τέχναισι χρησάμενος.
τᾷ δαιδάλῳ δὲ μαχαίρᾳ φύτευέ οἱ θάνατον 95

49 Εὐξένῳ 54 λατρίαν 59 "Vulgo legebatur Δαιδάλου, quanquam Dædali nomen hic alienum est, etiam pro Vulcano positum, uti factum in Vasculo ap. Mazoch. *Tab. Heracl.* p. 137. notante Welckero. Nam Vulcanus quidem fecerat ensem, sed nusquam Pindarus hunc Dædalum dixit. Vere Böckhius *de Crisi Pindar.* §. 19. notat in antiquis exemplaribus ΔΑΙΔΑΛΟ lectum esse, quum iota forte excidisset. Hinc Δαιδάλου scriptum; perspexit tamen iam Didymus *in Schol. ad h. l.* alienum esse Dædalum et dativum restituendum, quod nunc a Böckhio factum, postulante etiam Hermanno."—Dissen. Ibid. φύτευέν

51, 52. Ἀπείρῳ διαπρυσίᾳ—κατάκεινται.] "In Epirus, where the projecting headlands, green with pastures, slope down to the sea." The epithet διαπρύσιος has been a subject of some difficulty to lexicographers and commentators: Dissen translates it, *late patens;* Passow, "celebrated." According to the Schol. it means here: τῆς πολλῆς Ἠπείρου. The word διαπρύσιος is generally used in speaking of a loud, piercing sound, like διάτορος: comp. Hom. *Il.* VIII, 227. XVII, 247. Soph. *Œd. Col.* 1479. Eurip. *Hel.* 1324. Callimach. *Hymn. in Del.* 258. Now if we compare the roots τερ- and τορ- we shall find that their significations always run parallel to one another (see *New Cratylus*, p. 232). One of their common significations is that of boring or piercing a hole, and thus διαπρύ-σιος means, like διά-τορος, "that which pierces," when a sound is spoken of; i. e. ὁ διατερᾷ; consequently, it may mean εἰς ὃ διετερῶμεν, so that Lobeck is right in adding this passage to the number of those in which two words of the same origin are placed in immediate connexion with one another (see his note on Sophocl. *Ajax.* v. 254, p. 193): for ἤπειρος = διάπειρος, for διαπέριος (like ἤ-μισυ=διά-μεσος and ἡ-μερα, ἤ-μερος = διαμέρα, διά-μερος, *New Cratylus*, p. 181) is ἡ πέραν γῆ, ἡ περαία or ἡ πειραϊκη, so called in reference to the islands which lay off it: see *Odyss.* XVIII, 83, and comp. *Philol. Museum.* I, p. 188, seqq. For the vocalization of διαπρύσιος, comp. πέρυσι with *perendie*, &c. and see *New Cratylus*, pp. 180 and 229.

54—56. Παλίου—Αἰμόνεσσιν.] Müller explains this mythus by a reference to the changes of inhabitants in Thessaly; Acastus was the last Minyan king of Iolcus, and was succeeded by a Thessalian dynasty (*Orchom.* p. 257). "Pindarus hoc dicit: *Iolci vero apud Thessalos, Pelei nomen clarum habetur ut insigniter de ipsis meriti*—Πολεμίᾳ χερὶ προστραπών, veluti dicitur ἱκεσίᾳ χειρὶ ἔρχεσθαι. Προστραπὼν autem est *gressus admovens*, s. *accedens*, pro προστραπόμενος. Similiter ἐπιστρέφειν, ὑποστρέφειν, στρωφᾶν, νωμᾶν, ἐπινωμᾶν (nam etiam ἐπινωμᾶν equidem huc refero, Soph. *Philoct.* 167), πελάζειν, alia, intransitive dici satis constat." Dissen.

59. τᾷ δαιδάλῳ δὲ μαχαίρᾳ.] i. e. by stealing the sword which Vulcan had made for him, and hiding it in a wood: so Hesiod.

ἐκ λόχου Πελίαο παῖς· ἄλαλκε δὲ Χείρων,
καὶ τὸ μόρσιμον Διόθεν πεπρωμένον ἔκφερεν·
πῦρ δὲ παγκρατὲς θρασυμαχάνων τε λεόντων
ὄνυχας ὀξυτάτους ἀκμὰν
τε δεινοτάτων σχάσαις ὀδόντων

ἔγαμεν ὑψιθρόνων μίαν Νηρεΐδων, Στρ. θ'.
εἶδεν δ' εὔκυκλον ἕδραν,
τᾶς οὐρανοῦ βασιλῆες πόντου τ' ἐφεζόμενοι
δῶρα καὶ κράτος ἐξέφαναν ἐς γένος αὐτῷ.
Γαδείρων τὸ πρὸς ζόφον οὐ περατόν. ἀπότρεπε
αὖτις Εὐρώπαν ποτὶ χέρσον ἔντεα ναός·
ἄπορα γὰρ λόγον Αἰακοῦ
παίδων τὸν ἅπαντά μοι διελθεῖν.

Θεανδρίδαισι δ' ἀεξιγυίων ἀέθλων Στρ. ι'.
κάρυξ ἑτοῖμος ἔβαν
Οὐλυμπίᾳ τε καὶ Ἰσθμοῖ Νεμέᾳ τε συνθέμενος,
ἔνθα πεῖραν ἔχοντες οἴκαδε κλυτοκάρπων
οὐ νέοντ' ἄνευ στεφάνων, πάτραν ἵν' ἀκούομεν,
Τιμάσαρχε, τεὰν ἐπινικίοισιν ἀοιδαῖς
πρόπολον ἔμμεναι. εἰ δέ τοι
μάτρῳ μ' ἔτι Καλλικλεῖ κελεύεις

στάλαν θέμεν Παρίου λίθου λευκοτέραν, Στρ. ιά.
ὁ χρυσὸς ἐψόμενος

62 θρασυμαχᾶν 75 Ὀλυμπίᾳ 77 πάτραν νιν 82 χρύσος δ' Böckh.

Fragm. XXXI (quoted by the Schol. on this passage):

ἤδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μαχαίραν
καλὴν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις·
ὡς τὴν μαστεύων οἷος κατὰ Πήλιον αἰπὺ
αἶψ' ὑπὸ Κενταύροισιν ὀρεσκῴοισι δύμεῖη.

77, 78. πάτραν—τεάν.] "Your *gens* or clan." i. e. the Theandridæ.

79. πρόπολον.] "Preeminent in"—*der Erste oder Vorzüglichste*, Passow. "Act as *choragi*, or furnish the costs." Dissen.

80. μάτρῳ.] "Dicitur Callicles μάτρως, quæ vox et avunculum significat (*N.* v, 43) et avum maternum (*O.* IX, 68), suntque μάτρωες etiam majores materni (*O.* VI, 77. *N.* X, 37. XI, 37). Atque hic scholiastes intelligit avunculum, et Euphanem tradit fuisse avum maternum, qui sic Calliclis pater fuit, et filium suum cecinit, uti Timocritus, si viveret, hunc in Timasarchum hymnum caneret. Quæ res quum sic cogitari possit, non recedendum videtur a scholiastæ traditione. Constat vero quum μητροπάτωρ sit matris pater, πατροπάτωρ avus paternus, προπάτωρ dici de utroque." Dissen.

αὐγὰς ἔδειξεν ἀπάσας, ὕμνος δὲ τῶν ἀγαθῶν
ἐργμάτων βασιλεῦσιν ἰσοδαίμονα τεύχει
φῶτα· κεῖνος ἀμφ' Ἀχέροντι ναιετάων ἐμὰν
γλῶσσαν εὑρέτω κελαδῆτιν, Ὀρσοτριαίνα
ἵν' ἐν ἀγῶνι βαρυκτύπου
θάλησε Κορινθίοις σελίνοις·

τὸν Εὐφάνης ἐθέλων γεραιὸς προπάτωρ Στρ. ιβ'.
σὸς ἄεισέν ποτε, παῖ.
ἄλλοισι δ' ἄλικες ἄλλοι· τὰ δ' αὐτὸς ἄν τις ἴδῃ,
ἔλπεταί τις ἕκαστος ἐξοχώτατα φάσθαι.
οἷον αἰνέων κε Μελησίαν ἔριδα στρέφοι,
ῥήματα πλέκων, ἀπάλαιστος ἐν λόγῳ ἔλκειν,
μαλακὰ μὲν φρονέων ἐσλοῖς,
τραχὺς δὲ παλιγκότοις ἔφεδρος.

90 "Legebatur: *ὁ σὸς ἀείσατο* ex emendatione Pauwii et Heynii. Libri omnes *ὁ σὸς ἀείσεται*, contra metrum et sensum, quum præterito tempore opus sit. Unde Hermannus *ὁ σὸς ἄεισέν ποτε* emendavit, quod recepit Böckhius, nisi quod articulum delevit, ut metro melius satis fieret."—DISSEN. 91 *τὰ δ' αὐτὸς ἄν τις τύχῃ*, 93 *ἔριδας* Böckh. 94 *ἔλκει·*

85. *κεῖνος.*] We have here an asyndeton of the same kind as that in *O.* II, 46, and *I.* II, 12, where we should expect *οὖν* or some other particle of connexion in the apodosis.

93—97. *οἷον — ἔφεδρος.*] "How well would he, praising Melesias, struggle with contention, grappling with words, hard to throw in the wrestling match of discourse, with no wish to hurt the good, but a rough victor to his enemies." Here *στρέφοι*, *πλέκων*, *ἀπάλαιστος*, *ἔλκειν*, *μαλακὰ φρονέων*, and *ἔφεδρος* are all words borrowed from the language of the wrestling school; and this is the most elaborate instance of a practice, not uncommon with Pindar, of borrowing the metaphors from the nature of the contest which he is commemorating. For *στρέφειν*, used of the wrestler, see Julius Pollux, III, *ad fin.*, and compare Aristoph. *Equit.* 264; for *ἔλκειν*, see Hom. *Il.* XXIII, 714:

τετρίγει δ' ἄρα νῶτα, θρασειάων ἀπὸ χειρῶν
ἑλκόμενα στερεῶς.

Hesiod. *Scut. Herc.* 302: *ἐμάχοντο πύξ τε καὶ ἑλκηδόν.* Metaphorically, we have the phrase *καθέλκεσθαι ὑπὸ λήμματος*, Jul. Poll. VI, 191. For *μαλακὰ φρονέων*, see the notes on *O.* III, 17. and *P* VIII, 82.

NEMEONIKAI E'.

ΠΥΘΕΑ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΓΚΡΑΤΙΑΣΤΗ.

NEMEA V.

INTRODUCTION.

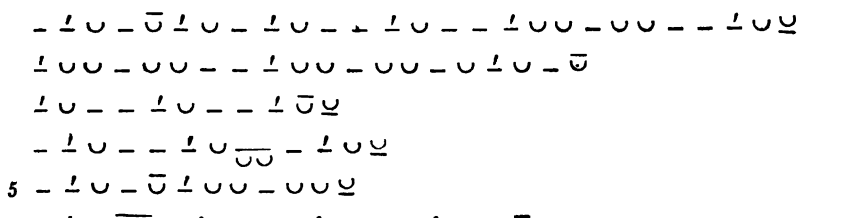
PYTHEAS and Phylacidas were the sons of Lampo, one of the noble family of the Psalychidæ in Ægina. Pytheas, the elder of these two young men, won the Nemeæan victory celebrated in this ode; Phylacidas gained the Isthmian victories commemorated in *I.* IV, V. The brothers were both of them pancratiasts. The person described by Herodotus (IX, 78) as Λάμπων ὁ Πύθεω, Αἰγινητέων τὰ πρῶτα is probably the father of these two victors, though he is apparently called the son of Cleonicus in *I.* V, 16. Müller (*Æginet.* p. 142) and Dissen think that Pytheas was the adoptive father of Lampo; but I think, from the name of one of Lampo's sons, that Pytheas must have been Lampo's natural father: and then Cleonicus might have been Lampo's adoptive father, unless we are contented to suppose that Κλεόνικος was a second name given to Pytheas the elder from the number of victories obtained by him and his family, which was very much given to athletic exercises (see *I.* V, *ad fin.*). The Isthmian victory commemorated in *I.* IV, was won in Ol. 75, 3. B. C. 478; that of *I.* V, before the battle of Salamis, B. C. 480: and this Nemeæan victory some Olympiads earlier.

This ode was probably not sung in public. The rhythm is a mixture of Lydian and Dorian.

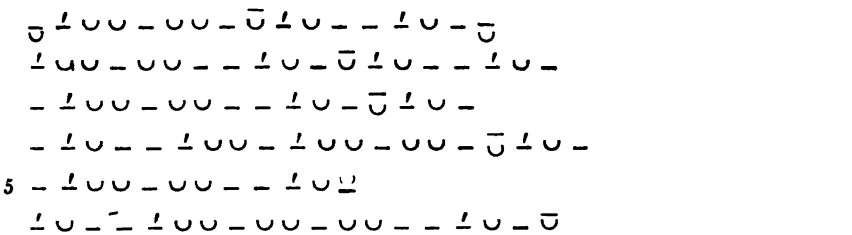
ARGUMENT.

1—8. The poet wishes to make known the victory of Pytheas by the publication of this ode. 9—18. The prayers of the sons of Æacus on behalf of the island of Ægina; the flight of Peleus and Telamon, on the cause of which Pindar is unwilling to dwell. 19—25. But he will sing without stint of the prosperity and renown of the Æacidæ, of which the Muses themselves once sung; 25—39 and especially of Peleus, who by his virtuous chastity won a goddess for his bride. 40—54. The ode concludes with the praises of the victor's relatives Euthymenes and Themistius, and his aleipta Menander, who was, like Melesias, a native of Attica.

Strophæ.



Epodi.



Στρ. ά.

Οὐκ ἀνδριαντοποιός εἰμ', ὥστ' ἐλινύσοντά μ' ἐργάζεσθαι ἀγάλ-
ματ' ἐπ' αὐτᾶς βαθμίδος
ἑσταότ'· ἀλλ' ἐπὶ πάσας ὁλκάδος ἔν τ' ἀκάτῳ, γλυκεῖ' ἀοιδά,
στεῖχ' ἀπ' Αἰγίνας, διαγγέλλοισ', ὅτι
Λάμπωνος υἱὸς Πυθέας εὐρυσθενὴς
νίκη Νεμείοις παγκρατίου στέφανον,

1 ἐλινύσσοντα 5 νικῇ

1, 2. Οὐκ ἀνδριαντοποιός εἰμ'—ἑσταότ'.] "Heynius ἐλινύσσοντα pro præsenti habet ex forma futuri ἐλινύσω derivato, sed eo aliunde non cognito; atque editor Brubachianæ, ut præsens esset, effinxit formam nihili ἐλλινύζοντα. Quodsi præsens esset, præferrem sigma duplicatum: sed futurum ipsi sententiæ multo magis convenit quam præsens. *Non ego*, inquit, *signa elaboro in loco mansura et in fundamento immota, sed carmina, quocunque velis transitura.* Plane ita *I.* II, *extr.* ἐπεί τοι οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν, ubi rursus futurum aptissimum." Böckh, *Not. Crit.* p. 526. On αὐτᾶς Dissen writes: "Quanquam Pindarus *O.* I, 45, τωὐτό habet et τωὐτοῦ, *O.* XIII, 37, et ταὐτά, *N.* VIII, 104, non tamen inde probari potest eum semper ita dixisse aut debuisse dicere; lyricus, medius inter epicos et Atticos, quidni recte utrumque usurpaverit, αὐτὸς et ὁ αὐτός; epicis enim constat αὐτὸς dici pro ὁ αὐτός, cf. Hom. *Il.* XII, 225. *Od.* X, 263. Nam si αὐτᾶς hic pro *ipse* accipimus, ἐπ' αὐτᾶς βαθμίδος quid est quam stare *in basi ipsa*, nulla alia re interjecta?—Potius ἐλινύσοντα, ἐπ' αὐ. β. ἑ. cumulate dictum est apta cum vi. Ceterum de Attica usu pronominis Herm. *ad Soph. Antig.* 930. dixit." The commencement of this ode may tacitly refer to the ineffectual attempt of the Athenians to carry off the statues of Damia and Auxesia from the Æginetan territory, probably not very long before the date of this ode (Herodot. V, 85: ἐπειρῶντο ἐκ τῶν βάθρων ἐξαναστᾶν).

5. νίκη.] For ἐνίκη; so Theocrit. VI, 46: νίκη μὰν οὐδ' ἄλλος, ἀνάσσατοι δ'

οὔπω γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας ὀπώραν,

Ἀντ. ά.

ἐκ δὲ Κρόνου καὶ Ζηνὸς ἥρωας αἰχματὰς φυτευθέντας καὶ ἀπὸ χρυσεᾶν Νηρηΐδων
Αἰακίδας ἐγέραρεν ματρόπολίν τε, φίλαν ξένων ἄρουραν·
τάν ποτ' εὔανδρόν τε καὶ ναυσικλυτὰν
θέσσαντο παὶρ βωμὸν πατέρος Ἑλλανίου

6 "Vulgo *γένυς φαΐνεν*, sed *γέννσι φαίνων* Aug. C. et *γέννσι* etiam M.B., ut Scholiastes participium *φαίνων* agnoscit. Utrumque postulaverat olim etiam Hermannus, quem sequutus est Böckhius. Nunc tamen ille *γέννι* emendat, ne arsis secunda dipodiæ trochaicæ soluta sit, quod Böckhius nondum sibi persuasit necessarium esse."—DISSEN. 7 χρυσέων 10 "Hermannus probat Schmidii conjecturam: *θέσσαντο παὶρ βωμὸν πατρός θ' Ἑλλανίου στάντες, πίτναντ' εἰς αἰθέρα χεῖρας ἀμᾶ* eadem de causa, qua v. 6. *γέννι* scribit. Sensui quidem vulgatum melius convenit, quia verba gravissima *παὶρ βωμὸν πατέρος Ἑλλανίου στάντες* rectius statim in primo membro ponuntur; ut hoc dicat: *Pro qua aliquando sollemnitur preces ad Jovis aram fecerunt;* post quæ cetera ad amplificationem pertinentia, manibus ad ætherem sublatis, secundo loco subjiciuntur. Ac vides multa ex illa doctrina mutanda, quum statim in v. 12. iterum lectio mutanda sit, ubi Hermannus emendat: *Εὐᾱδος ἀρίγνωτες υἱοί*, quod etiam Böckhius olim conjecerat, nunc autem improbat."—DISSEN.

ἐγένοντο, where Valckenaer says: "Forma Dorica *νίκη* pro *ἐνίκη* a *νίκημι* non erat obliteranda: Theocritea sunt *ὄρημι, ποθόρημι, νίκημι, Eid.* VII, 40: *οὔτε Σικελίδαν νίκημι τὸν ἐκ Σάμω.*" The imperfect seems to be the proper tense in speaking of a victory at the public games: see Thucydides III, 8. V, 49, and Arnold's note on the latter passage: and comp. *infra*, v. 45: *ἐκράτει*, and *I.* III, 43.

6. *οὔτω—ὀπώραν.*] "Not yet showing on his cheeks" (lit. "on his chin and lower jaw") "summer, the tender mother of the vine-blossom." Οἰνάνθη is properly the fruit-bud of the vine, *ἡ πρώτη ἔκφυσις* or *ἐξάνθησις τῆς σταφυλῆς* or *τῶν βοτρύων*, as the grammarians explain it. Aristophanes and Euripides employ it to signify the whole vine. Here it is used with reference to its primary signification; it means here, "the woolly hair on the young man's chin," so called from the fine woolly down on the out-breaking vine-leaves. Ὀπώρα is strictly speaking that part of the year which falls between the rising of the dog-star and the rising of Arcturus—the hottest season of the year, while the sun is in Leo. The ancient Greeks divided the year into seven seasons, —ἔαρ, θέρος, ὀπώρα, φθινόπωρον, σπορητός, χείμων, φυταλία. Ὀπώρα sometimes means "fruit:" thus Alcman calls honey: *κηρίνη ὀπώρα*, "waxen fruit." Hence, metaphorically, the most blooming time of youth: *I.* II, 5. See Schneider, *s. v.*

7. Κρόνου—Ζηνὸς—Νηρηΐδων.] All the Æacidæ were sprung from *Zeus* the father of Æacus: Peleus and Telamon were sons of Æacus by Endais, the daughter of Chiron, son of *Cronus;* and Phocus was the son of Æacus, and Achilles the son of Peleus by the *Nereids* Psamatheia and Thetis.

9, 10. *τάν ποτ'—θέσσαντο.*] "They prayed that it might be, &c.:" for the construction *θέσσαντο εὔανδρόν τε καὶ ναυσικλυτάν*, comp. *P.* VIII, 72: *θεῶν ὅτιν ἀφθιτον αἰτέω. Θέσσαντο* is a defective verb, probably connected with *τίθημι* and *θοάζω*: see Buttmann, *Lexilog.* II, p. 111. *New Cratylus*, p. 572, foll. The Schol. here translates it: *ηὔξαντο.* It bears the same sense in Apollon. *Rhod.* I, 824: *οἱ δ' ἄρα θεσσάμενοι παίδων γένος, ὅσσον ἔλειπτο*, where the Schol. says: *ἐξ αἰτήσεως ἀπάλαβόντες, αἰτήσαντες. Θέσσασθαι γὰρ τὸ αἰτῆσαι καὶ ἱκετεῦσαι. καὶ Ἡσίοδος: θεσσάμενος γενεὴν Κλεαδαίου κυδαλίμοιο. καὶ Ἀρχίλοχος: πολλὰ δ' εὔπλοκάμου πολιῆς ἀλὸς ἐν πελάγεσσι θεσσάμενοι γλυκερὸν νόστον.*

στάντες, πίτναν τ' εἰς αἰθέρα χεῖρας ἁμᾶ
Ἐνδαίδος ἀρίγνωτες υἱοὶ καὶ βία Φώκου κρέοντος,

ὁ τᾶς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Ἐπ. ά.
αἰδέομαι μέγα εἰπεῖν ἐν δίκᾳ τε μὴ κεκινδυνευμένον,
πῶς δὴ λίπον εὐκλέα νᾶσον, καὶ τίς ἄνδρας ἀλκίμους
δαίμων ἀπ' Οἰνώνας ἔλασεν. στάσομαι. οὔ τοι ἅπασα κερδίων
φαίνοισα πρόσωπον ἀλάθει' ἀτρεκής.
καὶ τὸ σιγᾶν πολλάκις ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι.

Στρ. β'.

εἰ δ' ὄλβον ἢ χειρῶν βίαν ἢ σιδαρίταν ἐπαινῆσαι πύλεμον δεδόκηται, μακρὰ δὴ
αὐτόθεν ἅλμαθ' ὑποσκάπτοι τις· ἔχω γονάτων ἐλαφρὸν ὁρμάν·
καὶ πέραν πόντοιο πάλλοντ' αἰετοί.
πρόφρων δὲ καὶ κείνοις ἄειδ' ἐν Παλίῳ
Μοισᾶν ὁ κάλλιστος χορός, ἐν δὲ μέσαις
φόρμιγγ' Ἀπόλλων ἑπτάγλωσσον χρυσέῳ πλάκτρῳ διώκων

Ἀντ. β'.

ἀγεῖτο παντοίων νόμων. αἱ δὲ πρώτιστον μὲν ὕμνησαν Διὸς
ἀρχόμεναι σεμνὰν Θέτιν

16 "Vulgo ἀποινώσας. Böckhius optime e libris restituit ἀπ' Οἰνώνας."—Dissen. 18 ἀνθρώπον 19 χερῶν ibid. μακρά μοι Böckh. 20 δὴ αὐτόθεν Böckh. ibid. ἐλαφρὰν 22 κἀκείνοις ἄειδεν Η.

11. πίτναν.] From πιτνάω or πίτνημι, assumed by-forms of πετάννυμι. In the same application as here, Homer has (*Od.* XI, 302): πιτνὰς εἰς ἐμὲ χεῖρας.

14. αἰδέομαι—κεκινδυνευμένον.] "I am restrained by a feeling of reverence from telling of a great deed, and one not justly perpetrated," namely, how it was that they were obliged to leave Ægina in consequence of the murder of their brother Phocus.

16, 17. οὔ τοι—ἀτρεκής.] See on *O.* IX, 103.

19, 20. μακρὰ—ὁρμάν.] These are terms borrowed from the leaping-match in the quinquertium: the σκάμμα was an area covered with sand, in which the πένταθλοι leaped; the βατήρ was the point from whence they took their leap (ἀρχὴ τοῦ τῶν πενταθλων σκάμματος), and opposite to this was a hole or trench dug as a mark for them to leap at (ὄρος, τὰ σκάμματα). Phaÿllus, of Croton, was celebrated for having at the Pythian games leaped beyond the σκάμματα, i. e. 50 feet (Pausan. X, 9. § 1. Eustath. *ad Hom. Od.* VIII, p. 291). The βόθροι were marks by which was denoted the limit of each competitor's leap. On these particulars, see Dissen's remarks in his own and Böckh's editions. Pindar's meaning is: "if the object is to praise the wealth or valour or warlike exploits of the Æacidæ, you may mark me out a long leap from hence: I can take the spring." For the sense of αὐτόθεν, see *N.* III, 64. Here, as in that passage, it refers to what has immediately preceded in the ode; he means that he will take a long leap from the death of Phocus (αὐτόθεν); and his mark is the marriage of Peleus.

Πηλέα θ', ὥς τέ νιν ἀβρὰ Κρηθεὶς Ἱππολύτα δόλῳ πεδᾶσαι
ἤθελε ξυνᾶνα Μαγνήτων σκοπὸν
πείσαισ' ἀκοίταν ποικίλοις βουλεύμασιν,
ψεύσταν δὲ ποιητὸν συνέπαξε λόγον,
ὡς ἄρα νυμφείας ἐπείρα κεῖνος ἐν λέκτροις Ἀκάστου
εὐνᾶς. τὸ δ' ἐναντίον ἔσκεν· πολλὰ γάρ μιν παντὶ θυμῷ Ἐπ. β'.
παρφαμένα λιτάνευεν· τοῦ μὲν ὀργὰν κνίζον αἰπεινοὶ λόγοι·
εὐθὺς δ' ἀπανάνατο νύμφαν, ξεινίου πατρὸς χόλον
δείσαις· ὁ δ' ἐφράσθη κατένευσέν τέ οἱ ὀρσινεφὴς ἐξ οὐρανοῦ
Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει
ποντίαν χρυσαλακάτων τινὰ Νηρεΐδων πράξειν ἄκοιτιν,

Στρ. γ'.

γαμβρὸν Ποσειδάωνα πείσαις, ὃς Αἰγᾶθεν ποτὶ κλειτὰν θαμὰ
νίσσεται Ἰσθμὸν Δωρίαν·
ἔνθα μιν εὔφρονες ἵλαι σὺν καλάμοιο βοᾷ θεὸν δέκονται,

30 ἄρα 32 τοῦ δέ τ' ὀργὰν

27. ξυνᾶνα Μαγνήτων σκοπόν.] "His friend, the king of the Magnetes." Ξυνᾶνα is a contracted form of ξυνάονα, the plural of which occurs in *P.* III, 48. As Dissen observes, the insertion of νιν in the preceding line shows that ξυνᾶνα (= κοινωνόν, Phot.) refers to Peleus and not to Hippolyta, who is sufficiently referred to in ἀκοίταν which follows. For σκοπόν, see *O.* I, 84. VI, 59. The king of Iolcus is called king of the Magnetes, because most of the cities of the Magnetes were subject to the Minyans (Müller, *Orchom.* p. 252).

32. παρφαμένα.] See on *O.* VII, 65, 66.

37. γαμβρόν.] "Connected with them by marriage." Amphitrite was a Nereid. Dissen thinks that Neptune's name is introduced because Phylacidas, the brother of Pytheas, was then preparing to compete for the prize at the Isthmian games, of which Neptune was the patron.

Ibid. Αἰγᾶθεν.] "From Ægæ:" there were two cities of this name, one in Achaia, the other in Eubœa; and both were celebrated for their temples of Neptune: Dissen supposes that Pindar here alludes to the former of them, which is mentioned in Hom. *Il.* VIII, 203.

38. ἔνθα—δέκονται.] "Where troops of banqueters receive him as a god with the noise of pipes." Εὔφρων and εὐφροσύνη, like εὐνωχία and εὐζωή (*P.* IV, 31), are constantly used by the older Greek writers in speaking of banqueting and such like festivities; see *P.* IV, 129. *N.* IV, *init.* and comp. Solon (p. 89. Bach.):

εὐφροσύνας κοσμεῖν δαιτὸς ἐν ἡσυχίῃ,

Theognis 763 (p. 52, Welcker):

πίνωμεν———
ὥὸ' εἶναι, καὶ ἄμεινον εὐφρανα θυμὸν ἔχοντας,
νόσφι μεριμνάων εὐφροσύνως διάγειν
τερπομένους.

Æschylus, *Eumenides* 602:

ἀπὸ στρατείας γάρ μιν ἡμπολημότα
τὰ πλεῖστ' ἄμεινον εὔφροσιν δεδεγμένη.

Besides, Εὐφροσύνα and Θαλία, as names of the Graces, are constantly used in reference to festive and friendly meetings for social purposes. Welcker (*Proleg. in Theogn.* c. XXXVII.) thinks that Pindar is here speaking of an εἰλαπίνην or θεοδαίσια, δαῖτα θεοῦ θαλείην, in honour of Neptune, as in in *P.* X, 40: δάφνᾳ τε χρυσέᾳ κόμας ἀνδήσαντες εἰλαπινάζοισιν εὐφρόνως, an εἰλαπίνη being a feast of the gods κατ' Ὅλυ.

καὶ σθένει γυίων ἐρίζοντι θρασεῖ.
πότμος δὲ κρίνει συγγενὴς ἔργων περὶ
πάντων. τὺ δ' Αἰγίνᾳ θεοῦ, Εὐθύμενες,
Νίκας ἐν ἀγκώνεσσι πιτνὼν ποικίλων ἔψαυσας ὕμνων.

Ἀντ. γ'.

ἦτοι μεταίξαντα καὶ νῦν τεὸς μάτρως ἀγάλλει κείνου ὁμόσπορον
ἔθνος, Πυθέα,
ἃ Νεμέα μὲν ἄραρεν μείς τ' ἐπιχώριος, ὃν φίλασ' Ἀπόλλων·
ἅλικας δ' ἐλθόντας οἶκοι τ' ἐκράτει
Νίσου τ' ἐν εὐαγκεῖ λόφῳ. χαίρω δ', ὅτι
ἑσλοῖσι μάρναται πέρι πᾶσα πόλις.
ἴσθι, γλυκεῖάν τοι Μενάνδρου σὺν τύχᾳ μόχθων ἀμοιβὰν

Ἐπ. γ'.

ἐπαύρεο. χρὴ δ' ἀπ' Ἀθανᾶν τέκτον' ἀθληταῖσιν ἔμμεν.
εἰ δὲ Θεμίστιον ἵκεις, ὥστ' ἀείδειν, μηκέτι ῥίγει· δίδοι
φωνάν, ἀνὰ δ' ἱστία τεῖνον πρὸς ζυγὸν καρχασίου,

41 "Vulgo θεᾶς. Schmidius θεοῦ ob metrum, probante Böckhio et Hermanno."—Dissen. 42 πιτνῶν 43 "Πυθέα correxit Böckhius pro Πυθέας. Ac liquet e Scholiis veram lectionem grammaticos quosdam expulisse."—Dissen. 44 ἄρηρεν et φίλησ' 45 τε κρατεῖ 50 δίδου 54 "Pro lectione ἄνθεα, peccante in metrum, Böckhius ἀνθέων de sententia Hermanni."—Dissen.

41. Εὐθύμενες.] Euthymenes was the maternal uncle of Pytheas, as appears from v. 43: he had conquered at the Æacea. Themistius, mentioned in v. 50, was the maternal grandfather of Pytheas (πάππος πρὸς μητρός. *Schol.*)

43. ἀγάλλει κείνου ὁμόσπορον ἔθνος.] "Praises his blood-relation:" namely, Pytheas: so Ulysses, in the *Cyclops* of Euripides 104, is called δριμὺ Σισύφου γένος: μεταίξαντα is construed with ἔθνος, according to the figure called the σχῆμα πρὸς τὸ σημαινόμενον: comp. Hom. *Od.* VI, 157. Æschyl. *Agam.* 120, &c.

44. ἃ Νεμέα—Ἀπόλλων.] "Nemea favours him, and so does the month of his country, which Apollo loves." For ἄραρεν, Dissen compares the forms ἀρθμός, ἄρθμιος, ἀρθμεῖν, ἄρμενος, ἀνάρσιος, and *O.* XIII, 34: οὐκ ἀντιξοεῖ. The μεὶς ἐπιχώριος is the month Delphinius, which corresponded in the Æginetan calendar to our April or May.

48. Μενάνδρου σὺν τύχᾳ.] "With the aid of Menander:" this phrase is more commonly used when a higher power is spoken of: so *N.* IV, 7: σὺν Χαρίτων τύχᾳ. VI, 25: σὺν θεοῦ τύχᾳ.

50. μηκέτι ῥίγει.] "No longer delay:" Dissen compares the similar use of *frigere* by Cicero, *Famil.* XI. *Epist.* 14. *Verrin.* IV, 25.

51. ἀνὰ—καρχασίου.] "Hoist the sails to the top of the mast." This is the same metaphor as πάντα κάλων ἐκτείνειν, ἐξιέναι, κινεῖν, σείειν (Plato *Protagor.* p. 338, A. Eurip. *Med.* 278. Aristoph. *Eq.* 756. *An-*

πύκταν τέ νιν καὶ παγκρατίου φθέγξαι ἐλεῖν Ἐπιδαύρῳ διπλόαν
νικῶντ' ἀρετάν, προθύροισιν δ' Αἰακοῦ
ἀνθέων ποιᾶντα φέρειν στεφανώματα σὺν ξανθαῖς Χάρισσιν.

thol. Pal. 9, 545), which mean, "to strain every nerve, to exert all one's strength, to put all means in requisition, to set every sail." See Valcken. *Diatr.* p. 233. Küster, *ad Arist. Eq. l. l.* Καρχήσιον is properly the scuttle of a mast: ζυγὸς καρχησίου is therefore the yard at the top of the mast.

NEMEONIKAI στ'.

ΑΛΚΙΜΙΔΗ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΑΛΑΙΣΤΗ.

NEMEA VI.

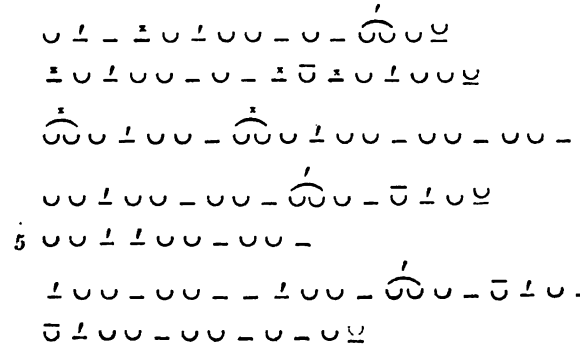
INTRODUCTION.

ALCIMIDAS was a young Æginetan of the noble family of the Bassidæ, which seems to have been of Heracleid extraction. He was a very celebrated athlete, and this was his 25th victory. From the mention of Melesias, it would appear that this ode must be referred to the 80th Olympiad, or thereabouts. It was sung at Ægina, perhaps at a feast of the victor's clan. The rhythm is either Lydian or Æolian.

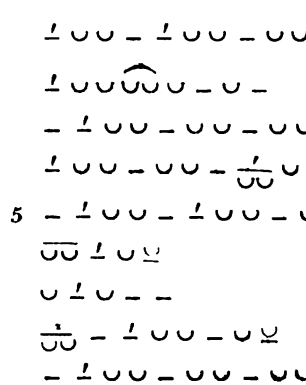
ARGUMENT.

1—7. On the resemblance and dissimilarity of gods and men. 8—25. Singular alternations in the gymnic successes of the victor's family: Alcimidas has emulated his grandfather Praxidamas, whose father and son had both been undistinguished in the public games. 25—69. Praises of the Bassidæ, and of Ægina, whose fame had extended even to Æthiopia in consequence of the death of Memnon by the hand of Achilles. The ode concludes with commendations of the celebrated trainer, Melesias.

STROPHÆ.



Epodi.



Ἓν ἀνδρῶν, ἓν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν Στρ. ά.
ματρὸς ἀμφότεροι· διείργει δὲ πᾶσα κεκριμένα
δύναμις, ὡς τὸ μὲν οὐδέν, ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἕδος
μένει οὐρανός. ἀλλά τι προσφέρομεν ἔμπαν ἢ μέγαν
νόον ἤτοι φύσιν ἀθανάτοις,
καίπερ ἐφαμερίαν οὐκ εἰδότες οὐδὲ μετὰ νύκτας ἅμμε Πότμος
οἵαν τιν' ἔγραψε δραμεῖν ποτὶ στάθμαν.

3 *aiei* 7 "Vulgo *ἄντιν'*. Böckhius *οἵαν τιν'* ob metrum, ut olim conjecerat Hermannus. Omnino ultimi duo versus stropharum et antistropharum in hoc carmine fere corrupti sunt, de quorum emendatione Hermannus aliter nunc sentit quam antea. Ac priores emendationes ejus leguntur in dissertatione *de dialecto Pindari* et apud Böckhium in *Nott. critt.*; recentiores in Heynii editione novissima habentur, et indicatæ sunt a me etiam in Böckhii editione ad hunc locum, ubi etiam significatum est, cur hæ mihi fere omnes displiceant."—Dissen.

1—4. Ἓν—οὐρανός.] "There is one race of men and one race of the gods; and though we spring both of us from the same mother, yet we are totally different in power; for men are a mere nothing, but the brazen heaven remains for ever a firm and indestructible habitation." Ἐκ μιᾶς ματρός: i. e. the Earth. Hesiod. *Theog.* 116:

ἤτοι μὲν πρώτιστα Χάος γένετ' αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεί.

which is translated by Chalcidius (*in Timæum.* p. 323) with a curious reference to the πνέομεν of Pindar:

Prima hæc est Caligo, dehinc post Terra creata est
Spirantum *sedes firmissima pectore vasto.*

Κεκριμένα δύναμις: so Hesiod. *Scut. Herc.* 65:

αὐτὰρ Ἰφικλῆά γε δορυσσόῳ Ἀμφιτρύωνι
κεκριμένην γενεήν.

4, 5. ἀλλά τι—ἀθανάτοις.] "But yet we in some degree resemble the immortals either in mind or body." Προσφέρειν (comp. προσφέρεσθαι, Herod. 1, 146, and the adj. προσφερής, ἐμφερής) is the converse of διαφέρειν: see *Fragm. inc.* 70 (173): θηρὸς πετραίου χρωτὶ μάλιστα νόον προσφέρων, and the line of some tragedian quoted by the Schol. on *N.* III, 117: καὶ παιδὶ καὶ γέροντι προσφέρων τρόπους. For this sense of φύσιν, see Soph. *Œd. T.* 740:

τὸν δὲ Λάϊον, φύσιν
τίν' εἶχε, φράζε.

6, 7. καίπερ—στάθμαν.] "Although we know what course Fate has prescribed for

τεκμαίρει καὶ νυν Ἀλκιμίδας τὸ συγγενὲς ἰδεῖν Ἀντ. ά. 15
ἄγχι καρποφόροις ἀρούραισιν. αἴτ' ἀμειβόμεναι
τόκα μὲν ὧν βίον ἀνδράσιν ἐπηετανὸν πεδίων ἔδοσαν,
τόκα δ' αὖτ' ἀναπανσάμεναι σθένος ἔμαρψαν. ἦλθέ τοι 20
Νεμέας ἐξ ἐρατῶν ἀέθλων
παῖς ἐναγώνιος, ὃς ταύταν μεθέπων Διόθεν αἶσαν νῦν πέφανται
οὐκ ἄμμορος ἀμφὶ πάλᾳ κυναγέτας, 26

ἴχνεσιν ἐν Πραξιδάμαντος ἐὸν πόδα νέμων Ἐπ. ά.
πατροπάτορος ὁμαιμίου.
κεῖνος γὰρ Ὀλυμπιόνικος ἐὼν Αἰακίδαις 30
ἔρνεα πρῶτος [ἐλαίας] ἀπ' Ἀλφεοῦ,
καὶ πεντάκις Ἰσθμοῖ στεφανωσάμενος,
Νεμέᾳ δὲ τρίς,
ἔπανσε λάθαν 35
Σωκλείδα, ὃς ὑπέρτατος
Ἀγησιμάχῳ υἱέων γένετο.

ἐπεὶ οἱ τρεῖς ἀεθλοφόροι πρὸς ἄκρον ἀρετᾶς Στρ. β'.
ἦλθον, οἵτε πόνων ἐγεύσαντο. σὺν θεοῦ δὲ τύχᾳ 40
ἕτερον οὔ τινα οἶκον ἀπεφάνατο πυγμαχία πλεόνων

10 ἀνδρεσσιν 13 sq. "Vulgo πέφανθ' οὐκ ἄμοιρος, contra metrum. Hermannus de dialecto Pindari: πέφανται οὐκ ἄμμορος, quod recepit Böckhius. Atque est ἄμμορος in Aug. C."—DISSEN. 18 "Abest a libris ἐλαίας. Conjecit Böckhius ad explendum versum, qui etiam in ceteris epodis corruptus est."—DISSEN.

us (i. e. what is to befal us) either by night or by day." Ἔγραψεν: "has ordered, ordained, prescribed:" γράφειν in this sense is said of written laws; see Eurip. *Ion.* 442: Θεοὶ τοὺς νόμους βροτοῖς γράψαντες. For στάθμαν, see note on *P.* II, 90; and comp. Eurip. *Ion.* 1514: παρ' οἷαν ἦλθομεν στάθμην βίου.

8, 9. τεκμαίρει—ἀρούραισιν.] "And now Alcimidas has given proof that his kindred exhibit the same phenomenon as fruitful fields:" namely, his family lies fallow in alternate generations. For this active sense of τεκμαίρει, see *O.* VI, 73. Τεκμαίρει ἰδεῖν: so ὥστε δεῖξαι μαθεῖν, *O.* IX, 74. Ἄγχι, *instar*, with the dative, may be compared with the use of ἀγχοῦ, ἀγχοτάτω, &c. Herod. VII, 91: ἀγχοτάτω τῇσι Αἰγινητῇσι μαχαίρῃσι πεσουσημένα.

21—23. ἔπανσε—γένετο.] "He did away with the oblivion of his father Socleidas, who was the eldest son of Agesimachus." The three persons mentioned in the next line (οἱ τρεῖς) as victors in the public games were Agesimachus, Praxidamas, and Alcimidas: Praxidamas following the example of his grandfather Agesimachus did away with the oblivion of his father Socleidas, and now Alcimidas, walking in the steps of his grandfather Praxidamas (v. 15), has removed the ingloriousness of his father Theon. On this mode of treating the subject of an epinician ode, see the remarks of Müller (*Hist. Lit. Gr.* I. 223).

26, 27. οἶκον—στεφάνων.] Οἶκον is put for πάτραν or φράτραν, and στεφάνων for νίκων, on account of the metaphor contained in ταμίαν, "comparatione ducta," says Dis-

ταμίαν στεφάνων μυχῷ Ἑλλάδος ἀπάσας. ἔλπομαι
μέγα εἰπὼν σκοποῦ ἄντα τυχεῖν
ὥτ' ἀπὸ τόξου ἰείς· εὐθυν' ἐπὶ τοῦτον ἐπέων, ὦ Μοῖσ', ἄγ', οὖρον
εὐκλεΐα. παροιχομένων γὰρ ἀνέρων
ἀοιδοὶ καὶ λόγοι τὰ καλά σφιν ἔργ' ἐκόμισαν, Ἀντ. β'.
Βασσίδαισιν ἃ τ' οὐ σπανίζει· παλαίφατος γενεά,
ἴδια ναυστολέοντες ἐπικώμια, Πιερίδων ἀρόταις
δυνατοὶ παρέχειν πολὺν ὕμνον ἀγερώχων ἐργμάτων
ἕνεκεν. καὶ γὰρ ἐν ἀγαθέᾳ
χεῖρας ἰμάντι δεθεὶς Πυθῶνι κράτησεν ἀπὸ ταύτας αἷμα πάτρας

28–30 "Vulgo: ἔλπομαι μέγα εἰπὼν τύχειν ἄντα σκοποῦ, ὥτ' ἀπὸ τόξου ἰεῖσ' εὐθὺν ἐπὶ τοῦτον ἄγε, Μοῖσ', οὖρον ἐπέων εὐκλεΐα. In prioribus τύχειν ἄντα σκοποῦ non constant sibi libri: alii enim habent ἄντα σκοποῦ τυχεῖν, alii ἄντα σκοποῦ τε τυχεῖν, in Scholiis reperitur etiam ἂν τετυχεῖν. Quod nunc in textu legitur Böckhii conjecerunt Mingarellus, Heynius, Hermannus. Mox Heynius ἰείς probat etiam a Schmidio allatum, et interpunctione utendum censet post hoc participium. Mox Schmidius bene conjecit εὐθυν' ἐπὶ τοῦτον, ut εὐθύνειν οὖρον vidimus *O.* XIII, 27. Cetera transposuit Böckhius, audacius sane; sed difficile sit leniorem medicinam invenire. Pro εὐκλεΐα Hermannus εὐκλῆ proposuit."—DISSEN. 31 λόγοι

sen, "a thesauro *coronarum* plurimarum quem servet hæc *domus*."

27. μυχῷ Ἑλλάδος ἀπάσας.] So Hom. *Il.* VI, 152. *Od.* III, 263: μυχῷ Ἄργεος ἱπποβότοιο "in the inmost recess of Argos." But the word is also used of bays or gulfs which run deep into the land, as in Herod. II, 11. IV, 21; and this seems to be the meaning here.

27–30. ἔλπομαι—εὐκλεΐα.] "I trust, that, although I have made a large assertion, I shall hit the mark straight before me, as if I were shooting with a bow. Come, Muse, send straight upon this family a glorious favouring gale of epic poetry." On the criticism of this passage, see Dissen's critical note, given above. Not having any thing better to propose, I have in this and other corrupt passages of the ode acquiesced in the text as settled by Böckh and Dissen. Here, at least, the received emendations are nearly certain. The μεγὰ εἰπὼν refers to the general and sweeping assertion in v. 26. Comp. the very similar passages in *O.* II, 89, seqq. *P.* I, 42—45, and *N.* VII, 70—72. IX, 55. His missiles are the arrows of poetry of which he has a quiver-full; *O.* II, 83. Ἰείς sc. ὀϊστόν. This participle is used absolutely, as here, in Soph. *Ajax.* 154:

τῶν γὰρ μεγάλων ψυχῶν ἰείς
οὐκ ἂν ἁμάρτοι.

Ἐπὶ τοῦτον sc. οἶκον, v. 26, not σκοπὸν as the Schol. suggests. For ἐπέων οὖρον, comp. *O.* IX, 47: ἔγειρ' ἐπέων σφι οὖρον λιγύν. Εὐκλεΐα: for this form of the accusative masculine, Böckh compares Hom. *Il.* X, 281. *Od.* XXI, 331. On the forms of this and other compounds of κλέος, see Buttmann, *Ausführl. Sprachl.* § 53. Matthiä, *Gr. Gr.* §. 113, 1.

31. ἀοιδοὶ—ἐκόμισαν.] "Minstrels and histories have preserved their noble deeds from oblivion." The old reading λόγιοι, "persons skilled in ancient history," (*P.* I, 94, and *infra*, v. 47) is obviously an interpretation of λόγοι which Böckh has restored from a MS.

33. ναυστολέοντες.] "Carrying on board ship" (see Eurip. *Orestes*, 739). For the metaphor, comp. *P.* II, 62.

Ibid. Πιερίδων ἀρόταις.] "To poets;" see *P.* VI, 2. *N.* X, 26.

χρυσαλακάτου ποτὲ Καλλίας ἀδὼν ε΄. 61

ἔρνεσι Λατοῦς, παρὰ Κασταλίᾳ τε Χαρίτων Ἐπ. β΄. 65
ἐσπέριος ὁμάδῳ φλέγεν·
πόντου τε γέφυρ' ἀκάμαντος ἐν ἀμφικτιόνων
ταυροφόνῳ τριετηρίδι Κρεοντίδαν
τίμασε Ποσειδάνιον ἂν τέμενος· 70
βοτάνα τέ νιν
πόθ' ἁ λέοντος
νικάσαντ' ἔρεφ' ἀσκίοις
Φλιοῦντος ὑπ' ὠγυγίοις ὄρεσιν.

πλατεῖαι πάντοθεν λογίοισιν ἐντὶ πρόσοδοι Στρ. γ΄. 75
νᾶσον εὐκλέα τάνδε κοσμεῖν· ἐπεί σφιν Αἰακίδαι
ἔπορον ἔξοχον αἶσαν ἀρετὰς ἀποδεικνύμενοι μεγάλας· 80
πέταται δ' ἐπί τε χθόνα καὶ διὰ θαλάσσας τηλόθεν
ὄννυμ' αὐτῶν· καὶ ἐς Αἰθίοπας
Μέμνονος οὐκ ἀπονοστάσαντος ἐπᾶλτο· βαρὺ δέ σφι δεῖξε
νεῖκος 85
χαμαὶ καταβὰς Ἀχιλεὺς ἀφ' ἁρμάτων,

φαεννᾶς υἱὸν εὖτ' ἐνάριζεν Ἀόος ἀκμᾷ Ἀντ. γ΄.
ἔγχεος ζακότοιο. καὶ ταύταν μὲν παλαιότεροι
ὁδὸν ἀμαξιτὸν εὗρον· ἕπομαι δὲ καὶ αὐτὸς ἔχων μελέταν·
τὸ δὲ παρ ποδὶ ναὸς ἑλισσόμενον αἰεὶ κυμάτων 95
λέγεται παντὶ μάλιστα δονεῖν
θυμόν. ἑκόντι δ' ἐγὼ νώτῳ μεθέπων δίδυμον ἄχθος ἄγγελος βᾶν,

37 χρυσαλακάτω 40 Ἀμφικτυόνων 41 "Vulgo absest Κρεοντίδαν. Restituit Böckhius e libris et Schol."—Dissen. 45 ἔρεψ' 52 sq. "Vulgo σφι νεῖκος ἔμπεσ' (incommoda elisione, cf. Böckh. *de Crisi Pind.* §. 6.) Ἀχιλλεὺς χαμαὶ καββαὶς ἀφ' ἁρμάτων, sine metro. καββαίς de Pauwii sententia Heynius invexit, libri plurimi καββάς, Aug. καμβάν. Quod nunc in textu vides, Böckhius ex mea conjectura reposuit, quam Scholiastes δεῖξε videatur habuisse."—Dissen. 53 Ἀχιλεὺς χαμάθεν καταβὰς Böckhius. 54 Ἀοῦς Böckh. ἀχμᾷ Heyn. 55 καὶ τάνδε 59 "βᾶν Hermannus et Böckhius pr., ἔβαν, ob metrum, et v. 60. πέμπτον γ' ἐπὶ εἴκοσι pr. πέμπτον ἐπ' εἴκοσι."—Dissen.

39. ἐσπέριος—φλέγεν.] This refers to the evening-songs of the κῶμος of his friends. Comp. *O.* IX, 75—77.

40. πόντου—ἀκάμαντος.] The Isthmus.

47, 48. πλατεῖαι—κοσμεῖν.] Comp. *I.* V, 22, 23.

56. ὁδὸν ἀμαξιτόν.] Ἀμαξιτὸς is here an adjective; elsewhere it is used substantively: see note on *P.* IV, 247.

57. παρ' ποδὶ ναός.] "Before the keel of the ship." This is a singular signification of πούς νηός, which generally means "the sheet," or rope at the corner of the sail.

πέμπτον γ' ἐπὶ εἴκοσι τοῦτο γαρύων
εὖχος ἀγώνων ἄπο, τοὺς ἐνέποισιν ἱερούς, Ἐπ. γ'.
Ἀλκιμίδα ὅ γ' ἐπάρκεσεν
κλειτὰ γενεά· δύο μὲν Κρονίου πὰρ τεμένει,
παῖ, σέ τ' ἐνόσφισε καὶ Πουλυτιμίδαν
κλᾶρος προπετὴς ἄνθε' Ὀλυμπιάδος.
δελφῖνί κεν
τάχος δι' ἅλμας
ἴσον εἴποιμι Μελησίαν,
χειρῶν τε καὶ ἰσχύος ἀνίοχον.

62 sq. "Vulgo Ἀλκιμίδας τό γ' ἐπάρκεσε κλειτᾷ γενεᾷ. Schmidius et Hermannus propter metrum Ἀλκιμίδα ὅ γ' ἐπάρκ., quod recipiens Böckhius correxit κλειτὰ γενεά."—DISSEN. 64 "Vulgo: παῖ, σέ τ' ἐνόσφισε Τιμίδαν. In libris vero et ap. Schol. est Πολυτιμίδαν. Unde Böckhius conjecit καὶ Πουλυτιμίδαν. Possis etiam ἠδὲ Πολυτιμίδαν, quod Hermanno quoque inter alia in mentem venit. Nunc ipse probat: παῖ, σέ τ' ἐνόσφισέ τ' οὐδὲ Πολυτιμίδαν, ne quid de amissis victoriis dicatur. Sed hoc refutatum vide in Böckhii editione."—DISSEN. 69 χερῶν.

62. ἐπάρκεσεν.] "Provided for"—"paid the expense of."

65. κλᾶρος προπετής.] "The random lot," which falling out too hastily assigned Alcimidus and his kinsman Polytimidas to antagonists more than a match for them. For the manner in which the pairs of competitors were matched by lot, Dissen quotes Lucian. *Hermotim.* c. 40.

66. δελφῖνι.] See on *P.* II, 51.

NEMEONIKAI Z'.

ΣΩΓΕΝΕΙ ΑΙΓΙΝΗΤΗ

ΠΑΙΔΙ ΠΕΝΤΑΘΛΩι.

NEMEA VII.

INTRODUCTION.

The victory celebrated in this ode was the first of the kind gained by an Æginetan boy at Nemea, and was won (if we admit Hermann's emendation νδ' for ιδ' in the Schol.) in the 54th Nemead, i. e. in Ol. 79, 3, or 79, 4, B.C. 462, or 461, by Sogenes, the son of Thearion, one of the noble family of the Euxenidæ in Ægina. This is a most difficult ode, and there are some points connected with the subject matter of it, which it would be better to submit to a preliminary examination, because, though they belong in part rather to the interpretation of individual passages than to the introductory matter, it would not be easy to discuss them within the limits of a note, and they all hang together so closely that it would be advisable to consider them under one point of view.

Hermann, who has made this ode the subject of a separate essay (*de Sogenis Æginetæ victoria quinquertii dissertatio.* Lips. 1822. *Opuscul.* III, p. 22), infers that Sogenes was the first of the Euxenidæ who had gained a victory in the sacred games, because otherwise Pindar would not have omitted to mention the victories of other members of his house; and that the design of the third antistrophe is to console the Euxenidæ, *quod diu inglorii fuerint;* he thinks it clear from v. 49—60, that the Euxenidæ had not abstained from competing for the prize in the public games, but that they had hitherto failed in obtaining the prize; and that the poet's remarks about Neoptolemus should induce us to believe that this failure had taken place at the Pythian games, at which Thearion, the father of Sogenes, had contended (for this is the meaning of τόλμαν καλῶν ἀρομένῳ in v. 59), but had been defeated by some Achæan, a friend of Pindar's. "Hoc si sumimus," he continues, "quæ de Thearione dicuntur, omnia plana sunt, ut quæ in hanc sententiam dicta sint: *tibi, Thearion, non contemnenda obtigit felicitas, ut, quum tentaveris certamina, non desit animi moderatio. Absit ut te reprehendam, qui te debita potius*

laude, optimo virtutis præmio, ornem. Neque si adesset Achivus ille, qui te vicit, mihi succenseret, quod te laudo: id et hospitio ejus fretus dico, et rectis oculis cives intuere suetus, non superbus et ab injuria facienda abhorrens. Sed lætum tibi posterum tempus veniat: tum cognito, qui sis, dicet quis, an dissono te carmine reprehendere voluerim. Achivum illum, qui, licet victor, tamen virtutem Thearionis expertus esset, nominatim commemorare parum decorum fuisset, ne, ubi Thearionem laudare poeta vellet, victorem ejus laudare videretur. Quare a patria eum designat. Quis esset, satis sciebant Euxenidæ. Postrema verba, ut hoc obiter adjiciam, rectius ita scribentur: *μαθὼν δ' ἂν ἐρέει, εἰ παρ' μέλος ἔρχομαι ψέγιον ὄαρον ἐννέπων.* Jam recte intelligi poterunt, quæ in fine carminis scripta fraudem fecerant grammaticis. Nam quum Herculem invocasset poeta, ut quum alia Euxenidis bona, tum victorias, qualis Sogenis esset, et meliores concederet, his verbis finem facit canendi: *τὸ δ' ἐμὸν*—Κόρινθος. Quorum verborum hæc sententia est: *hoc si iis obtigerit, non putabo me absonis dictis injuriam fecisse Neoptolemo, quem dixi Æginetis in certando favere: sed hæc sæpius iterare ineptum est.* Auguratur itaque his verbis, Neoptolemum, si Thearioni quamvis strenue certanti victoriam eripi passus est, at genti ejus posthac in adipiscendis victoriis adjutorem fore."

As Hermann has twice published this view of the connexion of thought in the ode, and has not, so far as I know, retracted his opinion, I have thought it right, out of respect to his authority as a scholar, to give his explanation at length, in order that the reader may judge between it and my own view of the case, which I shall proceed to state, without stopping to mention the many points in which I agree with Dissen. In the first place, then, with regard to the introduction of Neoptolemus, and Pindar's defence of himself against a charge of having spoken of him unbecomingly, I see no reason for departing from the account given in the Scholia on v. (65) 94: *καθόλου γὰρ ἀπολογεῖσθαι βούλεται περὶ τοῦ Νεοπτολέμου θανάτου πρὸς τοὺς Αἰγινήτας. ἐκεῖνοι γὰρ ᾐτιῶντο τὸν Πίνδαρον ὅτι γράφων Δελφοῖς τὸν Παιᾶνα ἔφη:*

Ἀμφιπόλοισι μαρνάμενον μοιριᾶν περὶ τιμᾶν ἀπολωλέναι τὸν Νεοπτόλεμον·

and on v. (103) 150: *ὁ δὲ Ἀριστόδημος ὡς μεμφθεὶς ὑπὸ Αἰγινητῶν ἐπὶ τῷ δοκεῖν ἐν Παιᾶσιν εἰπεῖν τὸν Νεοπτόλεμον ἐπὶ ἱεροσυλίᾳ ἐληλυθέναι εἰς Δελφούς, νῦν ὥσπερ ἀπολογεῖται εἰπὼν ὅτι οὐχ ἱεροσυλῶν ἐτελεύτησεν, ἀλλ' ὑπὲρ κρεῶν φιλοτιμηθεὶς ἀνῃρέθη.* It is obvious from this, that Pindar had, in a Pæan recently composed at Delphi, given an account of the death of Neoptolemus more agreeable to the Delphian than to the Æginetan version of the legend, and this is not at variance with his practice elsewhere (see on *P.* v, p. 149). Now it seems that Pindar had many rivals at Ægina. The Æginetans had lyric poets of their own, who wrote epinicia, as appears from the cases of Timocritus and Callicles in *N.* iv; and though Pindar was often employed in preference to native artists, not

only in Ægina but elsewhere (as in Ceos, which had Simonides and Bacchylides, but nevertheless employed Pindar to write a προσόδιον; see on *I.* 1, 8), it is not surprising that this should cause some jealousy, and that in consequence Pindar should be exposed to the watchful criticism of his envious rivals. That this was actually the case at Ægina appears from *O.* VIII, 55, and *N.* IV, 89; and there can be little doubt that this ode furnishes a third instance of the manner in which Pindar noticed and replied to the insinuations of his Æginetan critics. But besides the censure which had been directed against himself, we may collect from v. 61—63, that Thearion had in some manner or other incurred the ill-will of his fellow-citizens. In this reference, Pindar's praise of Thearion may be compared with his eulogium of Melesias in *O.* VIII, 54, seqq. The prominent place, occupied by Thearion, the father, in this ode which celebrates the victory of his son, is due to the principle, that when a victory was gained by a very young person, as Sogenes seems to have been (ἀμφέπων ἀταλὸν θυμὸν πατρί, in v. 90 could hardly have been said of any one but a mere boy: see Hesiod *op. et dies* 130: παῖς παρὰ μητέρι κεδνῇ Ἑτρέφετ' ἀτάλλων, μέγα νήπιος ᾧ ἐνὶ οἴκῳ· Ἀλλ' ὅτ' ἄν ἡβήσειε καὶ ἥβης μέτρον ἵκοιτο κ.τ.λ. Soph. *Ajax*, 556: νέαν ψυχὴν ἀτάλλων. Philostrat. *Imag.* 2, 3: ἀτάλλει ὑπὸ ταῖς μητράσι. Hesiod. *Theog.* 989: παῖδ' ἀταλὰ φρονέοντα. Hom. *Il.* XVIII, 567: παρθενικαὶ δὲ καὶ ἠΐθεοι ἀταλὰ φρονέοντες. VI, 400: παῖδ' ἐπὶ κόλπον ἔχουσ' ἀταλόφρονα, νήπιον αὔτως. Hesych. ἀτάλματα· παίγνια), in this case the chief part of the credit was supposed to redound to those who had trained and prepared him for the games, namely his father, his patrons, and his aleipta (see *P.* X, 26, XI, 13, 14, and the note). It is not improbable that Thearion himself may have failed in obtaining any very distinguished success in the public games; but, if so, his failure must have taken place long before the composition of this ode, for it appears that at this time he was a very old man: comp. v. 99: ἦβᾳ λιπαρῷ τε γέραϊ (where the son and father are referred to) with Aristodemus quoted by the Schol. on v. 1: Ἀριστοδήμος δὲ ὁ Ἀριστάρχου μαθητὴς βέλτιον οὕτω φησίν· ὀψέ ποτε τῷ Θεαρίωνι καὶ παρὰ τὴν ἡλικίαν προήκοντι, εὐξαμένῳ τῇ θεῷ (Εἰλειθυίᾳ) Σωγένη τεκνωθῆναι. And even admitting the supposition that Pindar wrote the epinician ode for the person who vanquished Thearion, it is very unlikely that he would have gone out of his way to recal to the recollection of Thearion what he said so many years before in praise of his antagonist. Besides, the praise of any victor did not amount to a censure of the unsuccessful competitor, who was never mentioned in the epinician ode. The interpretation, therefore, which Hermann proposes for v. 61, would be unjustifiable, even if the Greek admitted it, which it does not; for ἀπέχων ψόγον must refer to the censure of Thearion by other persons, which the poet nullified by his praise, not to any censure which the poet abstained from uttering: compare the parallel passage in *N.* 1, 24,

where Pindar speaks of the good who quench the smoke of malevolence by pouring water upon it. The more obvious meaning of the poet in this whole passage (v. 56, seqq.) seems to be as follows: after mentioning the legend about the death of Neoptolemus, one of the Æginetan heroes, whom he had been accused of maligning, he apologises for not entering upon the history of any other of the Æacidæ, lest he should fatigue his hearers by repeating continually the stories with which they were all familiar. He then turns at once to the family of the young man, whose epinician ode he was engaged to compose, and with whose father he seems to have been on some peculiar footing of intimacy. This transition may be compared with that in *P.* VIII, 32, where he stops short in the midst of his praises of Ægina, *μὴ κόρον ἐλθὼν κνίσσῃ*. He prefaces this change of subject by some general remarks on the different lots assigned by nature to different individuals: "It is impossible for one man to succeed in obtaining perfect felicity; I am unable to say to whom destiny has granted a continued enjoyment of this blessing; but, O Theario, she gives *you* a suitable measure of prosperity" (for *καιρός*, see on *O.* IX, 88), "and though you have taken upon yourself boldness in the pursuit of honour, she does not deprive you of discretion." Here he touches upon his two general topics of praise, the *ὄλβος* and *ἀρετὴ* of the victor, or, if the victor is a boy, of his father or friends. The *ὄλβος* of Theario was not such as ought to have incurred the envy of his fellow-citizens (comp. *P.* XI, 52); it was a suitable proportion of prosperity, neither too much nor too little; but still his fellow-citizens had blamed him, either because he had employed the foreign poet to celebrate his son's victory, or from some domestic or political reasons; and therefore the poet, being his foreign friend, will bring him genuine glory, namely, glory from the public games (comp. *O.* II, 55), like streams of water to quench the calumnies of his envious fellow-citizens. In the words which follow, he returns to his own case, that is, to the criticisms directed against the Pæan in which he had given an account of the death of Neoptolemus more pleasing to the Delphians than to the Æginetans. "The Æginetans blame me for what I have said of Neoptolemus, but they are not the only persons interested in the fame of this hero. If he was descended from Æginetan worthies, he was king of the Achæans who dwell by the Ionian sea, and there his descendants reign (v. 39, 40); now if one of these Achæans were near he would find no fault with what I have said of his ancient monarch: the proxeny which these people have granted to me may serve as my assurance that they think too highly of me to attribute any improper or irreverent language to their favourite poet: and as for my fellow-citizens the Thebans, who have a joint interest with Ægina in all that concerns her native heroes (see *I.* VII, 17. Herod. V, 80), my well-known character will secure me from the risk of being charged with having uttered in an ode any

censure of a higher power, and so having violated the laws of harmony." The *μαθών* in v. 68 refers to his well-known practice of cautiously abstaining from uttering any blame of gods or heroes: comp. *O.* I, 35, 52, 53. IX, 35—39. *N.* V, 14—18. The passage, which follows (v. 70, seqq.), is perhaps the most difficult in all the remaining works of Pindar, and as it is connected with a general question of some interest—the order of the games in the quinquertium—on which Böckh and Hermann are at variance, I shall anticipate here the greater part of what I might say upon it in the commentary. In the first place, it is clear to me that these lines are introduced as a sort of apology to the youthful victor for the little which the poet has said of him personally. Otherwise, the manner in which he addresses Sogenes would be unintelligible. The Euxenidæ, the victor's family, were much concerned in what Pindar had been saying in praise and defence of Theario, and therefore the poet declares: "O Sogenes, of the house of the Euxenidæ, I swear that I have not overshot the mark in what I have been saying, as if I had been hurling a dart tipped with bronze, which, when so thrown, sometimes exempts the neck and the strength of the *πένταθλος* from the fatigue of the wrestling match before the body is exposed to the scorching sun:" i. e. As you are one of the Euxenidæ you have an interest in all that I have been saying, and therefore I have not overshot the mark. The words which follow (v. 74), "if there was toil, the pleasure which follows is greater," show clearly that he is alluding to something that had taken place in the particular contest which he is commemorating: Sogenes must have been severely bruised in the wrestling match (compare the similar case of Timasarchus in *N.* IV, where *πόνος* is also predicated of the wrestling match, v. 1; see also *P.* VIII, 73, where *σὺν μακρῷ πόνῳ* seems to be said in reference to the wrestling of Aristomenes, and *I.* III, 65, where *ἐν πόνῳ* refers to the pancratium). Accordingly, the meaning cannot be, as Böckh has suggested (after the Scholiast), that Sogenes, having conquered in the first four games of the quinquertium, so far surpassed his antagonists in the fourth contest, the javelin-throwing, that they voluntarily relinquished the crown without testing his strength in the wrestling-match, which was the last trial. To the objection derived from v. 74, Böckh replies: "Quasi vero nullus labor fuerit, tanta vi jaculum vibrare! Non opinor putares, si Græca certamina vidisses." As none of us have seen the contests at Nemea, we may leave this answer alone; but it seems very unlikely that the labour of casting a javelin once would be mentioned in such a way by Pindar. Besides, as both Hermann and Dissen have remarked, if Pindar were comparing his tongue with the javelin by which Sogenes had conquered, his declaration would be a direct censure of the victor. "I swear that I have not done what you did" would be a poor compliment. It is much more natural to suppose that Sogenes had gone stoutly through all the prescribed contests, and

that too not without some injury or suffering: and then if it were customary for the πένταθλοι to decline the wrestling-match when thoroughly defeated in the first four trials of strength, and more especially so in the last of the four, Pindar might well say to his friend, "I have not by this long digression sought to avoid the latter part of my task; you did not do that, and although you suffered from your exertions, you now reap the fruit of them; and in the same way, although I have digressed from the point, I will not refuse to pay the meed of praise due to the victor, which is properly a part of an epinician ode." This interpretation, however, presumes, (1) that τέρμα προβαίνειν may mean "to shoot beyond the mark or bound." (2) That the javelin-match was the fourth, and the wrestling-match the fifth and last game of the quinquertium. Now Hermann stoutly denies both these positions. I shall, therefore, endeavour to establish them by a few plain arguments. (1) In his account of the first celebration of the Olympic games (*O.* XI, 71, 72), Pindar speaks of the javelin as aimed at a mark (σκοπός), and of the discus as merely thrown to the greatest possible distance (μᾶκος), and elsewhere he speaks of casting the javelin beside the mark (παρὰ σκοπὸν, *O.* XIII, 93), or hitting the mark straight before him (σκοπῷ ἄντα τυχεῖν, *N.* VI, 28, comp. *N.* IX, 55). But in addition to a *mark* which was aimed at, it seems that there was also a *bound*, *to* or *as far as* which the competitors had to throw; just as, in the case of the leaping-match, a trench (τὰ σκάμματα) was dug, at which the competitors leaped (see on *N.* V, 20). The passages quoted to prove this in the case of the javelin-match, are Horat. I. *Carm.* 8, 12: *sæpe disco, sæpe trans finem jaculo nobilis expedito*, and Lucian, *Anach.* 27. To these may be added the very similar passage *P.* I, 44, 45: μὴ χαλκοπάραον ἄκανθ' ὡσαίτ' ἀγῶνος βαλεῖν ἔξω παλάμᾳ δονέων, ὠκρὰ δὲ ῥίψαις ἀμεύσασθ' ἀντίους. Comp. with *I.* II, 35. From which it appears that the competitors were obliged to aim at a certain τέρμα, for if the dart went sideways it would be ἔξω ἀγῶνος or παρὰ σκοπόν, and therefore would be counted as a miss: (hence the phrase τέρματ' ἀγῶνος, *P.* IX, 114); but that the object was to throw as far as possible, even beyond the τέρμα if they could. Just in the same way, the competitors in the leaping-match had to leap at the σκάμματα, but it would of course be considered a remarkable feat, if any one, like Phayllus, leaped beyond them. That τέρμα προβὰς here means "having shot beyond the boundary-line" is expressly stated by the old Scholiast: μὴ ὥσπερ οἱ ἀκοντισταὶ οἱ δὲ ἀπλησταίαν ἰσχὺν ὑπερβάλλουσι τὸ τέρμα καὶ τὸ ὡρισμένον, καθ' οὗ δεῖ πέμψαι. And it is admitted even by Hermann (*Opuscul.* III, p. 32) that the gloss in Hesychius: προβάς· ὑπερβάς probably refers to this passage. As therefore we have no evidence in favour of Hermann's interpretation *terminum præire*, or of any other interpretation of these words, we must accept the traditionary explanation of them, especially as this is most suitable to the context, to the passage

in *P.* I, 44, 45, and to the authorities which have been produced for the fact that the javelin-throwers contended for the longest cast. (2) The order of the games in the pentathlum is generally derived from a verse of Simonides (*Fragm.* LXIX, 2, Gaisford):

> Ἴσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἑνίκα
> ἅλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

And Böckh quotes Pausan. III, 11, 6, to show that the leaping-match and the foot-race were at all events the two first. To the passage of Simonides Hermann has opposed some verses quoted by Eustathius, and sundry extracts from the Scholia on Pindar, Sophocles, and Plato, in which the games of the pentathlum are enumerated in a different order: he also seeks to interpret the passage of Pausanias so as to collect from it that the wrestling-match was the third contest. With regard to the passages quoted by Hermann, I cannot allow that they are of equal weight with the verse of Simonides, especially as that verse is confirmed by external authority. The passage of Pausanias must be interpreted by the passage in Herodotus (IX, 33), to which it refers. Herodotus there says that Tisamenus would have won the prize in the pentathlum at Olympia, if it had not been for *one* wrestling-match, in which he was conquered by Hieronymus: ἀσκέων δὲ πεντάεθλον, παρὰ ἓν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, Ἱερωνύμῳ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριν. Now it is obvious, that in the other contests of the pentathlum, the competitors would not be matched against one another *in pairs*. But this would be necessary in the case of the wrestling-match, and this distinction between the wrestling-match and other games is, in my opinion, a valid reason for concluding that it came last. In consequence of this circumstance connected with the wrestling-match, as distinguished from the other contests, the victorious athlete would generally have to throw more than one competitor (see on *O.* VIII, 67. *P.* VIII, 81). Whence it appears to be the meaning of Herodotus that Tisamenus threw all the ἕφεδροι with the single exception of Hieronymus, who had thrown all except Tisamenus, and thus it depended upon this one πάλαισμα, whether of those two champions won the pentathlum. Now Pausanias tells us that Tisamenus conquered in the foot-race and in the leaping-match, but lost the prize because he did not win in the wrestling-match: πένταθλον Ὀλυμπίασιν ἀσκήσας, ἀπῆλθεν ἡττηθείς· καὶ τὰ δύο γε ἦν πρῶτος· καὶ γὰρ δρόμῳ τε ἐκράτει καὶ πηδήματι Ἱερώνυμον τὸν Ἄνδριον· καταπαλαισθεὶς δὲ ὑπ' αὐτοῦ καὶ ἁμαρτὼν τῆς νίκης, κ. τ. λ. I cannot understand on what principle Hermann can infer in the face of this passage that Tisamenus conquered in all the games, excepting the wrestling-match, or that it was necessary to conquer in all five in order to gain the prize. On the contrary, it is clear that Tisamenus conquered in the two first contests—the δρόμος and the πήδημα—and that Hieronymus was victor

in the third and fourth, the δίσκος and the ἄκων—so that the decision depended on the result of the wrestling-match. Hermann most unceremoniously sets aside the authority of Plutarch (*Qu. Sympos.* p. 738, A: διὸ τοῖς τρισίν, ὥσπερ οἱ πένταθλοι, περίεστι καὶ νικᾷ), by referring what he says to the wrestler and not to the πένταθλος, and that too although Julius Pollux makes the same assertion (III, 151): ἐπὶ δὲ πενταθλου τὸ νικῆσαι ἀποτριάξαι λέγουσιν. If it were necessary that the victor in the pentathlum should conquer in all five of the contests, very few prizes could be awarded to this competition; for the chances would be infinitely against success in all of such various exercises. Indeed, I think the object which the competitor generally proposed to himself would be ἀποτριάξαι, i. e. to win in three of the contests; and if in the fourth of these contests (the javelin-throwing) the successful athlete (whether he had conquered in two or three of the preceding trials) were very superior to all his antagonists, it may have been not unusual for the other athletes to avoid the fatigue of the wrestling-match, from which they could only gain a barren honour, as the pentathlum would have been already decided in favour of their rival. In addition to the reason which I have deduced above from the nature of the case, it has been suggested by Müller that the wrestling-match would naturally come last from its relation to the other contests: for in the two first contests (ἅλμα, ποδωκείη) the athletes tried the strength of their legs, in the two next (δίσκος, ἄκων) the strength of their arms, and in the last (πάλη) the strength of their legs, arms, and whole body.

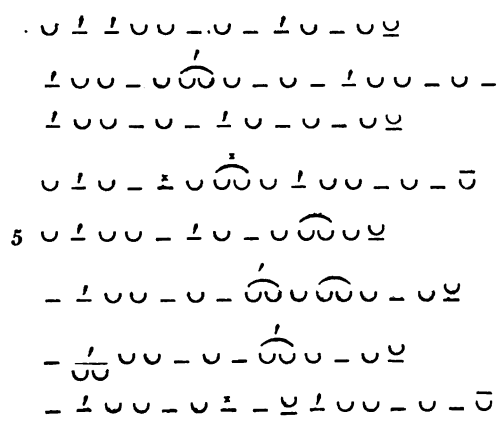
This ode appears to have been sung in the vestibule of Theario's house, which was situated between two temples of Hercules. The rhythm is Æolian.

ARGUMENT.

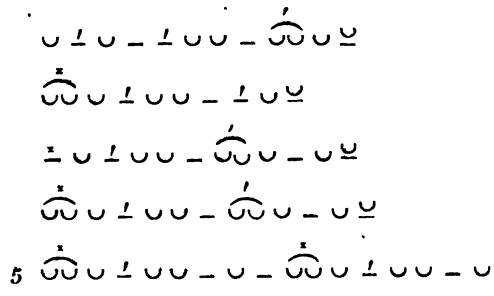
1—10. The victory obtained by Sogenes is due to the strength given him by Ilythia. 11—49. All exploits perish in obscurity unless they are preserved in the mirror of poetry. The poetry of Homer has given to Ulysses greater glory than he really deserved; the majority of men are blind to merit; had it not been so, Ulysses would not have been preferred to Ajax in the contest about the arms of Achilles, nor would Ajax have been driven to slay himself: but though all perish alike, those heroes, whose memory is preserved at Delphi, enjoy renown though dead; among these is Neoptolemus the conqueror of Troy, who was accidentally killed by a priest at Delphi, but now remains in the temple of Apollo accomplishing the decrees of Fate; for it was destined that one of the Æacidæ should abide in the temple of the God to preside over the games there. 50—105. Though it would be easy to descant on the praises of the Æacidæ and of Ægina, the poet forbears, lest he should weary his hearers with that well-worn subject. He next proceeds to praise Theario,

and to defend himself and his friend from the censures and criticisms of the Æginetans; he then speaks of Sogenes, and after supplicating Hercules to defend the victor and his family, concludes with a parting allusion to the criticism on his Pæan.

Strophæ.



Epodi.



Ἐλείθυια, πάρεδρε Μοιρᾶν βαθυφρόνων, Στρ. ά.
παῖ μεγαλοσθενέος, ἄκουσον, Ἥρας, γενέτειρα τέκνων· ἄνευ σέθεν
οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν
τεὰν ἀδελφεὰν ἐλάχομεν ἀγλαόγυιον Ἥβαν. 5

1 πάρεδρος

1—4. Ἐλείθυια—Ἥβαν.] Ilythia is here invoked as the author of life and the giver of health and bodily strength. Under the other form of her name, Ἐλευθώ, which is given her by Homer also (*Il.* xi, 270), she is made a colleague of the Fates, and assists them in facilitating the birth of Iamus, in *O.* vi, 42. In the same reference she is the daughter of Juno, the goddess of marriage, and sister of Hebe, the goddess of youth. Her name merely implies that she is "the comer," who hastens to the assistance of women in travail.

ἀναπνέομεν δ' οὐχ ἅπαντες ἐπὶ ἴσα·
εἴργει δὲ πότμῳ ζυγένθ' ἕτερον ἕτερα. σὺν δὲ τὶν
καὶ παῖς ὁ Θεαρίωνος ἀρετᾷ κριθεὶς
εὔδοξος ἀείδεται Σωγένης μετὰ πενταέθλοις.

πόλιν γὰρ φιλόμολπον οἰκεῖ δορυκύπων Ἀντ. ά.
Αἰακιδᾶν· μάλα δ' ἐθέλοντι σύμπειρον ἀγωνίᾳ θυμὸν ἀμφέπειν.
εἰ δὲ τύχῃ τις ἔρδων, μελίφρον' αἰτίαν
ῥοαῖσι Μοισᾶν ἐνέβαλεν· αἱ μεγάλαι γὰρ ἀλκαὶ
σκότον πολὺν ὕμνων ἔχοντι δεόμεναι·
ἔργοις δὲ καλοῖς ἔσοπτρον ἴσαμεν ἐνὶ σὺν τρόπῳ,
εἰ Μναμοσύνας ἕκατι λιπαράμπυκος
εὕρηται ἄποινα μόχθων κλυταῖς ἐπέων ἀοιδαῖς.

σοφοὶ δὲ μέλλοντα τριταῖον ἄνεμον Ἐπ. ά.
ἔμαθον, οὐδ' ἀπὸ κέρδει βάλον·

6 "Vulgo πότμω ζυγόν. Aldus πότμῳ, et omnes libri ζυγόν θ', unde Böckhius cum Hermanno de Schmidii correctione πότμῳ ζυγένθ' reposuit."—Dissen. 12 "Legitur vulgo ἐνέβαλεν ταί, pro quo metri causa aut ἐνέβαλεν αἱ probandum aut ἐνέβαλε ταί. Illud Böckhius prætulit, hoc Hermannus præferre videtur, ut ταί articulus sit, veluti *O.* XIII, 18, 107."—Dissen. 16 Libri omnes εὕρηταί τις, vulgo εὕρη τις: pronomen ejecit Hermannus. 18 Vulg. ὑπὸ κ. βάλον. Böckh. ὑπὸ κ. βλάβεν. De mea emendatione, quam fideliter in textum recepi, vide quæ infra adnotavi.

7. ἀρετᾷ κριθείς.] "Distinguished for his prowess:" so Sophocl. *Philoct.* 1425: ἀρετῇ τε πρῶτος ἐκκριθεὶς στρατεύματος: comp. the use of κριτὸς in *P.* IV, 50. *I.* VII, 66.

10. μάλα—ἀμφέπειν.] This remark is apparently introduced because no Æginetan youth had hitherto borne away the prize in the pentathlum at Nemea: "neque enim cives aliis civitatibus certaminum usum relinquunt sed quam maxime consortes et ipsi volunt esse horum laborum. Σύμπειρον ἀγωνίᾳ θυμὸν ἀμφέπειν: *animum habere et ipsum certamina expertum, certaminum peritum.* Cum dativo juncta vox, ut Hom. *Od.* III, 23: οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσι, ubi cf. Nitzsch. Indicat dativus id, in quo quis versatur, vim suam experitur. Sic Latini *jure peritum* dicunt. Add. Hom. *Il.* XV, 282: ἐπιστάμενος ἀκοντι. Ἀμφέπειν = ἔχειν, ut Latine *fovere animum* pro *habere.* Similiter infra v. 90." Dissen. For the force of ἐθέλοντι here, comp. *O.* II, 97. XIII, 9. The nomin. to this verb is πολῖται presumed in πόλιν, v. 9.

11. εἰ δὲ τύχῃ τις ἔρδων.] "If a person is successful in carrying off the prize by his exertions." Τυχεῖν is here used in the same sense as εὐτυχεῖν; see v. 55, infra; comp. *O.* II, 51. Similarly we have δόκεοντα in v. 31, for εὔδοξον: comp. *O.* XIII, 56. *P.* VI, 40. For the force of ἔρδων, comp. *O.* XI, 63. *I.* IV, 54.

13. σκότον — ἔχοντι.] "Remain unknown:" so Euripides, *fragm. inc.* LI: ἡ δ' εὐλάβεια ("averseness to labour") σκότον ἔχει καθ' Ἑλλάδα. Comp. Horat. *Carm.* IV, 9, 25:

> Vixere fortes ante Agamemnona
> Multi, sed omnes illacrymabiles
> Urgentur ignotique *longa*
> *Nocte*, carent quia vate sacro.

See also Sappho, *Fragm.* XI, Blomfield.

15. λιπαράμπυκος.] "Having a bright or shining frontlet:" so in *O.* VII, 64, Lachesis is called χρυσάμπυξ.

17. τριταῖον.] i. e. τὸν εἰς τρίτην ἡμέραν μέλλοντα πνεῖν.

18. οὐδ' ἀπὸ κέρδει βάλον.] i. e. καὶ οὐχὶ διὰ τὸ παρὸν κέρδος (κέρδος δὲ τὸ τοῦ πλεῖ

ἀφνεὸς πενιχρός τε θάνατον πάρα
θαμὰ νέονται. ἐγὼ δὲ πλέον' ἔλπομαι
λόγον Ὀδυσσέος ἢ πάθεν διὰ τὸν ἀδνεπῆ γενέσθ' Ὅμηρον.

19 sq. "Eximie Hermannus emendavit pr. vulgato θανάτου παρὰ σᾶμα in novissima Heynii editione. Quum enim quartum epodi versum in principio tribrachum habere statuat, v. 41. e cod. Aug. reponit κτέαν' ἀγων, v. 83. retinet δάπεδον, v. 104. ἔπεσε probat, et hoc loco θαμά scribit pro σᾶμα, quum litera evanida Θ, ut fit, transiisset in C. Sic denique etiam θάνατον πάρα corrigendum erat."—DISSEN. 20 πλέον

εὐδιον) ἐζημιώθησαν τὸν μετὰ ταῦτα πλοῦν οὐδὲ ἀπώλοντο ἀμελήσαντες. SCHOL. For the word ἐζημιώθησαν, by which the Scholiast here translates βάλον, comp. *Act. Apostol.* XXVII, 10: θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας, οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν, and v. 21: κερδῆσαι τὴν ὕβριν ταύτην καὶ ζημίαν. Now κέρδος and ζημία are properly opposed to one another: Plato, *Hipparch.* p. 226, E: κέρδος δὲ λέγεις ἐνάντιον τῇ ζημίᾳ, comp. Plato, *Legg.* VIII, p. 835, B: μέγα τῇ πόλει κέρδος ἡ ζημίαν ἂν φέροι; and see Aristot. *Ethica Nicom.* V, 4: καλεῖται δὲ τὸ μὲν ζημία, τὸ δὲ κέρδος. Isocr. *Nicocl.* p. 37, B: τὸ μὲν λαβεῖν κέρδος εἶναι νομίζετε, τὸ δ' ἀναλῶσαι ζημίαν. That βλάβη was not a synonym for ζημία in this antithesis appears from Xenoph. *Cyrop.* II, 2. § 12: μήτ' ἐπὶ τῷ ἑαυτῶν κέρδει, μήτ' ἐπὶ ζημίᾳ τῶν ἀκουόντων, μητ' ἐπὶ βλάβῃ μηδεμίᾳ, comp. *Cyrop.* III, 1. § 30: φύλαξαι μὴ ἡμᾶς ἀποβαλὼν, σαυτὸν ζημίωσῃς πλείω ἢ ὁ πατὴρ ἠδυνήθη σε βλάψαι. It appears by the passages quoted from the Scholiast and St. Luke that this antithesis of κέρδος and ζημία was used by the later Greek writers, especially in speaking of gain and loss in sea-voyages, and they used ζημίαν ποιῶ for *jacturam facere*, "to throw goods overboard in a storm." Now the older Greek writers used ἀποβάλλω and ἀποβολὴ in this sense (the latter word is used by St. Luke in the chapter just quoted, v. 22, but without any direct reference to its literal meaning), and I think that the Scholiast probably intended his ἐζημιώθησαν to be a translation of ἀπέβαλον: I have, therefore, written ἀπὸ for ὑπὸ in this line, retaining the old reading βάλον, in preference to Böckh's correction βλάβεν, for which he cites the authority of one MS. Böckh takes ὑπὸ with βλάβεν, and not with κέρδει (see on *N.* IX, 33). I am not aware that ὑποβλάπτω ever occurs, and I cannot see what would be the meaning of such a compound here, and still less how any emphasis would fall on the preposition, so as to justify a tmesis: now the emphasis does fall on ἀπὸ in ἀποβάλλειν; so much so, that in Æschylus *Agamemn.* 1015, where there is also an allusion to the practice of casting part of the cargo overboard to save the rest, we have βαλὼν by itself, as here βάλον, the ἀπὸ being joined to a genitive case in the sentence:

καὶ τὸ μὲν πρὸ χρημάτων
κτησίων ὄκνος βαλὼν
σφενδονᾶς ἀπ' εὐμέτρου,
οὐκ ἔδυ πρόπας δόμος
πημονᾶς γέμων ἄγαν,
οὐδ' ἐπόντισε σκάφος.

And I may remark in general that the tmesis of ἀπὸ is more common than that of any other preposition: comp. Hom. *Il.* I, 67: ἀπὸ λοιγὸν ἀμῦναι. 98: ἀπὸ πατρὶ φίλῳ δομέναι. XII, 195: ἐνάριζον ἀπ' ἄντεα. Herod. III, 36: ἀπὸ μὲν σεωυτὸν ὤλεσας. VIII, 89: ἀπὸ μὲν ἔθανε. II, 39: ἀπ' ὧν ἔδοντο. 47: ἀπ' ὧν ἔβαψε. VII, 164: ἀπὸ πάντα τὰ χρήματα ἄγων, all of which passages are cited by Matthiä (*Gr. Gr.* § 594, 2) as instances of tmesis in general. In this case there is a peculiar propriety in the tmesis from the opposition of κέρδος to ἀποβολή, and I entertain no doubt that Pindar wrote what I have given in the text. The tmesis too obviates any objection to the use of ἀποβάλλω absolutely: "nor do they suffer a loss through their cupidity" (*neque præ lucro jacturam faciunt*). The Scholiast justly remarks that this is a hint to the poet's patrons.

19, 20. θάνατον πάρα—νέονται.] So Hom. *Il.* XXIV, 328: θανατόνδε κιών. Eurip. *Phœniss.* 1062: ἐπὶ θάνατον οἴχεται. Comp. *Iph. T.* 886: θανάτῳ πελάζειν.

20. ἔλπομαι.] Comp. *Fragm. Pæan.* 10.

ἐπεὶ ψεύδεσί οἱ ποτανᾷ τε μαχανᾷ Στρ. β'.
σεμνὸν ἔπεστί τι· σοφία δὲ κλέπτει παράγοισα μύθοις. τυφλὸν
δ' ἔχει
ἦτορ ὅμιλος ἀνδρῶν ὁ πλεῖστος. εἰ γὰρ ἦν
ἔ τὰν ἀλάθειαν ἰδέμεν, οὔ κεν ὅπλων χολωθεὶς
ὁ καρτερὸς Αἴας ἔπαξε διὰ φρενῶν
λευρὸν ξίφος· ὃν κράτιστον Ἀχιλέος ἄτερ μάχᾳ
ξανθῷ Μενέλᾳ δάμαρτα κομίσαι θοαῖς
ἐν ναυσὶ πόρευσαν εὐθυπνόου Ζεφύροιο πομπαὶ
πρὸς Ἴλου πόλιν. ἀλλὰ κοινὸν γὰρ ἔρχεται Ἀντ. β'.
κῦμ' Ἀΐδα, πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα· τιμὰ δὲ γίγνεται
ὧν θεὸς ἀβρὸν αὔξει λόγον τεθνακότων
βοαθόου, τοὶ παρὰ μέγαν ὀμφαλὸν εὐρυκόλπου
μόλον χθονός· ἐν Πυθίοισι δὲ δαπέδοις

22 "Vulgo ψευδέεσσίν οἱ ποτανᾷ μαχανᾷ. Hermannus nunc cum Schmidio probat ψεύδεσί οἱ ποτανᾷ γε μαχανᾷ, in quo mihi γέ videtur jejunum. Böckhius ποτανᾷ τε μαχανᾷ prætulit, olim commendatum ab Hermanno."—DISSEN. 25 ἐὰν ἀλάθειαν εἰδέμεν. 29 ξανθῷ Μενέλα 32 sq. "τεθνακότας βοαθόους recte dici Græce *mortuos viros fortes, heroes*, dubitat Hermannus, cui plane assentior. At βοαθόον, h.e. ἐπίκουρον, sensu aptissimum, immo prope necessarium mihi videtur ob consilium loci. Mox παρά ante μέγαν e Scholiis restitutum a Böckhio monente Hermanno, et μόλον pr. ἔμολε."—DISSEN. 33 βοᾷ θοῶν· τοὶ γὰρ μ. Böckh. legit βοαθόων.

22. ποτανᾷ—μαχανᾷ.] Comp. *P.* v, 107, with *P.* III, 109, and see *P.* VIII, 34, and the note on *P.* IX, 89—92.

28. κομίσαι.] The same word is used of bringing back Helen in *O.* XIII, 59.

31—34. τιμὰ—χθονός.] This passage has been very well explained by Dissen. It seems that the ξένια of different heroes, who were reported to have visited Delphi in their life-time, were celebrated there in one common festival, at which Apollo was supposed to receive them as his guests; on these occasions there was a solemn procession and a great sacrifice (see v. 46, infra), and then the names of the heroes who were commemorated in the ξένια were formally proclaimed. After the sacrifice followed the games. Dissen thinks it manifest from the context, that Ulysses, although he was worshipped as a demigod in Ætolia and at Sparta, was not one of the heroes commemorated at Delphi, and that Ajax was one of them. Otherwise there would be no opposition between his lot and that of Ajax; but if we admit this supposition, there will be an intelligible antithesis between the λόγος of Ulysses (v. 21), who was honoured only by *man*, and the τιμὰ of Ajax, as one of those ὧν θεὸς ἀβρὸν αὔξει λόγον, which λόγος, no less than that of Ulysses, lived after death, and was an aid to the memory of the deceased (τεθνακότων βοαθόος), when they were assailed by calumny. He uses the word βοαθόος in reference to the custom mentioned in Homer of fighting over the dead body of one's friend. Comp. Callimach. *in Del.* 27: τοῖός σε βοηθόος ἀμφιβέβηκεν. By this, the poet hints that it would be in vain to attempt any slander of heroes, who like Neoptolemus are under the protection of the Delphian god, for that glory granted to them by Apollo would save them from ignominy and insult, and most of all at Delphi. In the same reference he uses the word ἑλκύσαι in v. 163, infra: Ἄβρὸν λόγον: similarly, κῦδος ἀβρόν, *O.* v, 7. *I.* I, 50.

κεῖται, Πριάμου πόλιν Νεοπτόλεμος ἐπεὶ πράθεν·
τᾷ καὶ Δαναοὶ πόνησαν· ὁ δ' ἀποπλέων
Σκύρου μὲν ἅμαρτε, πλαγχθέντες δ' εἰς Ἐφύραν ἵκοντο·

Μολοσσίᾳ δ' ἐμβασίλευεν ὀλίγον Ἐπ. β'.
χρόνον· ἀτὰρ γένος αἰεὶ φέρεν
τοῦτό οἱ γέρας. ᾤχετο δὲ πρὸς θεόν,
κτέαν' ἄγων Τρωΐαθεν ἀκροθινίων·
ἵνα κρεῶν νιν ὑπὲρ μάχας ἔλασεν ἀντιτυχόντ' ἀνὴρ μαχαίρᾳ.

βάρυνθεν δὲ περισσὰ Δελφοὶ ξεναγέται. Στρ. γ'.
ἀλλὰ τὸ μόρσιμον ἀπέδωκεν· ἐχρῆν δέ τιν' ἔνδον ἄλσει παλαιτάτῳ
Αἰακιδᾶν κρεόντων τολοιπὸν ἔμμεναι

37 "Vulgo ἵκοντο δ' εἰς Ἐφύραν πλαγχθέντες contra metrum. Unde Böckhius transpositis verbis scripsit quod in textu vides, Hermannus autem non mutans verborum sedem πλανήτες commendat. Ex Hermanni ratione collocatio verborum optima, ut cuivis patet, Σκύρου μὲν ἅμαρτεν, ἵκοντο δὲ εἰς Ἐφύραν. Sed etiam Böckhii collocatio proba, quum πλαγχθέντες recte excipiat verbum ἅμαρτε per continuationem ejusdem notionis, ut si dicas: Σκύρου μὲν ἅμαρτεν, ἁμαρτόντες δὲ εἰς Ἐφύραν ἵκοντο."—DISSEN. 41 Τροΐαθεν Böckh.

42. ἵνα—μαχαίρᾳ.] In this passage again the reader of Pindar is much indebted to Dissen. The construction is: ἀντιτυχόντα μάχας ὑπὲρ κρεῶν, "in qua," says Dissen, "ἀντιτυχεῖν μάχας dictum est ut apud Homerum ἀντιάσαι πολέμοιο, πόνοιο, ἔργων, μάχας, ἀέθλων, nisi quod ἀντιάσαι ibi est *de industria adire*, ἀντιτυχεῖν *forte incidere* significat. Tum μάχᾳ ὑπὲρ κρεῶν veluti Eurip. *Phœniss.* 1345: εἰς ἀσπίδ' ἥξειν βασιλικῶν δόμων ὕπερ." The consistent tradition was, that Neoptolemus was slain at Delphi, and, though the tragedians invented another story (namely, that he was murdered there by Orestes), it was generally believed that he fell by the hand of Machæreus, one of the Delphic priests. According to one account, the priest slew him by the command of the Pythoness, because he had come to Delphi to ask satisfaction of Apollo for the death of his father Achilles, and had so been guilty of sacrilege (ἱεροσυλία). According to another account, he was killed by Machæreus for refusing to give him the priest's share of the sacrifice, which he was offering up to the Delphian god from the spoils of Troy. This account Pindar has adopted in his Pæan, where he said that Neoptolemus was killed ἀμφιπόλοισι μαρνάμενον μοιριᾶν περὶ τιμᾶν. It is obvious that the terms of this statement might be offensive to the Ægenitans, though they were probably quite in accordance with the Delphian tradition on the subject, and therefore Pindar takes advantage of this opportunity to soften down the expressions which he had previously used, and to show that no real injury was done to Neoptolemus in what he said. He tells the Ægenetans—"Neoptolemus came to Delphi with the most pious intentions; it was destined, however, that he should remain there as an honoured guest, in the temple of Apollo; and thus fate would have it that he should accidentally (ἀντιτυχόντα) quarrel with Machæreus (whose name is implied in ἀνὴρ μαχαίρᾳ) about the priest's portion of the offering (of which he here speaks, rather contemptuously, as κρέα, though he had called it by the dignified periphrasis μοιριαὶ τιμαὶ in the Pæan), and in this quarrel he fell: but the Delphians were much vexed, and paid the highest honours to the memory of the foreign hero:" for funeral sacrifices were offered up to him at Delphi every year (Pausan. x, 24, 5), and he was commemorated first of all the heroes, whose names were recited at the Delphic ξένια.

θεοῦ παρ' εὐτειχέα δόμον, ἡρωΐαις δὲ πομπαῖς
θεμίσκοπον οἰκεῖν ἐόντα πολυθύτοις
εὐώνυμον ἐς δίκαν. τρία ἔπεα διαρκέσει·
οὐ ψεῦδις ὁ μάρτυς ἔργμασιν ἐπιστατεῖ.
Αἴγινα, τεῶν Διός τ' ἐκγόνων θρασύ μοι τόδ' εἰπεῖν

φαενναῖς ἀρεταῖς ὀδὸν κυρίαν λόγων Ἀντ. γ'.
οἴκοθεν· ἀλλὰ γὰρ ἀνάπαυσις ἐν παντὶ γλυκεῖα ἔργῳ· κόρου
δ' ἔχει
καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσια.
φυᾷ δ' ἕκαστος διαφέρομεν βιοτὰν λαχόντες,
ὁ μὲν τά, τὰ δ' ἄλλοι· τυχεῖν δ' ἓν' ἀδύνατον
εὐδαιμονίαν ἅπασαν ἀνελόμενον· οὐκ ἔχω
εἰπεῖν, τίνι τοῦτο Μοῖρα τέλος ἔμπεδον
ὦρεξε. Θεαρίων, τὶν δ' ἐοικότα καιρὸν ὄλβου

δίδωσι, τύλμαν τε καλῶν ἀρομένῳ Ἐπ. γ'.
σύνεσιν οὐκ ἀποβλάπτει φρενῶν.
ξεῖνός εἰμι· σκοτεινὸν ἀπέχων ψόγον,

48 εὐώνυμον. ἐς δίκαν τρία 56 οὐδ' 59 sq. "Vulgo τόλμαν τε καλῶν ἀραμένῳ σύνεσιν οὐκ ἀποβλέπει φρενῶν. Emendavit Hermannus. Ac σύνεσιν et ἀρομένῳ de conjectura positum, hoc quidem propter metrum; ἀποβλάπτει vero ductum e libris est."—Dissen. 61 ξεῖνός εἰμι, σκοτεινὸν ἀπέχων ψόγον. Pro σκοτεινόν, quod in metrum peccat, Böckhius reposuit κοτεινόν. "Scripsi," inquit, "κοτεινόν, hoc est κοτήεντα; quod si exemplis

46—49. ἡρωΐαις—ἐπιστατεῖ.] "*Est ille pompis præses, ut prospera in iis justitia gubernet. Nec opus, ut hæc pluribus exponam. Tria verba sufficient: verax Neoptolemus certaminibus testis est.* Εὐώνυμον Pindaro est *bonus, prosper.* Notat Eustathius (*ad Il.* μ, p. 852, 5): μοῖρα δὲ δυσώνυμος πρὸς διαστολὴν τῆς ἀγαθῆς, καὶ ὡς ἂν Πίνδαρος εἴποι, εὐωνύμου." Böckh, *Not. Crit.* p. 540.

50—52. Αἴγινα—οἴκοθεν.] "Ita construe: θρασύ μοι εἰπεῖν τόδε, (Æacidarum laudes,) ὀδὸν λόγων οἴκοθεν κυρίαν φαενναῖς ἀρεταῖς τεῶν, Αἴγινα, Διός τ' ἐκγόνων. *Animus mihi audax est ad canendum hoc, in quo longa materia inest celebrandarum virtutum insignium, quibus tua, Ægina, Jovisque proles claruit. Tamen desinam, quod etiam dulcia fastidium afferunt.* Θρασὺ est εὐθαρσὲς, ἀσφαλές, ut recte *Schol. ad Sophocl. Philoct.* 106: οὐκ ἂρ' ἐκείνῳ γ' οὐδὲ προσμίξαι θρασύ;" Böckh, *l. l.* Hermann places the full stop after ἐκγόνων, and understands by these words the Æginetans in general; but it is clear that Pindar means the Æacidæ: see Böckh, *Kritische Behandlung der Pindarischen Gedichte*, § 43.

55, 56. τυχεῖν—ἀνελόμενον.] Comp. Eurip. *Orest.* 1218: εἴπερ εὐτυχήσομεν ἐλόντες: and for the force of τυχεῖν see note on v. 11, supra.

59, 60. τόλμαν—φρενῶν.] i. e. you were brave when young, and now, in your old age, you are distinguished for your prudence; in other words, at different periods of your life you possessed the virtues proper to each age. Comp. *P.* II, 63—67, with *N.* III, 70—75.

61. ἀπέχων.] It seems very strange to me that Hermann, Böckh, and Dissen,

ὕδατος ὥτε ῥοὰς φίλον ἐς ἄνδρ' ἄγων
κλέος ἐτήτυμον αἰνέσω· ποτίφορος δ' ἀγαθοῖσι μισθὸς οὗτος.

ἐὼν δ' ἐγγὺς Ἀχαιὸς οὐ μέμψεταί μ' ἀνὴρ Στρ. δ'.
Ἰονίας ὑπὲρ ἁλὸς οἰκέων· προξενίᾳ πέποιθ'· ἔν τε δαμόταις
ὄμματι δέρκομαι λαμπρόν, οὐχ ὑπερβαλών,

firmari non potest, certe analogia defenditur, atque ipso commendatur metro et sensu. Ut enim σκότος σκοτεινός, φάος φαεινός, πόθος ποθέω ποθεινός, ἔλεος ἐλεέω ἐλεεινός; ita κότος κοτέω κοτεινός. Κοτεῖν autem commodissimum de invidia inter æquales, ut inter cives, abs qua abesse hospitem poëta prædicat. Sic in Hesiodeo versu:

καὶ κεραμεὺς κεραμεῖ κοτέει, καὶ ἀοιδὸς ἀοιδῷ.

Huic igitur adjectivo reconditiori atque ἅπαξ λεγομένῳ ab imperito metri usitatum σκοτεινόν videtur substitutum esse. Quodsi quis melius quærendum putaverit, non inventurum spondeo expertus." 65 καί προξενίᾳ

should agree in taking this word in the *middle* sense, as if the poet had written ἀπεχόμενος. The poet, if that had been his meaning, might have written ἀπέχων ψόγου στόμα, as (in *O.* II, 69) we have ἀπέχειν ἀδίκων ψυχάν. But the next line, compared with *N.* I, 24, 25, proves that he is talking, not of abstaining from blame, but of quenching the censures of others by his praise: and for the force of ξεῖνός εἰμι in this reference, we may compare *O.* IX, 83, 84: προξενίᾳ —ἦλθον τιμάορος—Λαμπρομάχου μίτραις.

64, 65. ἐὼν—οἰκέων.] It is obvious that Pindar is here speaking of the Thesprotians, who represented the subjects of Neoptolemus, king of Molossia: see the Introduction to this ode. Ἰονίας ὑπὲρ ἁλὸς οἰκέων is particularly applicable to Cichyrus, formerly Ephyra, the capital of this district. Strabo says (VII, p. 324): ὑπέρκειται δὲ τούτου μὲν κόλπου Κίχυρος, ἡ πρότερον Ἐφύρα, πόλις Θεσπρωτῶν· τοῦ δὲ κατὰ Βουθρωτὸν ἡ Φοινίκη· ἐγγὺς δὲ τῆς Κιχύρου πολίχνιον Βουχαίτιον Κασσωπαίων, μικρὸν ὑπὲρ τῆς θαλάττης ὄν. Besides this passage Dissen quotes the following instances of the same use of ὑπέρ. *P.* I, 18. Herod. IV, 18. Thucyd. I, 46. Strabo, p. 326. The qualification ἐὼν δ' ἐγγὺς refers to the distant position of the Thesprotians, and is opposed to ἔν τε δαμόταις which follows. On the connexion of thought in this passage and what follows, see the Introduction.

65. προξενίᾳ πέποιθα.] In other words, "if they had not had a higher opinion of my character than to believe such a calumny, they would not have made me their πρόξενος." Dissen supposes that Pindar had a general relation of proxeny with all Greece, just as the Amphictyonic council subsequently conferred the *gratuitum hospitium* upon Polygnotus (Pliny, *H. N.* XXXV, 9). I think this supposition unnecessary, and that it rather weakens the force of the particular reference to the "Achæans living by the Ionian sea." It appears that Pindar enjoyed this relation of proxeny with Opus (see *O.* IX, 83, 84), and it is very likely that the people of Cichyrus had also made him their πρόξενος. This distinction was often conferred without the annexation of any of the duties which were ordinarily attached to it, and Pindar's προξενία was probably a merely honorary appointment. On the προξενία, see Valckenaer ad *Ammonium*, p. 198, and Ullrich *de proxenia*, pp. 43—56.

65—67. ἔν τε δαμόταις—ἐρύσαις.] "And among my fellow-citizens I look around me with clear visage, for I have never assumed any superiority, and have carefully avoided wronging any one." For δέρκομαι λαμπρόν, see *N.* X, 40: ἀξιωθείην κεν—Ἄργει μὴ κρύπτειν φάος ὀμμάτων. The sense of ὑπερβαλών here is well given by the gloss in Hesychius: ὑπερβολία· κόρος, ὕβρις. With the phrase βίαια πάντ' ἐκ ποδὸς ἐρύσαις, we may compare Theognis, v. 741:

καὶ τοῦτ', ἀθανάτων βασιλεῦ, πῶς ἐστι δίκαιον
ἔργων ὅστις ἀνὴρ ἐκτὸς ἰὼν ἀδίκων,
μή τιν' ὑπερβασίην κατέχων, μήθ' ὅρκον ἁλιτρὸν,
ἀλλὰ δίκαιος ἰών, μὴ τὰ δίκαια παθεῖν;

βίαια πάντ' ἐκ ποδὸς ἐρύσαις, ὁ δὲ λοιπὸς εὔφρων
ποτὶ χρόνος ἔρποι. μαθὼν δέ τις ἂν ἐρεῖ, 100
εἰ πὰρ μέλος ἔρχομαι ψόγιον ὄαρον ἐννέπων.
Εὐξενίδα πάτραθε Σώγενες, ἀπομνύω
μὴ τέρμα προβὰς ἄκονθ' ὥτε χαλκοπάραον ὄρσαι 105
θοὰν γλῶσσαν, ὅς ἐξέπεμψεν παλαισμάτων Ἀντ. δ'.
αὐχένα καὶ σθένος ἀδίαντον, αἴθωνι πρὶν ἁλίῳ γνῖον ἐμπεσεῖν.
εἰ πόνος ἦν, τὸ τερπνὸν πλέον πεδέρχεται.
ἔα με· νικῶντί γε χάριν, εἴ τι πέραν ἀερθεὶς 110
ἀνέκραγον, οὐ τραχύς εἰμι καταθέμεν.

68 "Hermannus in *Dissertatione de Sogene*, p. 5. rectius scribi dicit: *μαθὼν δ' ἂν ἐρέει*, ut intelligatur iste, quem fingit Thearionis victorem, Achivus homo. Nunc illud moneo, repugnare metrum, cui sic una syllaba brevis eripitur. Mox v. 69. omnes libri *ψέγιον*, quod eodem loco probare videtur Hermannus. Böckhius contra cum Schneidero in *Lexico* (add. Passov.) *ψόγιον* scripsit analogiæ convenientius."—DISSEN. 71 *ὥστε* 72 "In libris duplex lectio exstat *ἐξέπεμψας* et *ἐξέπεμψεν*, quorum hoc optime prætulerunt Hermannus et Böckhius."—DISSEN. 75, 76 *ἔα με, νικῶντί γε χάριν*
εἴ τί περ ἂν ἀερθεὶς
ἀνέκραγον. οὐ κ.τ.λ.

69. *πὰρ μέλος.*] The same as *παρὰ καιρόν*, *O.* IX, 38.

70, 71. *ἀπομνύω μὴ—ὄρσαι.*] It appears to me quite certain that the verb *ὄρσαι* is to be used in a past sense; any reference to the future in this part of the ode would be out of place, and the use of *μὴ* after a verb of swearing and expressing a denial of something past or present is common enough in good authors; see *O.* II, 92, 93: *αὐδάσομαι ἐνόρκιον λόγον—τεκεῖν μή τιν' ἑκατόν γε ἑτέων πόλιν κ.τ.λ.* Xenoph. *Anab.* VII, 6. § 18: *ὀμνύω—μηδὲ ἃ ἐμοὶ ἰδίᾳ ὑπέσχετο Σεύθης ἔχειν.* And sometimes we have even *οὐ* after a verb of swearing, when the denial has reference to the future: so Theocritus, XXI, 59: *ὤμοσα δ' οὐκέτι λοιπὸν ὑπὲρ πελάγους πόδα θεῖναι.*

72. *ἐξέπεμψεν.*] This is the frequentative aorist: it cannot possibly refer to any exploit of Sogenes, for, in addition to the general objections to that supposition, which I have mentioned in the Introduction, if any thing done by Sogenes in the particular contest had been referred to, it would have been stated in the imperfect.

73. *αἴθωνι—ἐμπεσεῖν.*] As most of the public games of Greece were celebrated in the hottest season of the year, and as the pentathlum in particular was contested in the full blaze of the noon-day sun (Pausan. VI, 24. § 1), when the heat was so oppressive that even the spectators could not endure it (see Aristot. *Problem.* 38. Ælian. *V. H.* XIV, c. 18); we may fully understand this allusion to the wrestling match, coupled with the *εἰ πόνος ἦν* which follows. An unpractised athlete found the heat more trying than all the pain and labour of the contest: thus Cicero says (*Brutus*, c. 69): *pugiles inexercitati, etiamsi pugnos et plagas, Olympiorum cupidi, ferre possunt, solem tamen sæpe ferre non possunt.*

75, 76. *εἴ τι—ἀνέκραγον.*] This refers to the long digressions on his own affairs in the earlier part of the ode. Böckh and Dissen translate these words: *si paullo sublimius efferor ac vociferor*, or *si paullo altius elatus sublata voce clamavero.* Dissen thinks that *ἀνέκραγον* here, like *ἀνέδραμον* in *O.* VIII, 54, should be rendered by the *futurum exactum*. I have endeavoured to refute this opinion, by citing the usage of Pindar himself, in the note on *O.* VIII, 53—55. We must explain *πέραν ἀερθεὶς* with reference to *νικῶντι χάριν*, which immediately precedes: *ἀερθεὶς* means "having flown up into the air" (*N.* VIII, 41. *I.* I, 64), i. e. on the

εἴρειν στεφάνοις ἐλαφρόν· ἀναβάλεο· Μοῖσά τοι
κολλᾷ χρυσὸν ἔν τε λευκὸν ἐλέφανθ' ἁμᾶ
καὶ λείριον ἄνθεμον ποντίας ὑφελοῖσ' ἐέρσας.

Διὸς δὲ μεμναμένος ἀμφὶ Νεμέᾳ Ἐπ. δ'.
πολύφατον θρόον ὕμνων δόνει
ἀσυχᾷ. βασιλῆα δὲ θεῶν πρέπει
δάπεδον ἂν τόδε γαρυέμεν ἀμέρᾳ
ὀπί· λέγοντι γὰρ Αἰακόν νιν ὑπὸ ματροδόκοις γοναῖς φυτεῦσαι,

ἐᾷ μὲν πολίαρχον εὐωνύμῳ πάτρᾳ, Στρ. ε.
Ἡράκλεες, σέο δὲ προπρεῶνα μὲν ξεῖνον ἀδελφεόν τ'. εἰ δὲ γενέται
ἀνδρὸς ἀνήρ τι, φαιμέν κε γείτον' ἔμμεναι
νόῳ φιλάσαντ' ἀτενεῖ γείτονι χάρμα πάντων

77 *ἀναβάλεο*. 81 *ὕμνων θρόον* 82 *ἀσυχῇ* 83 *γάπεδον* Böckh. *Ibid.* "Vulgo *θευμερᾷ*, quæ vox non Græca. Benedictus conjecit *ἡμέρᾳ*, quod Hermannus in *ἀμέρᾳ* mutavit. Idem v. 85, pr. inepto *ἐμᾷ* scribendum vidit *ἐᾷ*, quanquam perperam explicans."—DISSEN. 84 *μιν* 87 *ἀνὴρ, τί φ.* 88 *φιλήσαντα γ' ἀτενεῖ, γείτονι*;

wings of poetry (see on v. 22, above); and *πέραν ἀερθεὶς* means "having soared above, or beyond"—what? why, the proper theme of the ode, the *νικῶντι χάριν* just mentioned. He uses *πέραν*, with a similar reference to one of his digressions, in *N.* v, 21: *καὶ πέραν πόντοιο πάλλοντ' αἰετοί*. If he had meant *paullo sublimius* or *paullo elatius*, he ought to have said *τοῦ εἰκότος πέραν* (see Sophocl. *Œd. T.* 74). *Ἀνέκραγον* occurs, in precisely the same sense as here, in Hom. *Odyss.* XIV, 467: *ἀλλ' ἐπεὶ οὖν τὸ πρῶτον ἀνέκραγον, οὐκ ἐπικεύσω*, where it also refers to speaking out boldly in one's own praise. The meaning of the words before us is: "if soaring beyond the subject of my ode I have spoken out in my own praise, I am not stingy in paying the tribute of praise due to the victor." *Καταθέμεν χάριν* is "to pay the honour as a debt" (see Reisig. *ad Soph. Œd. Col.* 889, and comp. *O.* XI, 8. *P.* VIII, 33): but *καταθέσθαι χάριν* is "to earn or merit honour."

77. *ἀναβάλεο.*] This word is generally translated "wait a little (*expecta, morare paullisper*). But in this sense it generally takes an accusative after it, as in *O.* I, 80. Hom. *Il.* II, 436, though in Herod. III, 85, it is used absolutely: *ὥρη μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι*. Besides, it does not seem natural to say here, "wait," when the next sentence conveys the completion of the thing to be waited for, the poetic crown, of which the poet expressly says that it is easily made. It seems more likely that *ἀναβάλεο* refers to the musical prelude, like *ἀμβολαί, P.* I, 4, and *ἀμβολάδαν, N.* X, 33.

77—79. *Μοῖσά τοι—ἐέρσας.*] Dissen ingeniously supposes that Pindar is describing an artificial crown composed of the most costly materials, the bough and leaves being of gold, and the flowers interwoven with it being of gold, ivory, and coral.

86. *προπρεῶνα.*] "Well-inclined," or "well-disposed," "friendly" (*πρόθυμον, πρόφρονα*). The word is a compound of *πρὸ* with its derivative *πρεών*: comp. *πρών, πρηνής, πρανός* (Hesych.), and *pronus.*

ἐπάξιον· εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι,
ἐν τίν κ' ἐθέλοι, Γίγαντας ὃς ἐδάμασας, εὐτυχῶς
ναίειν πατρὶ Σωγένης ἀταλὸν ἀμφέπων
θυμὸν προγόνων ἐϋκτήμονα ζαθέαν ἀγυιάν·

ἐπεὶ τετραόροισιν ὤθ' ἁρμάτων ζυγοῖς Ἀντ. ε.
ἐν τεμένεσσι δόμον ἔχει τεοῖς, ἀμφοτέρας ἰὼν χειρός. ὦ μάκαρ,
τὶν δ' ἐπέοικεν Ἥρας πόσιν τε πειθέμεν
κόραν τε γλαυκώπιδα· δύνασαι δὲ βροτοῖσιν ἀλκὰν
ἀμαχανιᾶν δυσβάτων θαμὰ διδόμεν.
εἰ γάρ σφισιν ἐμπεδοσθενέα βίοτον ἁρμόσαις
ἤβᾳ λιπαρῷ τε γήραϊ διαπλέκοις
εὐδαίμον' ἐόντα, παίδων δὲ παῖδες ἔχοιεν αἰεὶ

γέρας τόπερ νῦν καὶ ἄρειον ὄπιθεν. Ἐπ. ε.
τὸ δ' ἐμὸν οὔ ποτε φάσει κέαρ

89 "εἰ δ' αὐτὸ καὶ θεὸς ἀνέχοι pr. ἄν ἔχοι scripsit Böckhius de Thierschii conjectura, qui ἀνέχειν interpretatur παρέχειν, comparans *Fragm. Encom.* nr. 2: πλεῖστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες. At enim, homo licet recte dicatur ἀνέχειν δῶρα θεοῖς, non tamen deus, ut nunc Hercules, dici potest ἀνέχειν hominibus. Ego vulgatum teneo cum Hermanno, in quo ἄν optime post θεός positum nota. Nam θεός in hoc membro gravissima vox est, fortiori accentu pronuntianda quam cetera, cui rei adjuvandæ maxime inservit postpositum ἄν. Mox v. 90. ἐθέλοι pr. ἐθέλει Böckhius scripsit e libris, et v. 95. "Ηρας de conjectura pr. "Ηραν."—DISSEN. 99 γήρᾳ.

89—91. *εἰ δ' αὐτὸ—ναίειν.*] "If a god will condescend to, will put up with, will not disdain to accept, the law of good neighbours, Sogenes will be able to live prosperously under your protection, O conqueror of the giants." For the sense which I have given to ἀνέχω here, see *New Cratylus*, p. 247, where I have compared Soph. *Ajax*, 212, and Eurip. *Hecub.* 119. For the sense which ἐθέλω seems to bear in this passage, see *New Cratylus*, p. 541. Dissen suggests that Hercules is here addressed as the conqueror of giants in reference to the powerful enemies of Thearion, from whose malice Hercules was to defend him.

93, 94. *ἐπεὶ—χειρός.*] "More antiquo unus temo atque unum jugum duos equos jungebat. Deinde quadrigas temones duos juxta se positos iisque equos quattuor duobus jugis junctos habuisse docet locus clarissimus Pindari *Nemeorum* VII, 137 (93)." Schneider, *ad Xenoph. Cyrop.* VI, 2. § 51.

101. *γέρας.*] It is difficult to decide whether this is a reference to some post held by Thearion at Ægina, or merely a way of speaking of the honour which redounded to his family from the victory of his son. Müller supposes (*Æginet.* p. 147) that Sogenes was priest of Hercules, and Dissen has suggested that, since Hercules was worshipped at Ægina as a ξενὸς (see v. 86), we may perhaps refer the name of the Euxenidæ to their hereditary connexion with Hercules. But there is a grave objection to this supposition, which Dissen himself has pointed out: the poet would not have said καὶ ἄρειον ὄπιθεν, if such had been the γέρας referred to, for this would have been a depreciation of their priesthood not very becoming in a prayer addressed to Hercules.

ἀτρόποισι Νεοπτόλεμον ἑλκύσαι
ἔπεσι· ταὐτὰ δὲ τρὶς τετράκι τ' ἀμπολεῖν
ἀπορία τελέθει, τέκνοισιν ἅτε μαψυλάκας, Διὸς Κόρινθος. 155

104 ἐπέσσι ταῦτα vulgo δὴ ἔπεσι· ταὐτὰ Böckhius, qui deinde τετράκι scripsit, pro vulg. τετράκις. 105 Vulgo μαψιλάκας. Böckhius e libris et schol. reposuit μαψυλάκας, derivatum ab ὑλάω, ut ὑλακή, ὑλακόω et ὑλακόμωρος. Adde vocem femininam μαψυλάκταν in fragmento Sapphonis apud Plutarch. *de cohibenda ira*, p. 432. Hutten.

103. ἑλκύσαι.] This word is used with reference to the Homeric practice of allowing the dead bodies of the slain to be torn by wild beasts or dogs: see Hom. *Il.* XVII:

εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἑταῖρον
τείχει ὑπὸ Τρώων ταχέες κύνες ἑλκύσσωσιν.

Herod. I, 140: οὐ πρότερον θάπτειν ἀνδρὸς τὸν νέκυν πρὶν ἂν ὑπ' ὄρνιθος ἢ κυνὸς ἑλκυσθῇ.

105. Διὸς Κόρινθος.] On this proverb, which refers to a continual repetition of the same story, see Müller, *Dor.* I, p. 88, and for the history connected with it, see Thirlwall, *Hist. Gr.* I, p. 427.

NEMEONIKAI H'.

ΔΕΙΝΙΔΙ ΑΙΓΙΝΗΤΗ

ΣΤΑΔΙΕΙ.

NEMEA VIII.

INTRODUCTION.

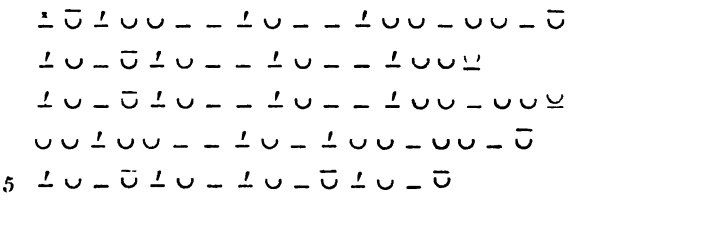
DEINIS, a young Æginetan of the house of the Chariadæ, had twice conquered in the stadium at Nemea; his father Megas, who was now dead, had also been once successful in the same contest. This is nearly all that we know of the victor celebrated in this ode, the date of which is not established by any authority. Dissen infers, from internal evidence of a very slight texture, that the ode was written about Ol. 80, 3, 4. B. C. 458, 457. It was publicly sung before the temple of Æacus, when Deinis was dedicating his crown to that hero.

The harmony is Lydian (v. 15) with Dorian rhythms.

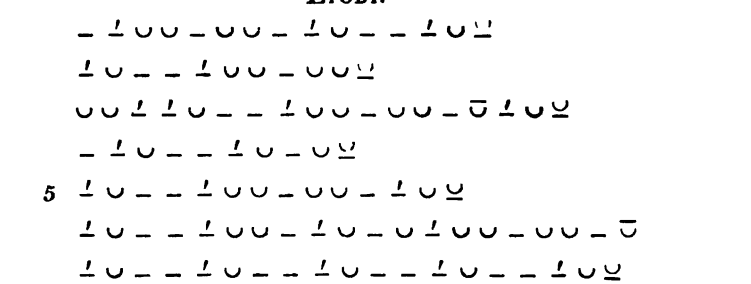
ARGUMENT.

1—12. Youthful love is sometimes prosperous, sometimes the contrary. The love of Jupiter and the nymph Ægina was eminently happy, and Æacus, the offspring of it, was celebrated among men. 13—38. To him the poet prays for his people, the Æginetans, that they may be as prosperous as Cinyras. He deprecates envy, through which, and the deceitful eloquence of Ulysses, Ajax was slighted by the Greeks, and consequently slew himself. 39—51. He says that he is free from envy, and is glad to sing the praises of his friends, as he now celebrates Deinis, Megas, and the Chariadæ.

STROPHÆ.



EPODI.



Ὥρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων, Στρ. ά.
ἅτε παρθενηίοις παίδων τ' ἐφίζοισα γλεφάροις,
τὸν μὲν ἀμέροις ἀνάγκας χερσὶ βαστάζεις, ἕτερον δ' ἑτέραις.
ἀγαπατὰ δὲ καιροῦ μὴ πλαναθέντα πρὸς ἔργον ἕκαστον
τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν δύνασθαι.

Ἀντ. ά.

οἷοι καὶ Διὸς Αἰγίνας τε λέκτρον ποιμένες ἀμφεπόλησαν
Κυπρίας δώρων· ἔβλαστεν δ' υἱὸς Οἰνώνας βασιλεὺς
χειρὶ καὶ βουλαῖς ἄριστος. πολλά νιν πολλοὶ λιτάνευον ἰδεῖν.
ἀβοατὶ γὰρ ἡρώων ἄωτοι περιναιεταόντων
ἤθελον κείνου γε πείθεσθ' ἀναξίαις ἐκόντες,

2 "Schmidius: ἅτε παρθενίοιοι καὶ παίδων ἐφίζοισα βλεφάροις. Sed libri παίδων τ', et Aug. C. παρθενηΐσι, unde Pindarum emendavit Hermannus. Mox vulgo ἀν' ἀγκάς, sed libri omnes ἀναγκας."—DISSEN. 10 "πείθεσθαι ἀξίαις Heynius contra metrum et libros, qui omnes πείθεσθ' ἂν ἀξίαις habent, unde πείθεσθ' ἀναξίαις emendavit vir doctus in *Miscell. Obss.* VI. p. 398. probantibus aliis multis."—DISSEN.

1. Ὥρα—φιλοτάτων.] Ὥρα is the goddess of puberty. Comp. Æschyl. *Supplices*, 996, seqq.

ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμέ,
ὥραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς.
τέρειν' ὄπωρα δ' εὐφύλακτος οὐδαμῶς.—
καρπώματα στάζοντα κηρύσσει Κύπρις,
κἄωρα κωλύουσ' ἂν ὡς μένειν θέρος.

3. ἑτέραις.] This is an euphemism for κακαῖς: see on *P.* III, 34.

4. καιροῦ μὴ πλαναθέντα.] "Having obtained success." This phrase appears to be nearly equivalent to σκοποῦ μὴ ἁμαρτόντα, "having hit the mark," or having shot exactly to the right distance: comp. Æschyl. *Agamemnon*, 464:

τείνοντα πάλαι τόξον ὅπως ἂν
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων
βέλος ἠλίθιον σκήψειεν.

7. Οἰνώνας.] He uses here the old name of Ægina, because a confusion between the nymph, who has just been mentioned, and the island to which she gave her name, would have interfered with the perspicuity of the passage.

8. πολλά.] Dissen considers this word as here equivalent to πολλάκις; he denies that it is used in the same sense as the Homeric πολλὰ λίσσεσθαι. I can see no objection to translating it by the word "much" or "earnestly;" frequency in time is only a secondary idea in relation to the sense of the verb λιτανεύω: comp. *N.* V, 31, 32: πολλὰ γάρ μιν παντὶ θυμῷ παρφαμένα λιτάνευεν.

9, 10. ἀβυατὶ—ἐκόντες.] "The flower of heroes dwelling round about him unbidden

οἵ τε κραναᾶις ἐν Ἀθάναισιν ἅρμοζον στρατὸν Ἐπ. ά.
οἵ τ' ἀνὰ Σπάρταν Πελοπηϊάδαι.
ἱκέτας Αἰακοῦ σεμνῶν γονάτων πόλιός θ' ὑπὲρ φίλας
ἀστῶν θ' ὑπὲρ τῶνδ' ἅπτομαι φέρων
Λυδίαν μίτραν καναχηδὰ πεποικιλμέναν,
Δείνιος δισσῶν σταδίων καὶ πατρὸς Μέγα Νεμεαῖον ἄγαλμα.
σὺν θεῷ γάρ τοι φυτευθεὶς ὄλβος ἀνθρώποισι πιρμονώτερος·

Στρ. β'.

ὅσπερ καὶ Κινύραν ἔβρισε πλούτῳ ποντίᾳ ἔν ποτε Κύπρῳ.
ἵσταμαι δὴ ποσσὶ κούφοις, ἀμπνέων τε πρίν τι φάμεν.
πολλὰ γὰρ πολλᾷ λέλεκται· νεαρὰ δ' ἐξευρόντα δόμεν βασάνῳ
ἐς ἔλεγχον ἅπας κίνδυνος· ὄψον δὲ λόγοι φθονεροῖσιν·
ἅπτεται δ' ἐσλῶν ἀεί, χειρόνεσσι δ' οὐκ ἐρίζει.

13 γουνάτων 16 Δείνιδος

and of their own accord were willing to submit to his sovereignty." The accumulation of synonyms: ἀβοατὶ—ἤθελον—ἑκόντες, is designed to show their great eagerness to have him for their arbiter (for the tradition, see Müller, *Æginet.* p. 20). Ἀβοητί: ῥαδίως. Hesych. Comp. *P.* VI, 36: βόασε παῖδα ὄν. The reading ἀναξίαις for ἀξίαις or ἀν ἀξίαις is founded upon the gloss in Hesychius: ἀναξίαν: βασιλείαν. Αἰσχύλος, Αἰτναίαις; and the interpretation of the Scholiast: τουτέστι, ταῖς ἀρχαῖς καὶ ταῖς βασιλείαις αὐτοῦ.

15. Λυδίαν—πεποικιλμέναν.] "Mίτρα, *tænia lanea* coronis imponi solita (*O.* IX, 84). Veluti quum *Fr. inc.* 67 dicit: ὑφαίνω δ' Ἀμυθαονίδαις ποικίλον ἄνδημα. Sed nunc cogitandum potius de infula in supplicatione usurpata, ut constat, Tacit. *Hist.* I, 66. collat. Cæsar. *B. C.* II, 12. Liv. XXX, 36. Græcis hæc vulgo στέμματα sunt. Eximie enim Pindarus, ut *N.* IV, 81, laudem Callicli mortuo dicendum στήλην appellavit, nunc carmen supplicatorium ad Lydiam harmoniam cantatum appellat *Lydiam mitram sonore variatam*, καναχηδὰ πεποικιλμέναν, *ornatum sonis musicis tibiæ*. Καναχηδά, ut καναχαὶ αὐλῶν, *P.* X, 39. add. Soph. *Trachin.* 641: αὐλὸς οὐκ ἀναρσίαν ἰάχων καναχὰν ἐπάνεισιν, ac vidimus Λυδίοις αὐλοὺς in supplicatione jam, *O.* V, 19. Hanc igitur poëta fert Æaco, non ipse, sed poëtice præsens per carmen, ut toties vidimus. Denique hoc carmen est ἄγαλμα (plane ut *N.* III, 13), ornamentum Dinidis duarum victoriarum et patriæ, qui credo semel vicerat, ut tres fuerint victoriæ." Dissen.

19. ἵσταμαι δὴ ποσσὶ κούφοις.] "I stay a little while," i. e. with the feet not firmly fixed on the ground, like κοῦφα βιβῶντα, *O.* XIV, 17. Similarly, Horat. I. *Satir.* 4, 10: *stans pede in uno*, which Heindorf translates: "standing in the easiest possible attitude" (*in der nachlässigsten Stellen und Haltung des Körpers*). The contrary expression is *omni pede stare*. Quinctilian, *Inst. Or.* XII, 9. § 18.

21, 22. ὄψον—ἐρίζει.] "Praise is a treat to the envious: and envy sticks to the good, but leaves the insignificant unmolested." Markland (*ad Eurip. Suppl.* 565) understands λόγοι here as synonymous with ψόγοι. But if this had been Pindar's meaning, he would surely have written ψόγοι; and that it is not his meaning appears from the context. The next line shows that the λόγοι referred to are such words as a friendly poet would utter in praise of the good, and praise is the choicest dainty on which envy can feed. Ὄψον is any thing eaten as a relish to bread; it is precisely equivalent to the word "kitchen," as used in the lowlands

'Αντ. β'.

κεῖνος καὶ Τελαμῶνος δάψεν υἱὸν φασγάνῳ ἀμφικυλίσαις. 40
ἦ τιν' ἄγλωσσον μέν ἦτορ δ' ἄλκιμον, λάθα κατέχει
ἐν λυγρῷ νείκει· μέγιστον δ' αἰόλῳ ψεύδει γέρας ἀντέταται.
κρυφίαισι γὰρ ἐν ψάφοις Ὀδυσσῆ Δαναοὶ θεράπευσαν· 45
χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

ἦ μὰν ἀνόμοιά γε δάοισιν ἐν θερμῷ χροΐ 'Επ. β'.
ἕλκεα ῥῆξαν πολεμιζόμενοι 50
ὑπ' ἀλεξιμβρότῳ λόγχᾳ, τὰ μὲν ἀμφ' Ἀχιλεῖ νεοκτύνῳ,
ἄλλων τε μόχθων ἐν πολυφθόροις
ἀμέραις. ἐχθρὰ δ' ἄρα πάρφασις ἦν καὶ πάλαι, 55
αἰμύλων μύθων ὁμόφοιτος, δολοφραδής, κακοποιὸν ὄνειδος·
ἃ τὸ μὲν λαμπρὸν βιᾶται, τῶν δ' ἀφάντων κῦδος ἀντείνει σαθρόν.

25 "λυγρῷ ἐν νείκει Schmidii conjectura est, vulgo enim ἐν omissum. Correxit Hermannus quod nunc legis."—DISSEN. 28 δαΐοισιν 29 "Lectio πολεμιζόμενοι est, quam mutavit Böckhius de conjectura Wakefieldi in πελεμιζόμενοι, verbum ex Homero tibi notum. Sed licet alias non legatur deponens πολεμίζεσθαι, nihilominus scribi potuit a Pindaro, ut sunt alia hujusmodi, cf. Bernhardy *Syntax.* pag. 344. Retineo igitur hoc, sensu optimum."—DISSEN. 31 "Vulgo πολυφθόροισιν ἐν ἀμέραις. Hermannus πολυφόροισιν suadet. Melius Böckhius ἐν πολυφθόροις reposuit."—DISSEN.

of Scotland. For the use of ἄπτεται, Dissen quotes Aristoph. *Ran.* 894: the nominative is φθόνος presumed in φθονεροῖσιν. Comp. *N.* VII, 9, 10, and Æschyl. *Pers.* 13.

23. κεῖνος—ἀμφικυλίσαις.] "Envy destroyed the son of Telamon by causing him to fall upon his sword." Δάπτω is ἁπλῆστως καὶ θηριωδῶς ἐσθίω (Athen. p. 363, A.), or μετὰ σπαραγμοῦ ἐσθίω (Suidas). It seems to be used here with reference to the violent bite of envy: comp. *P.* II, 53, and see Æschyl. *Prom.* 368: ποταμοὶ πυρὸς ἐάπτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λευρὸν γύας. Ἀμφικυλίσαις, "having caused him to fall upon the sword so that his body was on both sides of the blade;" comp. Soph. *Ajax*, 815: πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει; and 883: κεῖται κρυφαίῳ φασγάνῳ περιπτυχής, and see *New Crat.* p. 231.

27. φόνῳ πάλαισεν.] "He wrestled with murder—was caught in the embraces of—was exposed to the influence of death." So πάλαιειν ἄτῃσι, Hesiod, *Op. et d.* 383. πολλαῖς ζημίαις, Xenoph. *Œconom.* XVII, 2. συμφοραῖς. Polyb. II, 56. Comp. the use of *conflictare*, Terent. *Andr.* I, 1, 66. Cornel. Nepos. *Pelopid.* c. 5. Or it may be explained from the sense of πάλαιειν, found in Herod. VIII, 21: εἰ παλήσειεν ὁ ναυτικός, "if the fleet were conquered."

32—34. ἐχθρὰ—σαθρόν.] "We may see from this (ἄρα) that deceitful speaking was a hateful thing even in the olden time: it is the mate of glozing words, a deviser of guile, and a suggester of mischievous calumnies; it is always attacking illustrious merit, and setting up the tottering glory of the obscure." For πάρφασις, see note on *O.* VII, 65, 66. For τὸ λαμπρὸν βιᾶται Dissen quotes Apollod. *Fragm.* IV, 12:

πρὸς γὰρ τὸ λαμπρὸν ὁ φθόνος βιάζεται,
σφάλλει τ' ἐκείνους οὓς ἂν ὑψώσῃ τύχη.

And for βιᾶται he cites Hom. *Od.* XI, 503: οἱ κεῖνον βιόωνται ἐέργουσίν τ' ἀπὸ τιμῆς. For ἀφάντων, see *P.* XI, 30: ὁ δὲ χαμηλὰ πνέων ἄφαντον βρέμει. Dissen supposes that this whole passage is intended to draw a comparison between the Æginetans and the Athenians very disadvantageous to the latter.

Στρ. γ'.

εἴη μή ποτέ μοι τοιοῦτον ἦθος, Ζεῦ πάτερ, ἀλλὰ κελεύθοις
ἁπλόαις ζωᾶς ἐφαπτοίμαν, θανὼν ὡς παισὶ κλέος
μὴ τὸ δύσφαμον προσάψω. χρυσὸν εὔχονται, πεδίον δ' ἕτεροι
ἀπέραντον· ἐγὼ δ' ἀστοῖς ἀδὼν καὶ χθονὶ γυῖα καλύψαιμ',
αἰνέων αἰνητά, μομφὰν δ' ἐπισπείρων ἀλιτροῖς.

Ἀντ. γ'.

αὔξεται δ' ἀρετά, χλωραῖς ἐέρσαις ὡς ὅτε δένδρεον ἅσσει,
ἐν σοφοῖς ἀνδρῶν ἀερθεῖσ' ἐν δικαίοις τε πρὸς ὑγρὸν
αἰθέρα. χρεῖαι δὲ παντοῖαι φίλων ἀνδρῶν· τὰ μὲν ἀμφὶ πόνοις
ὑπερώτατα· μαστεύει δὲ καὶ τέρψις ἐν ὄμμασι θέσθαι
πίστιν. ὦ Μέγα, τὸ δ' αὖτις τεὰν ψυχὰν κομίξαι

Ἐπ. γ'.

οὔ μοι δυνατόν· κενεᾶν δ' ἐλπίδων χαῦνον τέλος·
σεῦ δὲ πάτρᾳ Χαριάδαις τε λάβρον
ὑπερεῖσαι λίθον Μοισαῖον ἕκατι ποδῶν εὐωνύμων
δὶς δὴ δυοῖν. χαίρω δὲ πρόσφορον
ἐν μὲν ἔργῳ κόμπον ἰείς, ἐπαοιδαῖς δ' ἀνὴρ
νώδυνον καί τις κάματον θῆκεν. ἦν γε μὰν ἐπικώμιος ὕμνος
δὴ πάλαι καὶ πρὶν γενέσθαι τὰν Ἀδράστου τάν τε Καδμείων ἔριν.

40 "Vulgo δένδρον αἴσσει σοφοῖς. Optime correxit Böckhius, ac δένδρεον e libris petitum. Mox idem e libris omnibus ὑγρόν reduxit pr. ὑγράν."—Dissen. 49 "Pro ἐπ' ἀοιδαῖς Schol. Aug. C. ἐπαοιδαῖς, quod unice verum esse docuit Hermannus apud Heynium."—Dissen.

44. αὖτις—κομίξαι.] Comp. *P.* III, 56: ἔνθ' ἐκ θανάτου κομίσαι ἤδη ἀλωκότα, where the verb bears the same sense as here: in *P.* IV, 159: ἐὰν ψυχὰν κομίξαι means "to bring back his exiled soul to his native land."

46. σεῦ δὲ πάτρᾳ Χαριάδαις τε.] Dissen thinks that the Chariadæ constituted a φρατρία or larger clan, which contained several πάτραι, and among them the house of Deinis. On the signification of φρατρία, see an excellent paper by Buttmann, reprinted in his *Mythologus.* II, p. 304.

46—48. λάβρον—δυοῖν.] "To erect a tall column of poetry in honour of the four glorious feet." He refers to the custom of inscribing στῆλαι or columns with the names of the victors at the public games (see *O.* VII, 86, 87). For λάβρον one of the MSS. has λαῦρος. Schneider (in his Lexicon) conjectures λαμπρόν, which is much better. Ποδῶν δὶς δὴ δυοῖν: the two feet of Megas and the two of Deinis: comp. Soph. *Œd. Col.* 718: τῶν ἑκατομπόδων Νηρῄδων ἀκόλουθος, "vying in speed with the fifty Nereids" (see Valckenaer *ad Ammon.* p. 164). The modern commentators, who understand Sophocles to speak of 100 Nereids, seem to have overlooked this passage. For the force of ὑπερεῖσαι here, see *P.* IV, 267.

50, 51. ἦν—ἔριν.] He means to say that encomiastic hymns were invented before the foundation of the Nemean games: for that event was assigned by common tradition to the time when Adrastus set out on his expedition against Thebes.

[NEMEONIKAI Θ'.]

ΧΡΟΜΙΩΙ ΑΙΤΝΑΙΩΙ

ΑΡΜΑΤΙ.

[NEMEA IX.]

INTRODUCTION.

THIS ode and the two following are wrongly entitled *Nemea*. "The ninth Nemean celebrates a victory in the Pythia at Sicyon (not at Delphi); the tenth Nemean celebrates a victory in the Hecatombæa at Argos; the eleventh Nemean is not an epinikion, but was sung at the installation of a prytanis at Tenedos. Probably the Nemean odes were placed at the end of the collection, after the Isthmian; so that a miscellaneous supplement could be appended to them" (Müller, *Hist. Lit. Gr.* I. p. 220, note). The Chromius, who won the victory in the games of Apollo at Sicyon which is celebrated in this ode, is the person commemorated in *N.* I. The prizes of the contests were two silver drinking-bowls (φιάλαι, v. 51, comp. *N.* X, 43); but it seems to have been also a στεφανίτης ἀγών, v. 52, 53. The ode was composed some years after the victory (ποτέ, v. 52,) and was sung in a procession at Ætna, of which Chromius had been made governor by his brother-in-law, Hiero. Pindar seems to have been present at this renewal of the Epinicia. The chronology is uncertain, but the ode is probably to be referred to Ol. 77, 1, B. C. 472, for Ætna, which was founded in B. C. 476, is called νεοκτίστα, v. 2.

The rhythm is Dorian; the accompaniment both the lyre and the flute, v. 8.

ARGUMENT.

1—7. Exhortation to the Muses to attend the comus in honour of Chromius, who is celebrating the return of the Sicyonian Pythia, at which he had conquered in the chariot-race. 8—27. This contest was instituted by Adrastus. The virtues of that hero, and the unfortunate issue of his expedition against Thebes, undertaken without any favouring omens from the gods; the seven funeral piles on which his youthful warriors were consumed; but Amphiaraus was swallowed up by the earth as he was flying from Periclymenus, for even the sons of the gods fly when they

are struck with panic fear. 28—49. The poet prays that Ætna may be free from any dangerous war, especially with the Carthaginians; though Chromius, the governor of the city, is the bravest of the brave, as he showed abundantly in the battle of Helorus, yet peace is more suitable to his declining years. The wealth and prosperity of Chromius. 50—55. The ode ends with cheerful allusions to the banquet, and with a promise, it seems, of some further poetry in honour of this occasion.

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Κωμασομεν παρ' Ἀπόλλωνος Σικυώνοθε, Μοῖσαι, Στρ. ά.
τὰν νεοκτίσταν ἐς Αἴτναν, ἔνθ' ἀναπεπταμέναι ξείνων νενί-
καντται θύραι,
ὄλβιον ἐς Χρομίου δῶμ'. ἀλλ' ἐπέων γλυκὺν ὕμνον πράσσετε.
τὸ κρατήσιππον γὰρ ἐς ἅρμ' ἀναβαίνων ματέρι καὶ διδύμοις
παίδεσσιν αὐδὰν μανύει
Πυθῶνος αἰπεινᾶς ὁμοκλάροις ἐπόπταις.

ἔστι δέ τις λόγος ἀνθρώπων, τετελεσμένον ἐσλὸν Στρ. β'.
μὴ χαμαὶ σιγᾷ καλύψαι· θεσπεσία δ' ἐπέων καύχαις ἀοιδὰ
πρόσφορος.
ἀλλ' ἀνὰ μὲν βρομίαν φόρμιγγ', ἀνὰ δ' αὐλὸν ἐπ' αὐτάν
ὄρσομεν

7 "Lectio καύχας est, emendarunt καύχαις viri docti, quum genitivus langueat, dativus autem accommodatissimus sit."—Dissen.

2. ἔνθ' ἀναπεπταμέναι—θύραι.] "Where the doors are opened and yield or give way to the guests." Comp. Aristoph. *Acharn.* 127: τούσδε ξενίζειν οὐδέποτ' ἴσχει γ' ἡ θύρα. Æschyl. *Choëph.* 569: τί δὴ πύλαισι τὸν ἱκέτην ἀπείργετε. *Fragm. vet. Leg. apud Lysiam in Theomn.* p. 117: ὅστις δὲ ἀπίλλει τῇ θύρᾳ ἔνδον τοῦ κλέπτου ὄντος. Callimach. *Fragm.* 41: τῖον δέ ἑ πάντες ἥρα φιλοξενίης· ἔχε γὰρ τέγος ἀκλιῖστον. And for the construction of νενίκανται, see Soph. *Ajax*, 1340: κρατεῖς τοι, τῶν φίλων νικώμενος.

4, 5. τὸ κρατήσιππον—ἐπόπταις.] "For mounting his conquering chariot, he bids us sing in honour of the mother (Latona) and her twin offspring (Apollo and Artemis), the joint guardians of lofty Pytho." It appears from this that Chromius went in procession, on the return of the Sicyonian festival, in the chariot with which he had gained his victory.

7. θεσπεσία—πρόσφορος.] See note on *O.* IX, 80—83.

ἱππίων ἄθλων κορυφάν, ἅτε Φοίβῳ θῆκεν Ἄδραστος ἐπ' Ἀσωποῦ ῥεέθροις· ὧν ἐγὼ
μνασθεὶς ἐπασκήσω κλυταῖς ἥρωα τιμαῖς,

ὃς τότε μὲν βασιλεύων κεῖθι νέαισί θ' ἑορταῖς Στρ. γ'.
ἰσχύος τ' ἀνδρῶν ἀμίλλαις ἅρμασί τε γλαφυροῖς ἄμφαινε κυδαίνων πόλιν.
φεῦγε γὰρ Ἀμφιάρηόν τε θρασυμήδεα καὶ δεινὰν στάσιν πατρῴων οἴκων ἀπό τ' Ἄργεος· ἀρχοὶ δ' οὐκ ἔτ' ἔσαν Ταλαοῦ παῖδες, βιασθέντες λύᾳ.
κρέσσων δὲ καπταίνει δίκαν τὰν πρόσθεν ἀνήρ.

ἀνδροδάμαντ' Ἐριφύλαν, ὅρκιον ὡς ὅτε πιστόν, Στρ. δ'.
δόντες Οἰκλείδᾳ γυναῖκα, ξανθοκομᾶν Δαναῶν ἔσσαν μέγιστοι.
δὴ τόθεν

9 "Pro ἱππείων metri causa Böckhius cum Hermanno dedit ἱππίων."—Dissen. 14 "Böckhius reposuit πατρῴων libris commendatum pr. πατρίων, ut tamen penultima corripiatur quemadmodum in aliis apud Pindarum."—Dissen. 16 ἀνδροδάμαν τ. 17 "Vulgo tres syllabæ desunt. Optime Böckhius lacunam explevit addens verba: δὴ τόθεν, assentiente Hermanno. Idem v. 18. ἄγαγον στρατόν reposuit e duobus codicibus propter metrum pr. στρατὸν ἄγαγον."—Dissen.

9. ἱππίων ἄθλων κορυφάν.] This is either an exaggeration, because Chromius had condescended to compete for the prize at Sicyon; or he speaks of the chariot-race, generally, as opposed to other equestrian contests; see Introduction to the Fragments.

Ibid. ἅτε—ῥεέθροις.] There were probably ancient games at Sicyon, instituted by Adrastus in honour of Apollo: for which Cleisthenes, in the midst of his other attempts to overthrow the credit of the Argive hero (Herod. v, 67), substituted the Sicyonian Pythia: see Müller, *Dorians* I, p. 185. The river Asopus, here mentioned, flows on the eastern side of Sicyon: "the name of the western stream, which is much smaller, is not so certain, but was probably Helisson." Leake, *Morea*, III, p. 364.

12. ἄμφαινε—κυδαίνων πόλιν.] He conferred honour upon the city by causing it to be proclaimed by the herald as the victors' native place: comp. *P.* IX, 73: ἀνέφανε Κυράναν with *O.* XI, 66: ὁ δὲ πάλᾳ κυδαίνων Ἔχεμος Τεγέαν, and Simonid. *Fr.* LXV: πατρίδα κυδαίνων ἱερὴν πόλιν Ὀλπιὸς Ἀθανᾶς.

13, seqq. φεῦγε γὰρ, κ. τ. λ.] The sovereign power in Argos was divided among three families—the Prœtidæ, the Melampodidæ, and the Biantidæ; of which Capaneus, Amphiaraus, and Adrastus, were the contemporary representatives. Adrastus and his brothers ("the sons of Talaus," v. 14) were expelled by Amphiaraus, the son of Oïcles (v. 17), in consequence of a civil commotion at Argos (βιασθέντες λύᾳ, v. 14: see Hesych. λύα: στάσις), and fled to Sicyon, where Adrastus married the daughter of king Polybus, and succeeded him on his death. He did not, however, remain at Sicyon; for the Talaionidæ, i. e. Adrastus and his brothers, gave their sister Eriphyla in marriage to Amphiaraus, and so returned to Argos.

15. κρέσσων—ἀνήρ.] "The more prudent man (ὁ συνετώτερος, Schol. Comp. Xenoph. *Mem.* I, 2. § 16, 47) puts a stop to a previously existing quarrel."

16, 17. ὅρκιον—δόντες.] Scil. ὅρκιον ὡς ὅτε πιστὸν δίδωσί τις, or δίδομεν. See on *O.* VI, 1—3. Δὴ τόθεν, "in consequence of their power."

καί ποτ' ἐς ἑπταπύλους Θήβας ἄγαγον στρατὸν ἀνδρῶν αἰσιᾶν
οὐ κατ' ὀρνίχων ὁδόν· οὐδὲ Κρονίων ἀστεροπὰν ἐλελίξαις οἴκοθεν
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σεν κεραυνῷ παμβίᾳ
Ζεὺς τὰν βαθύστερνον χθόνα, κρύψεν δ' ἅμ' ἵπποις,

δουρὶ Περικλυμένου πρὶν νῶτα τυπέντα μαχατὰν Στρ. στ'.
θυμὸν αἰσχυνθῆμεν. ἐν γὰρ δαιμονίοισι φόβοις φεύγοντι καὶ
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ἐκ πόνων δ', οἱ σὺν νεότατι γένωνται σύν τε δίκᾳ, τελέθει πρὸς γῆρας αἰὼν ἀμέρα.

ἵστω λαχὼν πρὸς δαιμόνων θαυμαστὸν ὄλβον.

εἰ γὰρ ἅμα κτεάνοις πολλοῖς ἐπίδοξον ἄρηται Στρ. ι'.
κῦδος, οὐκέτ' ἔστι πόρσω θνατὸν ἔτι σκοπιᾶς ἄλλας ἐφάψασθαι ποδοῖν.
ἀσυχίαν δὲ φιλεῖ μὲν συμπόσιον· νεοθαλὴς δ' αὔξεται μαλθακᾷ νικαφορίᾳ σὺν ἀοιδᾷ· θαρσαλέα δὲ παρὰ κρητῆρα φωνὰ γίγνεται.
ἐγκιρνάτω τίς μιν, γλυκὺν κώμου προφάταν,

ἀργυρέαισι δὲ νωμάτω φιάλαισι βιατὰν Στρ. ια'.

281: *οὗ τὰ θήρια τὰ δεῖν' ἔφασκ' ἐκεῖνος.* In the *New Cratylus*, p. 471, I have endeavoured to explain the principle, according to which certain active verbs form their futures in *-σο-μαι*. I have also shown in the same work (p. 475, seqq.) that the conjunctive mood, as it is called, is only a form of the future tense. From these reasons, and also because the common future is used after *μὴ* in prohibitions (*New Cratylus*, p. 482, 3), I have contradicted Böckh's assertion that *αὐδάσομεν* is the subjunctive in *O.* I, 7, and have also, conversely, restored the reading *αὐδάσομαι* in *O.* II, 92, where Böckh reads *αὐδάσομεν*, denying the existence of the future *αὐδάσομαι*. I have, however, deferred, till I came to this passage, the necessary discussion on Pindar's use of middle futures, which I shall here despatch in as few words as possible. Pindar uses a middle form for the future of active verbs signifying "to utter a sound;" as *αὐδάσομαι ἐνόρκιον λόγον*, "I will solemnly swear," *O.* II, 92. *κελαδησόμεθα βροντάν*, "we will sing of the thunder," *O.* XI, 79. *κωμάσομαι*, "I will raise the comus-song," *P.* IX, 89: and here *φάσομαι*, "I will affirm." In all these cases of future assertions he uses the middle form of this tense, for the reason which I have given in the passages above referred to—namely, because "when we speak of something which will make an impression upon our senses or feelings, or, in general, befal us, as future, we consider ourselves as merely the *object* of these outward impressions or accidents; but when we speak of their present effect we consider ourselves as an agent or inchoative in respect to them." If, however, we use the future in a deliberative or prohibitory sense, the idea of agency is not lost; and thus we find that Pindar not merely writes *αὐδάσομαι*, "I will speak" (*O.* II, 92), but also *μὴ αὐδάσομεν*, "let us not speak" (*O.* I, 7); and not only *κωμάσομαι*, "I will raise the comus-song (*P.* IX, 89), but also *κωμάσομεν*, "let us sing the comus-song" (supra v. 1). Similarly, although *βοήσομαι* is the regular Attic future of *βοάω*, we have in Æschyl. *Pers.* 640: *παντάλαν' ἄχη διαβοάσω*; "am I to go on proclaiming my woes?" With regard to *φάσομαι*, it may be observed that the middle form of the imperfect, infinitive, and participle of this verb, are also used, but generally in the second and more definite sense of *φημί*, to *affirm*, *declare*, &c. as distinguished from the first and general signification of the verb *to say*. See Buttmann, *Ausführl. Sprl.* § 109, *Anm.* 2.

45. *ἵστω λαχών.*] See on *O.* VI, 8, 9.

47. *οὐκέτ'—ποδοῖν.*] "It is not possible for mortal man to ascend a higher eminence." *Σκοπιὰ* is a mountain-top in Homer: see e. g. *Il.* VIII, 553: *ἐκ τ' ἔφανον πᾶσαι σκοπιαὶ καὶ πρώονες ἄκροι.*

48. *νεοθαλὴς δ' αὔξεται.*] "It is nurtured, so that it flourishes with youthful vigour:" comp. *P.* X, 10: *γλυκὺ—αὔξεται*, i. e. *ὥστε γλυκὺ εἶναι.*

ἀμπέλου παῖδ', ἄς ποθ' ἵπποι κτησάμεναι Χρομίῳ πέμψαν
θεμιπλέκτοις ἅμα
Λατοΐδα στεφάνοις ἐκ τᾶς ἱερᾶς Σικυῶνος. Ζεῦ πάτερ,
εὔχομαι ταύταν ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν, ὑπὲρ πολλῶν τε τιμαλφεῖν λόγοις
νίκαν, ἀκοντίζων σκοποῦ ἄγχιστα Μοισᾶν.

55. ἀκοντίζων σκοποῦ ἄγχιστα.] See Introduction to *N.* VII.

[NEMEONIKAI Γ'.]

ΘΕΑΙΩ ΑΡΓΕΙΩ

ΠΑΛΑΙΣΤΗ.

[NEMEA X.]

INTRODUCTION.

THIS ode is written to celebrate the anniversary of two victories, obtained in the Hecatombæa at Argos, by Theæus, the son of Ulias, a distinguished wrestler of that city, whose ancestors had also gained crowns in the public games of Greece. Although there is no authority for the date of this composition, it may be inferred, from internal evidence, that it was written Ol. 78, 1—80, 3. B. C. 468—458. For as Pindar here calls Amphitryon an Argive, though he must have known that the mythical kings of the family of Perseus were said to have reigned at Mycenæ and Tiryns, this confusion can only have arisen from the same cause which influenced the Attic tragedians, namely, the destruction of Mycenæ and Tiryns by the combined forces of Argos, Cleonæ, and Tegea, in Ol. 78, 1. B. C. 468. (see Elmsley *ad Eurip. Heraclid.* 188). The ode, therefore, was most probably written after this event. And as the Argives joined the Athenians in their attack on Bœotia in Ol. 80, 3. B. C. 458, Dissen infers that the Theban poet could hardly have written the epinician ode for an Argive after this hostile aggression on his native land by the people of Argolis.

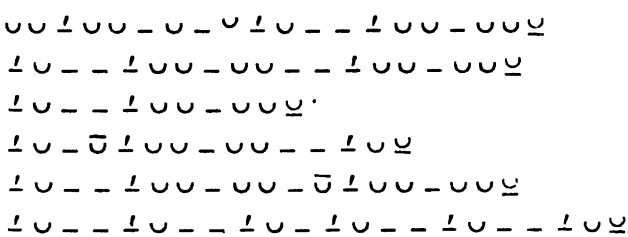
The rhythm is a mixture of Lydian and Dorian.

ARGUMENT.

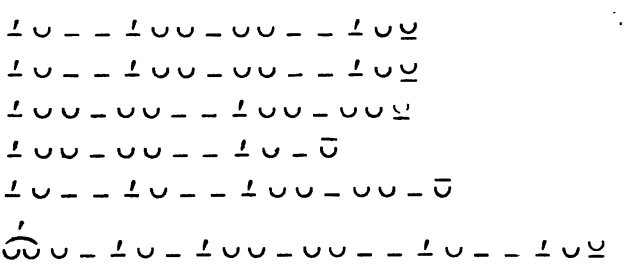
1—18. After a brief mention of the principal Argive legends, 19—48 he turns to the praises of Theæus, who had not only conquered twice in the wrestling match at the Argive Hecatombæa, but had also won the crown in the same contest at the Pythian, Isthmian, and Nemeæan games; and the poet augurs favourably for his success at Olympia. His ancestors, too, had obtained many prizes; 49—90 Pamphaës, who had been the host of the Dioscuri, was one of the victor's forefathers; and therefore it is not wonderful that the family should be good athletes;

since they are under the protection of these demi-gods, who manage the games at Sparta in conjunction with Hermes and Hercules. He then details the circumstances attending the death of Castor, and how he came to share in the immortality of his brother.

Strophæ.



Epodi.



Στρ. ά.

Δαναοῦ πόλιν ἀγλαοθρόνων τε πεντήκοντα κορᾶν, Χάριτες,
Ἄργος Ἥρας δῶμα θεοπρεπὲς ὑμνεῖτε· φλέγεται δ' ἀρεταῖς
μυρίαις ἔργων θρασέων ἕνεκεν. 5
μακρὰ μὲν τὰ Περσέος ἀμφὶ Μεδοίσας Γοργόνος·
5 πολλὰ δ' Αἰγύπτῳ τὰ κατῴκισεν ἄστη ταῖς Ἐπάφου παλάμαις·

1 "Pro ἀγλαοθώκων repositum a Böckhio ἀγλαοθρόνων e Schol. et duob. codd., præcipiente etiam Hermanno."—Dissen. 5 "Vulgo πολλὰ δ' Αἰγύπτῳ κατῴκισθεν contra metrum. Varia tentata sunt, de quibus vide Böckhium in *Notis criticis* et Dissertatione *de Crisi Pindar.* §. 40. Scholiastes, ut Hermannus observavit, ὄπᾳ videtur legisse, unde ipse conjicit πολλὰ δ', Αἰγύπτῳ ὄπᾳ ἔκτισεν. Böckhius lenius proponit hoc: πολλὰ δ', Αἰγύπτῳ ὄπᾳ ᾤκισεν, ut subjectum Argos sit. Sed ne hoc quidem necessarium censet, si τά inseratur et κατῴκισθεν in κατῴκισεν mutetur, idque fecit."—Dissen.

1. Χάριτες.] The Graces, who preside over the comus and epinician odes, are here invoked, rather than the Muses, on account of the colossal statue of Juno in the Heræum at Argos: the artist of which, Polycletus, had sculptured the Hours and Graces on the crown of the Goddess (Pausan. II, 17). "The cell of the Heræum contained also a silver altar, adorned with figures representing the marriage of Hercules and Hebe." Leake, *Morea*, II, p. 390. This may perhaps account for the allusion in v. 17, 18.

οὐδ' Ὑπερμνήστρα παρεπλώγχθη, μονόψαφον ἐν κουλεῷ κατασχοῖσα ξίφος.

Διομήδεα δ' ἄμβροτον ξανθά ποτε Γλαυκῶπις ἔθηκε θεόν· Ἀντ. ά.
γαῖα δ' ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα Διὸς βέλεσιν
μάντιν Οἰκλείδαν, πολέμοιο νέφος·
καὶ γυναιξὶν καλλικόμοισιν ἀριστεύει. πάλαι
Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολὼν τοῦτον κατέφανε λόγον·
πατρί τ' Ἀδράστοιο Λυγκεῖ τε φρενῶν καρπὸν εὐθείᾳ συνάρμοξεν δίκᾳ·

θρέψε δ' αἰχμὰν Ἀμφιτρύωνος. ὁ δ' ὄλβῳ φέρτατος Ἐπ. ά.
ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὅπλοις
Τηλεβόας ἔναρεν, καί οἱ ὄψιν ἐειδόμενος
ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν
σπέρμ' ἀδείμαντον φέρων Ἡρακλέος· οὗ κατ' Ὄλυμπον
ἄλοχος Ἥβα τελείᾳ παρὰ ματέρι βαίνοισ' ἔστι, καλλίστα θεῶν.

Στρ. β'.

βραχύ μοι στόμα πάντ' ἀναγήσασθ', ὅσων Ἀργεῖον ἔχει τέμενος

6 κολεῷ 12 πατρὶ δ' 15 "Veteres libri ἔναρεν. τί οἱ. Cod. Aug. ἔναιρε. τί οἱ. Hermannus sic emendat: ὁ δ' ὄλβῳ φέρτατος ἵκετ' ἐς κείνου γενεάν. ἐπεὶ ἐν χαλκέοις ὅπλοις Τηλεβόας ἔναρεν, οἱ ὄψιν ἐειδόμενος ἀθανάτων βασιλεὺς αὐλὰν εἰσῆλθεν, in quo mihi displicet οἱ in principio commatis positum, quasi tam gravis sit haec vox et maximam vim sententiæ habeat. Non premitur hac difficultate Böckhii emendatio, etiam constructione suavior; Hermannus tamen eam improbat propter crasin καί οἱ, nuper iterum defensam a Böckhio in Dissertat. *de Crisi Pind.* §. 32."—DISSEN.

6. οὐδ'—ξίφος.] "Nor did Hypermnestra err from the paths of rectitude when with independent determination (acting upon her own vote alone, uninfluenced by the determination of her sisters) she kept her sword in its scabbard." So Horat. *Od.* III, 11, 33:

Una de multis, face nuptiali
Digna, perjurum fuit in parentem
Splendide mendax, et in omne virgo
Nobilis ævum.

For παρεπλάγχθη, comp. *O.* VII, 31: αἱ δὲ φρενῶν ταραχαὶ παρέπλαγξαν καὶ σοφόν. Μονόψαφον is here applied to ξίφος, though it seems to refer more properly to Hypermnestra. The word is used in the same way by Æschylus, *Supplices* 373:

μονοψήφοισι νεύμασιν σέθεν,
μονοσκήπτροισι δ' ἐν θρόνοις χρέος
πᾶν ἐπικραίνεις.

7. ἄμβροτον.] See *Phil. Mus.* II, p. 170.

9. πολέμοιο νέφος.] This expression is generally used in speaking of war: comp. *N.* IX, 37, 38. *I.* III, 35. IV, 55. VI, 27. Hom. *Il.* XVII, 243. Virgil, *Æneid.* X, 809. It is now applied, by a very allowable transition, to denote the warrior. Similarly Lucretius III, 1048:

Scipiades belli fulmen, Carthaginis horror.

Virgil, *Æneid.* VI, 842:

Aut geminos, duo fulmina belli,
Scipiadas, cladem Libyæ.

18. τελείᾳ παρὰ ματέρι.] Juno, as the bringer-about of marriages, was called Ἥρα τελεία (*Juno pronuba*); she had a cuckoo on her sceptre in the statue mentioned above, v. 1. See *New Cratylus*, p. 410, and comp. Müller, *Dorians*, I, p. 404.

19. Ἀργεῖον—τέμενος.] Argos and Ar-

μοῖραν ἐσλῶν· ἔστι δὲ καὶ κόρος ἀνθρώπων βαρὺς ἀντιάσαι· 36
ἀλλ' ὅμως εὔχορδον ἔγειρε λύραν,
καὶ παλαισμάτων λάβε φροντίδ'· ἀγών τοι χάλκεος 40
δᾶμον ὀτρύνει ποτὶ βουθυσίαν Ἥρας ἀέθλων τε κρίσιν·
Οὐλία παῖς ἔνθα νικάσαις δὶς ἔσχεν Θεαῖος εὐφόρων λάθαν
πόνων. 45

Ἀντ. β'.

ἐκράτησε δὲ καὶ ποθ' Ἕλλανα στρατὸν Πυθῶνι, τύχᾳ τε μολὼν
καὶ τὸν Ἰσθμοῖ καὶ Νεμέᾳ στέφανον, Μοίσαισί τ' ἔδωκ' ἀρόσαι,
τρὶς μὲν ἐν πόντοιο πύλαισι λαχών, 50
τρὶς δὲ καὶ σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νόμῳ.
Ζεῦ πάτερ, τῶν μὰν ἔραται φρενὶ σιγᾷ οἱ στόμα· πᾶν δὲ τέλος
ἐν τὶν ἔργων· οὐδ' ἀμόχθῳ καρδίᾳ, προσφέρων τόλμαν, παραι-
τεῖται χάριν· 55

γνωτὰ Θειαίῳ τε καὶ ὅστις ἀμιλλᾶται περὶ Ἐπ. β'.
ἐσχάτων ἄθλων κορυφαῖς· ὕπατον δ' ἔσχεν Πίσα 60
Ἡρακλέος τεθμόν· ἀδεῖαί γε μὲν ἀμβολάδαν

23 Libri *βουθυσίαν* pro vulg. *θυσίαν*. 24 Θειαῖος 31 "Vulgo corrupte: *γνώτ' δείδω θεῷ τε χώστις*, quod emendavit Hermannus eximie et verissime: *γνωτὰ Θειαίῳ τε καὶ ὅστις*."—Dissen. 32 *ἀέθλων*

golis were, from the earliest times, consecrated to Juno: on the force of *τέμενος* in this reference, see on *O.* III, 24. *P.* IX, 53. Comp. *P.* IV, 56.

22. *ἀγὼν—χάλκεος.*] "Heræa sive Hecatombæa Argiva, Junoni sacra, in quibus præmium dabatur clypeus aheneus: cf. *O.* VII, 83. Nominat—utramque solemnitatis partem, sacrificium, diem sacrificiorum, ubi magna pompa centum boum ducebatur (cf. *Schol. ad O.* VII, 152), et certamina *ἀέθλων κρίσιν*, ut loquitur etiam alias (cf. *O.* III, 21. VII, 80), certaminum judicium dicens, pro certaminibus judicio dijudicandis et remunerandis." Dissen.

24. *πόνων.*] See Introd. to *N.* VII.

25. *τύχᾳ—μολών.*] "Having by *good* fortune (not "by chance") gone there." See on *N.* VII, 11.

26. *Μοίσαισί τ' ἔδωκ' ἀρόσαι.*] "He gave the Muses something to plough" (*er gab den Musen zu thun*, Dissen). See *P.* VI, 6. *N.* VI, 33.

28. *ἐν Ἀδραστείῳ νόμῳ.*] "At Nemea:" see note on *N.* VIII, 50, 51.

30. *οὐδ'—χάριν.*] "He is bold, and does not deprecate this honour because his heart shrinks from toil." We are to understand this negative sentence as more strongly expressing the opposite affirmation. The negative belongs both to *ἀμόχθῳ καρδίᾳ*, and also to *παραιτεῖται* (see *I.* VII, 70), and *προσφέρων τόλμαν*, though it stands in the middle, is not affected by the negative: so that the whole sentence is equivalent to: *καὶ, οὐκ ἄμοχθον ἔχων καρδίαν, ἀλλὰ τόλμαν προσφέρων, οὐ παραιτεῖται χάριν, ἥτε φρενὶ ἔραται.* Passow seems to be quite wrong in translating *παραιτεῖσθαι durch bitten erlangen*, "to obtain by praying." For *τόλμαν προσφέρων*, comp. *O.* IX, 108: *τοῦτο δὲ προσφέρων ἄθλον* with *N.* VII, 59: *τόλμαν καλῷ ἀρομένῳ*. It means here "making up his mind to encounter the risk."

31—33. *γνωτὰ—τεθμόν.*] Hermann explains as follows his own excellent emenda-

ἐν τελεταῖς δὶς Ἀθαναίων νιν ὀμφαὶ
κώμασαν· γαίᾳ δὲ καυθείσᾳ πυρὶ καρπὸς ἐλαίας
ἔμολεν Ἥρας τὸν εὐάνορα λαὸν ἐν ἀγγέων ἔρκεσιν παμποικίλοις.

Στρ. γ'.

ἕπεται δέ, Θεαῖε, ματρώων πολύγνωτον γένος ὑμετέρων
εὐάγων τιμὰ Χαρίτεσσί τε καὶ σὺν Τυνδαρίδαις θαμάκις.
ἀξιωθείην κεν, εἰὼν Θρασύκλου
Ἀντία τε ξύγγονος, Ἄργει μὴ κρύπτειν φάος
ὀμμάτων. νικαφορίαις γὰρ ὅσαις Προίτοιο τόδ' ἱπποτρόφον
ἄστυ θάλησεν Κορίνθου τ' ἐν μυχοῖς καὶ Κλεωναίων πρὸς
ἀνδρῶν τετράκις·

34 μιν 37 Θειαῖε, 41 sq. "Vulgo νικαφορίαις γὰρ ὅσαις ἱπποτρόφον ἄστυ τὸ Προίτοιο θάλησεν, quæ transposuit Böckhius metri causa sic, ut vides in textu, probante Hermanno. Adde Böckh. *de Crisi Pind.* §. 5."—DISSEN.

tion, which I have received into the text after Böckh and Dissen: *Theæus non ignavia deprecatur decus Olympicorum certaminum, quum robur afferat. Notum hoc ipsi est, pariter atque omnibus, qui illam gloriam concupiscunt: nimirum, virtute ibi opus esse.* I think the former reading, which probably originated in an old marginal gloss, contains the best explanation of the passage: γνοὺς' δείδοι κ. τ. λ. "Theæus has not abstained from the Olympic contest through want of courage; but he knows, what is known to every one who contends for the highest glory in the public games, that the Olympic contest is the chief one of all"—(ὕπατον δ' ἔσχεν Πίσα Ἡρακλέος τεθμόν. Comp. *O.* I, 7: μηδ' Ὀλυμπίας ἀγῶνα φέρτερον αὐδάσομεν); "and therefore he has postponed it to the last."

33. ἀμβολάδαν.] "By way of prelude." See *Etymolog. Magn.* p. 80, 20, and comp. *P.* I, 4. *N.* VII, 77.

34. ὀμφαί.] "Tuneful voices." See *Fragm.* 45, v. 17. and Anacreon quoted on *N.* III, 44. The prize, which he had twice obtained at the Panathenæa (ἐν τελέταις Ἀθαναίων), was an *olive* bough enclosed in a vase of burnt earth; and this success, according to Pindar, augured favourably for his obtaining the *olive* crown at Olympia.

36. ἐν ἀγγέων ἔρκεσιν παμποικίλοις.] See Brönsted's Essay on the *Panathenaic Vases.*

37, 38. ἕπεται—θαμάκις.] "The glory of successful contests attends your far-famed maternal ancestry, O Theæus, by the favour of the Graces, and at the same time of the Tyndaridæ." The general construction of ἕπεται is with the dative with or without ἅμα or σύν; we have also ἕπεσθαι μετά τινος or μετά τινα, and ἐπί τινος or ἐπί τινα. Here it is construed with the accusative γένος, just as many other verbs, implying motion, take an accusative alone where we should expect a preposition, ἐπί or εἰς, before the case or in composition with the verb: see on *O.* II, 95—98. Dissen considers ἕπεται here as equivalent to ἀνέρχεται (*es folgt, geht aber zu den mütterlichen Vorfahren der Ruhm der Kämpfe hinan*). Εὐάγων τιμὰ is for τιμὰ εὐτυχοῦς ἀγῶνος: see Matth. *Gr. Gr.* § 446, 3, C. Θαμάκις, like θάμα (compare τοντάκις for τότε, *P.* IX, 14), is here used, according to Pindar's custom, in the sense of ἅμα: "θάμα apud Pindarum frequenter nihil est aliud quam ἅμα, *simul*, abs quo descendit, judice etymologo;—quid vero quod vel θαμάκις simillem adverbio ἅμα vim habet, ut conjungendis in unum pluribus rebus adhibeatur?" Böckh, *Not. Crit. ad O.* VII, 11, 12. In *I.* I, 28, θαμάκις means "frequently."

42. Κορίνθου τ' ἐν μυχοῖς.] "Not 'the inmost recesses of Corinth,' but 'Corinth which lies in the recesses of the Isthmus.'" Matth. *Gr. Gr.* § 430. See on *N.* VI, 27.

Ἀντ. γ'.

Σικυωνόθε δ' ἀργυρωθέντες σὺν οἰνηραῖς φιάλαις ἐπέβαν, 80
ἐκ δὲ Πελλάνας ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις·
ἀλλὰ χαλκὸν μυρίον οὐ δυνατὸν
ἐξελέγχειν· μακροτέρας γὰρ ἀριθμῆσαι σχολᾶς· 85
ὄντε Κλείτωρ καὶ Τεγέα καὶ Ἀχαιῶν ὑψίβατοι πόλιες
καὶ Λύκαιον πὰρ Διὸς θῆκε δρόμῳ σὺν ποδῶν χειρῶν τε νικᾶσαι
σθένει. 90

Ἐπ. γ'.

Κάστορος δ' ἐλθόντος ἐπὶ ξενίαν πὰρ Παμφάη
καὶ κασιγνήτου Πολυδεύκεος, οὐ θαῦμα σφίσιν
ἐγγενὲς ἔμμεν ἀεθληταῖς ἀγαθοῖσιν· ἐπεὶ 95
εὐρυχόρου ταμίαι Σπάρτας ἀγώνων
μοῖραν Ἑρμᾷ καὶ σὺν Ἡρακλεῖ διέποντι θάλειαν,
μάλα μὲν ἀνδρῶν δικαίων περικαδόμενοι. καὶ μὰν θεῶν πιστὸν
γένος. 100

Στρ. δ'.

μεταμειβόμενοι δ' ἐναλλὰξ ἀμέραν τὰν μὲν παρὰ πατρὶ φίλῳ
Διὶ νέμονται, τὰν δ' ὑπὸ κεύθεσι γαίας ἐν γνάλοις Θεράπνας, 105
πότμον ἀμπιπλάντες ὁμοῖον· ἐπεὶ

48 χερῶν 49 ξεινίαν παρὰ Παμφάη, 56 Διΐ

42. Κλεωναίων πρὸς ἀνδρῶν.] i. e. at Nemea: see *N.* IV, 17.

43. Σικυωνόθε—φιάλαις.] See Introduction to *N.* IX.

44. ἐκ δὲ Πελλάνας—κρόκαις.] The prizes in the games of Mercury and Apollo at Pellene were cloaks: see *O.* IX, 97, 98.

45, 46. ἀλλὰ χαλκὸν—ἐξελέγχειν.] "But it is impossible to enumerate the immense number of brazen urns and tripods which they have carried off." That this is the force of ἐξελέγχω here, appears from ἀριθμῆσαι, which immediately follows: comp. *O.* XI, 53—55: ὅ τ' ἐξελέγχων μόνος ἀληθείαν ἐτήτυμον χρόνος.

52, 53. ἀγώνων μοῖραν—θάλειαν.] "Victories:" comp. *O.* VI, 79: Ἑρμᾶν—ὃς ἀγῶνας ἔχει μοῖράν τ' ἀέθλων. On the form θάλειαν Buttmann writes as follows (*Ausführl. Sprl.* § 62. *Anm.* 3, note): "the fem. θάλεια is derived by the grammarians from θάλειος, which is contrary to analogy, since the fem. in that case would be θαλεία. But this θάλειος occurs only in the Anthology, and is clearly a word formed by the later writers from the fem. θάλεια. There is no doubt that this fem. belongs to the adj. ΘΑΛΥΣ, from which we have the verb θαλύνω, and, what is more conclusive, the gen. neut. pl. θαλέων, *Il.* XXII, 504, which we could not derive from the subst. τὸ θάλος without straining the signification of the word. The accentuation of θάλεια, therefore, depends on very insecure tradition."

55. μεταμειβόμενοι δ' ἐναλλὰξ, κ. τ. λ.] "Alternis ambo simul in cælo sunt, simul in sepulcro Therapnæ. Si altero in sepulcro versante alter apud cælestes fuisset; semper separati vixissent, numquam Pollux degisset cum Castore quod, tamen expetierat. Quare de sententia Pindari dubitari nequit." DISSEN.

τοῦτον ἢ πάμπαν θεὸς ἔμμεναι οἰκεῖν τ' οὐρανῷ
εἶλετ' αἰῶνα φθιμένου Πολυδεύκης Κάστορος ἐν πολέμῳ
60 τὸν γὰρ Ἴδας ἀμφὶ βουσίν πως χολωθεὶς ἔτρωσεν χαλκέας
λόγχας ἀκμᾷ.

Ἀντ. δ'.

ἀπὸ Ταϋγέτου πεδαυγάζων ἴδεν Λυγκεὺς δρυὸς ἐν στελέχει
ἡμένους. κείνου γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον
ὄμμα. λαιψηροῖς δὲ πόδεσσιν ἄφαρ
ἐξικέσθαν, καὶ μέγα ἔργον ἐμήσαντ' ὠκέως.
65 καὶ πάθον δεινὸν παλάμαις Ἀφαρητίδαι Διός· αὐτίκα γὰρ
ἦλθε Λήδας παῖς διώκων· τοὶ δ' ἔναντα στάθεν τύμβῳ σχεδὸν
πατρωΐῳ·

ἔνθεν ἁρπάξαντες ἄγαλμ' Ἀΐδα, ξεστὸν πέτρον, Ἐπ. δ'.
ἔμβαλον στέρνῳ Πολυδεύκεος· ἀλλ' οὔ νιν φλάσαν,
οὐδ' ἀνέχασσαν· ἐφορμαθεὶς δ' ἄρ' ἄκοντι θοῷ

60. "ἀκμᾷ metri causa scriptum pro αἰχμᾷ a Böckhio cum Pauwio, Beckio, Hermanno." —Dissen. 61 "Vulgo ἡμένως. Antiquissimorum librorum lectio ἥμενοι fuit, cf. Böckhium in *Nott. critt. et de Crisi Pindar.* §. 19., quæ optime ab eo in ἡμένους transscripta." —Dissen. 69 "Vulgo ἀνεσχασαν contra metrum. Wakefieldus aliique conjecerunt ἀνέχασσαν, ac Cod. Aug. C certe ἀνέχασαν præbet. Schol. explicat ὑποχωρῆσαι πεποιήκασιν."—Dissen.

60. *ἀμφὶ βουσὶν πως χολωθείς.*] This quarrel is explained as follows. Lynceus and Idas were sons of Aphareus, and dwelt at Arene in Messenia. Idas, having been intrusted with the partition of some booty, which he and his brother in conjunction with the Dioscuri had carried off from Arcadia, fraudulently appropriated it to Lynceus and himself, and took it all into Messenia. Upon this the Dioscuri invaded Messenia, and not only recovered their own property, but also spoiled the herds of the Apharetidæ. The results of this quarrel are detailed by Pindar. Lynceus ascended Taygetus to discover where the Dioscuri had hidden themselves, and, being endued with an extraordinary power of vision, discerned them though they were concealed in the trunk of an oak, where they were lying in ambush; by a sudden attack the Apharetidæ slay Castor, the mortal brother, but fly from Pollux to their father's tomb, where Lynceus falls by the hand of Pollux, and Idas is slain by a thunderbolt. For the phrase *ἀμφὶ βουσὶ χολωθείς*, comp. Hesiod. *Scut. Herc.* 11, 12.

ἢ μήν οἱ πατέρ' ἐσθλὸν ἀπέκτανεν, ἶφι δαμάσσας,
χωσάμενος περὶ βουσί.

67. *ἄγαλμ' Ἀΐδα.*] This was a στήλη or obelisk consecrated to Pluto: it was in fact a sort of head-stone, as it is described by Theocritus XXII, 207:

ἦ γὰρ ὃ γε στάλαν, Ἀφαρητίον ἐξανίχουσαν
τύμβῳ, ἀναῤῥήξας ταχέως Μεσσάνιος Ἴδας,
μέλλε κασιγνήτοιο βαλεῖν σφετέροιο φονῆα.

68, 69. *οὔ νιν—ἀνέχασσαν.*] "They neither crushed him nor caused him to retire." Φλᾶν bears the same sense as θλᾶν: comp. φήρ, θήρ; φλίβω, θλίβω; φλιά, θλιά, &c. and see *New Cratylus*, p. 121. Ἀνέχασσαν is rightly explained by the Scholiast: ὑποχωρῆσαι πεποιήκασιν. The middle form is often used by Homer, and sometimes by Xenophon, who also uses the active form with a middle sense.

ἤλασε Λυγκέος ἐν πλευραῖσι χαλκόν.
Ζεὺς δ' ἐπ' Ἰδᾳ πυρφόρον πλᾶξε ψολόεντα κεραυνόν·
ἅμα δ' ἐκαίοντ' ἔρημοι. χαλεπὰ δ' ἔρις ἀνθρώποις ὁμιλεῖν κρεσσόνων.

Στρ. ε.

ταχέως δ' ἐπ' ἀδελφεοῦ βίαν πάλιν χώρησεν ὁ Τυνδαρίδας,
καί μιν οὔπω τεθναότ', ἄσθματι δὲ φρίσσοντα πνοὰς ἔκιχεν.
θερμὰ δὴ τέγγων δάκρυα στοναχαῖς
ὄρθιον φώνασε· "Πάτερ Κρονίων, τίς δὴ λύσις
"ἔσσεται πενθέων; καὶ ἐμοὶ θάνατον σὺν τῷδ' ἐπίτειλον, ἄναξ.
"οἴχεται τιμὰ φίλων τατωμένῳ φωτί· παῦροι δ' ἐν πόνῳ πιστοὶ βροτῶν

Ἀντ. ε.

"καμάτου μεταλαμβάνειν." ὣς ἔννεπε· Ζεὺς δ' ἀντίος ἦλυθέ οἱ
καὶ τόδ' ἐξαύδασ' ἔπος· "Ἐσσί μοι υἱός· τόνδε δ' ἔπειτα πόσις
"σπέρμα θνατὸν ματρὶ τεᾷ πελάσαις
"στάξεν ἥρως. ἀλλ' ἄγε τῶνδέ τοι ἔμπαν αἵρεσιν
"παρδίδωμι· εἰ μὲν θανάτου τε φυγὼν καὶ γῆρας ἀπεχθόμενον
"αὐτὸς Οὔλυμπον *ἐθέλεις σύν τ' Ἀθαναίᾳ κελαινεγχεῖ τ' Ἄρει·

72 ἅμᾳ δὲ κ. 74 "Vulgaris lectio φρίσσοντ' ἀναπνοὰς κίχεν contra metrum est. Unde Schmidius conjecit φρίσσοντα πνοὰς ἔκιχεν, ac πνοάς agnoscit Schol. ἔκιχεν Cod. Med. B." —Dissen. 76 "Lectio est θερμὰ δέ, repugnante metro. Inauspicato Hermannus θερμὰ δ' οὐ τέγγων δάκρυα proponit, optime contra Böckhius θερμὰ δή scripsit."—Dissen. 77 καί μοι 79 ἦλυθέν οἱ, 82 ἔσταξ' 84 "Vulgaris lectio: αὐτὸς Οὔλυμπον ἐθέλεις σύν τ' Ἀθαναίᾳ κελαινεγχεῖ τ' Ἄρει, quam in textu vides, et metro repugnat et verbo caret.

71. πλᾶξε—κεραυνόν.] "Sometimes the wrong word is put in the accusative: Pind. *N.* x, 71: Ζεὺς—πλᾶξε—κεραυνὸν for βαλὼν κεραυνὸν ἔπληξεν Ἴδαν, as Eurip. *Orest.* 1488: παίειν λαιμὸν ἔμελλεν ἔσω μέλαν ξίφος." Matthiä, *Gr. Gr.* § 423, Obs.

74. ἄσθματι δὲ φρίσσοντα πνοάς.] "With a rattling in his throat." Φρίσσειν is said of any roughness or inequality (*New Cratylus*, p. 369). It is here used to express difficulty of breathing by the same sort of metaphor as the Latin *asperitas animæ* (Pliny, *H. N.* xxii, 24), or absolutely *asperitas*, as Pliny, *H. N.* xxvii, 12: *bibere rhacoma contra asperitates.* On the ἄσθμα of dying persons, see Dissen's critical note on *N.* iii, 47.

75. τέγγων δάκρυα.] "Pouring forth tears:" so Soph. *Trachin.* 845: ἦ που ἀδίνων χλωρὰν τέγγει δακρύων ἄχναν.

81, 82. σπέρμα—ἥρως.] Σπέρμα στάξε, i. e. ἔσπειρε. For the sense of πελάσαις here, compare Æschyl. *Prom.* 899: μηδὲ πλασθείην γαμέτᾳ τινὶ τῶν ἐξ οὐρανοῦ. Eurip. *Troad.* 203: λέκτροις πλαθεῖσ' Ἑλλάνων. Πλάτις (for πελάτις) and ἐμπελάτειρα are used to signify "a wife" or "concubine" by Lycophron and Callimachus.

84. σύν τ' Ἀθαναίᾳ—Ἄρει.] Because he was a warrior and these were warlike deities.

"ἔστι σοὶ μὲν τῶν λάχος· εἰ δὲ κασιγνήτου πέρι Ἐπ. ε'. 160
"μάρνασαι, πάντων δὲ νοεῖς ἀποδάσσασθαι ἴσον,
"ἥμισυ μέν κε πνέοις γαίας ὑπένερθεν ἐών,
"ἥμισυ δ' οὐρανοῦ ἐν χρυσέοις δόμοισιν." 165
ὣς ἄρ' αὐδάσαντος οὐ γνώμᾳ διπλόαν θέτο βουλάν.
ἀνὰ δ' ἔλυσεν μὲν ὀφθαλμόν, ἔπειτα δὲ φωνὰν χαλκομίτρα
Κάστορος. 170

Verissimam judicat Hermannus Benedicti conjecturam : *αὐτὸς* Οὔλυμπον *θέλεις οἰκεῖν ἐμοὶ σύν τ' Ἀθαναίᾳ* cet., ob verba Scholiastæ : *αὐτὸς βούλει τὸν οὐρανὸν οἰκεῖν σὺν ἐμοὶ καὶ Ἀθηνᾷ καὶ Ἄρει*, et quod negari non debeat Pindarum forma *θέλειν* usum. Hoc ipsum vero negat Böckhius, cf. ad *P.* I, 62. et vid. eum *de Crisi Pind.* §. 44. Ipse conjicit : *αὐτὸς* Οὔλυμπον *ἐθέλεις ναίειν* vel *οἰκεῖν ἐμοὶ σύν τ'* cet. Non est meum dijudicare hanc litem." —Dissen. Schmidii conjecturam : *αὐτὸς* Οὔλυμπον *κατοικῆσαι θελεις σύν κ.τ.λ.* olim probavit Böckhius, scripto tamen *ἐθέλεις* et admissa synizesi. *ss ἔστι σοι τούτῳ* λ. 90 *χαλκεομίτρα.*

86. *ἀποδάσσασθαι.*] Sc. *αὐτῷ.*

90. *χαλκομίτρα.*] "Est *μίτρα* cingulum laneum lamina ærea inductum, ventrem tegens sub *ζώματι* : cf. Apollon. *Lex. Hom. in v.* et imprimis Böttiger, *Vasengemählde Tom.* II. p. 84. Hinc *ἀμιτροχίτωνες* Lycii, Hom. *Il.* XVI, 419. ubi vid. Heyn. et *αἰολομίτρης Ὀρέσβιος*, *Il.* V, 707. *χαλκομίτρην* autem Penthesileam nominat Lycophron 997." Dissen.

[NEMEONIKAI IA'.]

ΑΡΙΣΤΑΓΟΡΑ ΤΕΝΕΔΙΩ

ΠΡΥΤΑΝΕΙ.

[NEMEA XI.]

INTRODUCTION.

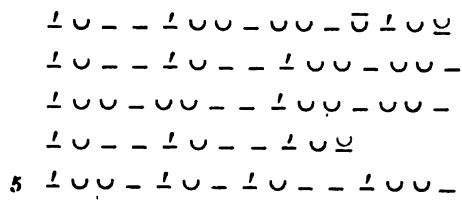
THIS ode is wrongly placed among the epinicia. It was written for the *εἰσιτήρια* or inaugural sacrifice (see Demosthen. *in Midiam*, p. 552, *de falsa legatione*, p. 400), which Aristagoras, the son of Arcesilas, celebrated, according to custom, upon his entrance into office as Prytanis of Tenedos: the ode was probably sung in the Prytaneum. Müller (cited by Dissen, in Böckh's Pindar, vol. III. p. 476) formerly thought that there was only one Prytanis at Tenedos, chosen annually, with regal power, from the noble family of the Pisandridæ, just as the Prytanes of Corinth were chosen from the Bacchiadæ; he rejected the Scholiast's interpretation of *ἑταῖροι* (i.e. *οἱ συμπρυτανεύοντες*), and considered the word to mean the clansmen of Aristagoras, the Pisandridæ, who sacrificed with him to Venus *πρυτανῖτις*, but were not themselves Prytanes. He now agrees with Böckh that "the *ἑταῖροι* composed the *βουλή* over which the *πρύτανις* presided." (*Dorians*, II. p. 140, note g.)

The rhythm is Dorian.

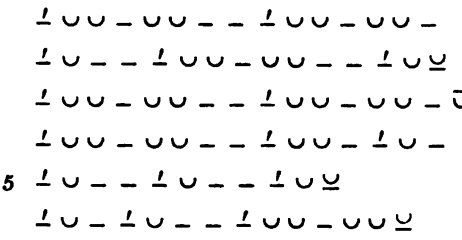
ARGUMENT.

1—10. The poet invokes Vesta, the tutelary Goddess of the Prytaneum, praying that she would favourably receive Aristagoras on the commencement of his magistracy, and conduct him gloriously to the end of his year of office. 11—32. He then commemorates the personal beauty and courage of Aristagoras, and his successes as a wrestler and pancratiast in the public games of the neighbouring states; and if his too-cautious parents had not prevented him from competing at the Olympian and Pythian games, the poet swears that he would have conquered there also. 33—48. The virtues of the new Prytanis have descended to him from noble ancestors; but even hereditary excellence is not always carried down in unbroken succession; there is great uncertainty in all human affairs, and no man ought to encourage extravagant ambition, or cherish vain hopes.

Strophæ.



Epodi.



Παι Ῥέας, ἅ τε πρυτανεῖα λέλογχας, Ἑστία, Στρ. ά.
Ζηνὸς ὑψίστου κασιγνήτα καὶ ὁμοθρόνου Ἥρας,
εὖ μὲν Ἀρισταγόραν δέξαι τεὸν ἐς θάλαμον,
εὖ δ' ἑταίρους ἀγλαῷ· σκάπτῳ πέλας,
οἵ σε γεραίροντες ὀρθὰν φυλάσσοισιν Τένεδον, 5

πολλὰ μὲν λοιβαῖσιν ἀγαζόμενοι πρώταν θεῶν, Ἀντ. ά.
πολλὰ δὲ κνίσσᾳ· λύρα δέ σφι βρέμεται καὶ ἀοιδά·
καὶ ξενίου Διὸς ἀσκεῖται Θέμις ἀενάοις
ἐν τραπέζαις. ἀλλὰ σὺν δόξᾳ τέλος 10

4 *ἀγλαῷ σκάπτω* 7 *σφιν* 8 *ἀεννάοις* 9 sq. "Fortasse scripsit Pindarus: *ἀλλὰ σὺν δόξᾳ τέλος δωδεκάμηνον περᾶσαί νιν ἀτρώτῳ κραδίᾳ*, in qua constructione infinitivi intel-

4. *ἀγλαῷ σκάπτῳ πέλας.*] A statue of Vesta, with a sceptre in her hand, seems to have stood near the altar in the Prytaneum at Athens also (Pausan. I, 18, 3). It appears from the ancient monuments referred to by Welcker (*apud Dissen*), that Vesta was generally represented with a sceptre in her hand; but statues of this goddess are of rare occurrence, and the Prytaneum seldom contained more than an altar with the sacred fire of the state.

5. *οἵ σε γεραίροντες.*] The care of the *κοινὴ ἑστία* in the Prytaneum belonged of right to the Prytanes, or rulers, in every state, and not to the priests. Aristot. *Polit.* VI, 5. "In all places," says Müller, "the Prytanes inherited from the kings the celebration of the public sacrifices, which they generally performed in particular buildings, in the market-place, on the common hearth of the state (*κοινὴ ἑστία*). These sacrifices, and the public banquets, together with the reception of foreign ambassadors, belongs to the Prytanes at Athens, Cos, and Rhodes." (*Dorians*, II, p. 141).

8, 9. *καὶ ξενίου—τραπέζαις.*] The Prytanes had their commons provided for them every day in the Prytaneum, where also an

δωδεκάμηνον περάσαι σὺν ἀτρώτῳ κραδίᾳ.

ἄνδρα δ' ἐγὼ μακαρίζω μὲν πατέρ' Ἀρκεσίλαν, Ἐπ. ά.
καὶ τὸ θαητὸν δέμας ἀτρεμίαν τε ξύγγονον.
εἰ δέ τις ὄλβον ἔχων μορφὰν παραμεύσεται ἄλλων,
ἔν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν·
θνατὰ μεμνάσθω περιστέλλων μέλη,
καὶ τελευτὰν ἁπάντων γᾶν ἐπιεσσόμενος.

ἐν λόγοις δ' ἀστῶν ἀγαθοῖσί μιν αἰνεῖσθαι χρεών, Στρ. β'.
καὶ μελιγδούποισι δαιδαλθέντα μελιζέμεν ἀοιδαῖς.

ligitur δός, cf. *O.* XIII, 114 ibiq. Böckh. *Nott. critt.* et Matth. *Gr. Gr.* §. 547. Quum recte dicatur ἀτρώτῳ κραδίᾳ sine præpositione, jam non offendet duplex σύν, ad quod defendendum non comparaverim continuo *I.* V, 27, sq., et 60 sq., ut fecit Bernhardy *Syntax.* p. 201. Sunt enim etiam in hac re alia aliis injucundiora."—DISSEN. 13 "μορφάν scripsit Böckhius de conjectura (*pulcritudinem superat aliorum*), quum παραμείβεσθαι vulgo accusativum regat, cf. *P.* II, 50. Librorum tamen lectio μορφᾷ est (*formâ superat alios*), quod retinendum judicat Hermannus, notans verbum παραμείβεσθαι ut alia verba excellendi etiam cum genitivo recte construi posse. Atque hoc probat Matth. *Gr. Gr.* §. 549, 6." —DISSEN. 17 ἀγαθοῖσι μὲν 18 "ἀοιδαῖς pronuntiatione contrahendum, ut Hesiod. *Theogon.* 48. Cf. Böckh. *Nott. critt.* et *de Crisi Pindar*, §. 31."—DISSEN.

open table was kept for the entertainment of foreign ambassadors and other strangers. In illustration of these ξενικαὶ τράπεζαι, Dissen cites the practice at the Cretan syssitia: see Dosiades apud *Athen.* p. 143. c: κατὰ δὲ τὸν συσσιτικὸν οἶκον πρῶτον μὲν κεῖνται δύο τράπεζαι ξενικαὶ καλούμεναι, αἷς προσκαθίζουσι τῶν ξένων οἱ πάροντες. ἐξῆς δ' εἰσὶν αἱ τῶν ἄλλων. Pyrgio, *ibid. F*: ἦσαν δὲ καὶ ξενικοὶ θᾶκοι καὶ τράπεζα τρίτη δεξίας εἰσιόντων εἰς τὰ ἀνδρεῖα ἣν ξενίου τε Διὸς ξενίαν τε προσηγόρευον. The words ξενίου Διὸς ἀσκεῖται Θέμις occur, with a more general reference, in *O.* VIII, 21, 22.

10. σὺν ἀτρώτῳ κραδίᾳ.] "Without any vexation." See on *N.* I, 48.

15, 16. θνατὰ—ἐπιεσσόμενος.] "Let him remember that the limbs which he clothes are doomed to death, and that in the end of all he will have to put on a vestment of earth." This form of expression is perhaps used with reference to the splendid and sumptuous dresses worn by the young, handsome, and wealthy Aristagoras. The phrase γᾶν ἐπιέσασθαι (= ταφῆναι. Hesych.) is of common occurrence. Hemsterhuis (*ad Hesych.* I. p. 1352) quotes the following instances: Xenoph. *Cyropaed.* VI, p. 100: ἦ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ ἀνδρὸς ἀγαθοῦ γενομένου κοινῇ γῆν ἐπιέσασθαι μᾶλλον ἢ ζῆν μετ' αἰσχυνομένου αἰσχυνομένη. Theocritus *Epigr.* VIII, 3:

ἀντὶ δὲ φίλης (πολλᾶς or βάλου)
πατρίδος ὀθνείην κεῖμαι ἐφεσσάμενος.

Anthol. III. c. 5. *Epigr.* 39:

Αἰγαίην κεῖμαι βῶλον ἐφεσσάμενος.

Simonides *apud Athen.* III. p. 125 D:

αὐτὰρ ἐκάμφθη
ζωὴ Πιερίην γῆν ἐπιεσσαμένη.

He also quotes, among other instances of similar expressions, Eurip. *Troad.* 1143: γῆν τῷδ' ἐπαμπίσχοντες. To which I add *N.* VIII, 38, and Æschyl. *Agamemn.* 880:

πολλὴν ἄνωθεν τὴν κάτω γὰρ οὐ λέγω
χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβὼν
ἅπαξ ἑκάστῳ καθθανὼν μορφώματι.

I once thought it would be better to read in Eurip. *Troad.* 382:

οὐδὲ πρὸς τάφους
ἔσθ' ὅστις αὐτοῖς εἶμα γῆς δωρήσεται,

instead of the common reading αἷμα γῆ, for εἱμά and αἷμα are confused in Eurip. *Phœniss.* 1062 (comp. *Schol. ven. Hom. Il.* III, 354), and ΓΗΙ, ΓΗΣ would be easily interchanged: but the alteration now appears to me unnecessary.

ἐκ δὲ περικτιόνων ἑκκαίδεκ' Ἀρισταγόραν
ἀγλααὶ νῖκαι πάτραν τ' εὐώνυμον
ἐστεφάνωσαν πάλᾳ καὶ μεγαυχεῖ παγκρατίῳ.

ἐλπίδες δ' ὀκνηρότεραι γονέων παιδὸς βίαν Ἀντ. β'.
ἔσχον ἐν Πυθῶνι πειρᾶσθαι καὶ Ὀλυμπίᾳ ἄθλων.
ναὶ μὰ γὰρ Ὄρκον, ἐμὰν δόξαν παρὰ Κασταλίᾳ
καὶ παρ' εὐδένδρῳ μολὼν ὄχθῳ Κρόνου
κάλλιον ἂν δηριώντων ἐνόστησ' ἀντιπάλων,

πενταετηρίδ' ἑορτὰν Ἡρακλέος τέθμιον Ἐπ. β'.
κωμάσαις ἀνδησάμενός τε κόμαν ἐν πορφυρέοις
ἔρνεσιν. ἀλλὰ βροτῶν τὸν μὲν κενεόφρονες αὖχαι
ἐξ ἀγαθῶν ἔβαλον· τὸν δ' αὖ καταμεμφθέντ' ἄγαν
ἰσχὺν οἰκείων παρέσφαλεν καλῶν
χειρὸς ἕλκων ὀπίσσω θυμὸς ἄτολμος ἐών.

συμβαλεῖν μὰν εὐμαρὲς ἦν τό τε Πεισάνδρου πάλαι Στρ. γ'.
αἷμ' ἀπὸ Σπάρτας· Ἀμύκλαθεν γὰρ ἔβα σὺν Ὀρέστᾳ

23 ἀέθλων 33 μὰν e correctione pro λίαν.

19, 20. ἐκ περικτιόνων—νῖκαι.] "Victories carried off from the neighbouring people." "Differunt ἀμφικτίονες et περικτίονες. Illi sunt civitates communi vinculo juncti, sive pari jure, sive præside una, eaque est Ἀμφικτυονία; at περικτίονες simpliciter sunt vicini, circum habitantes populi, ut quos Aristagoras adibat alios alia ludorum sollemnia celebrantes." Dissen.

23. ἔσχον—πειρᾶσθαι.] When the μὴ is wanting before an infinitive dependent on a verb expressing prohibition or restraint, the prohibition is weaker: comp. Eurip. *Orest.* 257: σχήσω σε πηδᾶν δυστυχῆ πηδήματα. *Alcestis.* 11: ὃν θανεῖν ἐρρύσάμην, where see Monk.

24. ναὶ μὰ γὰρ Ὄρκον.] For this prosopopœa the Schol. quotes Hesiod. *Theogon.* 231:

Ὄρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους
πημαίνει, ὅτε κέν τις ἑκὼν ἐπίορκον ὀμόσσῃ.

26. κάλλιον—ἀντιπάλων.] Comp. *P.* VIII, 83, 84: οὔτε νόστος ὁμῶς ἐπαλπνος ἐν Πυθιάδι κρίθη. *N.* II, 24: σὺν εὐκλεῖ νόστῳ.

30. ἐξ ἀγαθῶν ἔβαλον.] "Have prevented him from winning the prize at the games." For this sense of ἀγαθά, Comp. *O.* VIII, 13: ἄλλα δ' ἐπ' ἄλλον ἄβαν ἀγαθῶν, πολλαὶ δ' ὁδοὶ σὺν θεοῖς εὐπραγίαι. Ἐκβάλλω sometimes signifies "to repudiate or reject a competitor or candidate for public distinction." Demosth. p. 542, 21: ἐκβάλλει καὶ ἀτιμοῖ τὸν διαιτήτην. p. 1264, 22: τὸν γοῦν τῆς Βραυρωνόθεν Ἱερείας πατέρα ἐξέβαλεν ἡ βουλὴ ἡ ἐξ Ἀρείου πάγου. p. 449, 19: ἐξεβάλλετε αὐτὸν—ἐξεσυρίττετε ἐκ τῶν θεάτρων. Hence ἐκβάλλεσθαι signifies, like ἐκπίπτειν, "to be hissed off the stage:" as in Aristoph. *Eq.* 525: ἐξεβλήθη, πρεσβύτης ὤν, ὅτι τοῦ σκώπτειν ἀπελείφθη.

33. συμβαλεῖν.] "To form a conjecture:" see Eurip. *Orest.* 1394. The middle voice is more commonly used in this sense.

34—37. Ἀμύκλαθεν—μάτρωος.] The colony alluded to left Aulis about the time of the Doric invasion. It was composed of

Αἰολέων στρατιὰν χαλκεντέα δεῦρ' ἀνάγων· 45
καὶ παρ' Ἰσμηνοῦ ῥοὰν κεκραμένον
ἐκ Μελανίπποιο μάτρως. ἀρχαῖαι δ' ἀρεταὶ

ἀμφέροντ' ἀλλασσόμεναι γενεαῖς ἀνδρῶν σθένος· Ἀντ. γ'.
ἐν σχερῷ δ' οὔτ' ὢν μέλαιναι καρπὸν ἔδωκαν ἄρουραι, 50
δένδρεά τ' οὐκ ἐθέλει πάσαις ἐτέων περόδοις
ἄνθος εὐῶδες φέρειν πλούτῳ ἴσον,
ἀλλ' ἐν ἀμείβοντι. καὶ θνατὸν οὕτως ἔθνος ἄγει

μοῖρα. τὸ δ' ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἕπεται Ἐπ. γ'. 55
τέκμαρ· ἀλλ' ἔμπαν μεγαλανορίαις ἐμβαίνομεν,
ἔργα τε πολλὰ μενοινῶντες· δέδεται γὰρ ἀναιδεῖ
ἐλπίδι γυῖα· προμαθείας δ' ἀπόκεινται ῥοαί. 60

35 "Vulgo χαλκεντέων habebatur, quod emendavit Schmidius. Idem v. 40. περόδοις restituit pro περιόδοις."—Dissen. 42 "Vulgo οὕτω σθένος contra metrum. Heynius conjecit ἔθνος e Schol., unde Böckhius cum Hermanno scripsit quod in textu vides."—Dissen.

Achaeans from Amyclæ, and of Cadmeans and Bœotians, among whom were some of the clan of the Melanippidæ: see Thucyd. VII, 57. and consult Müller *Orchomenos*. p. 396, 477. and Thirlwall, *Hist. of Greece* II, p. 82.

40. *δένδρεά τ' οὐκ ἐθέλει.*] See on *N.* VII, 90.

42. *ἐν ἀμείβοντι.*] i. e. *ἀμοιβαδίς*, "by alternate crops."

43, 44. *τὸ δ' ἐκ Διὸς—τέκμαρ.*] Comp. *O.* XII, 7. and see Soph. *Œd. T.* 978: *πρόνοια δ' ἐστὶν οὐδενὸς σαφής.*

44, 45. *ἀλλ'[ἔμπαν—μενοινῶντες.*] The construction is *μεγαλανορίαις ἐμβαίνομεν, ἔργα τε πολλὰ]μενοινῶντες* scil. *ἐμβαίνομεν αὐτοῖς*. Dissen compares Soph. *Œd. T.* 740: *τὸν δὲ Λαΐου,[φύσιν τίν' εἶχε φράζε, τίνα δ' ἀκμὴν ἦβης ἔχων* scil. *ταύτην εἶχε φύσιν, ἣν λέγεις*. For this sense of *ἐμβαίνειν* ("to attempt," "enter upon") see Plato, *Phæd.* p. 252 E: *ἐὰν μὴ πρότερον ἐμβεβῶσι τῷ ἐπιτηδεύματι.* Demosth. *de Coron.* p. 309, 24: *ἐν αὐτοῖς τοῖς δεινοῖς καὶ φοβεροῖς ἐμβεβηκώς.* The verb is used in its more literal sense in *P.* X, 12. *Μεγαλανορία* means "a proud confidence in one's own resources," and here in the plural it implies the plans which we form in consequence of such a reliance on ourselves." And this is the idea conveyed by *μεγαλάνωρ τις* (*P.* I, 52), the Cumæan magistrate who was before so confident in his own strength, but was at last obliged to make a friend of Hiero.

45, 46. *δέδεται—γυῖα.*] Comp. *P.* III, 54.

46. *προμαθείας—ῥοαί.*] "The courses of events lie beyond the reach of our foresight—they cannot be foreseen by us." *Ἀπρομήθητος* is predicated of anything unexpected: see Æschyl. *Suppl.* 352: *ἐξ ἀέλπτων κἀπρομηθήτων.* For *ῥοαί* see *O.* II, 33, 34: *ῥοαὶ δ' ἄλλοτ' ἄλλαι εὐθυμιᾶν μετὰ καὶ πόνων ἐς ἄνδρας ἔβαν.* And for the sentiment, compare Theognis 585:

πᾶσίν τοι κίνδυνος ἐπ' ἐργμασιν οὐδέ τις οἶδεν
ποῖ σχήσειν μέλλει πράγματος ἀρχομένου.

κερδέων δὲ χρὴ μέτρον θηρευέμεν·
ἀπροσίκτων δ' ἐρώτων ὀξύτεραι μανίαι.

47. κερδέων—θηρεύεμεν.] Comp. *P.* III, 59, 62. with *P.* II, 34.

48. ὀξύτεραι.] See Matth. *Gr. Gr.* § 457.

ΙΣΘΜΙΟΝΙΚΑΙ.

ΙΣΘΜΙΟΝΙΚΑΙ Α'.

ΗΡΟΔΟΤΩΙ ΘΗΒΑΙΩΙ

ΑΡΜΑΤΙ.

ISTHMIA I.

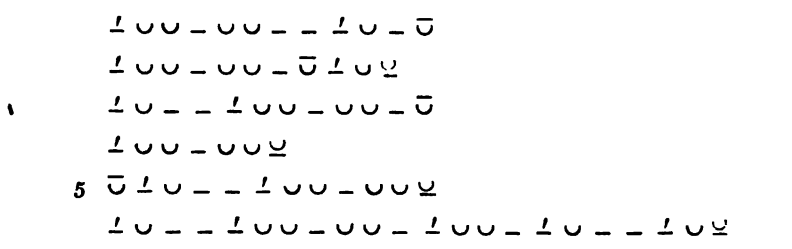
INTRODUCTION.

This ode, which celebrates the chariot-victory of Herodotus, son of Asopodorus, a Theban, is supposed by Dissen to have been written after the vernal Isthmia in Ol. 80, 3. B. C. 458, on the ground that several passages in it refer to the war of Tanagra and Œnophyta, which took place in the following year, and seem to image forth the approaching contest. Dissen founds this inference, which is not improbable, and is also adopted by Böckh, on the conjunction of Castor and Iolaus, the Lacedæmonian and Theban heroes, in v. 16, 17: which he thinks points to the alliance between Thebes and Sparta at the period in question; on the warlike allusions in v. 50 (ὃς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἀβρόν, εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολιατᾶν καὶ ξένων γλώσσας ἀωτον); and on the reference to Hercules, the intrepid warrior, whom even the savage dogs of Geryon feared, in v. 12 (ἐν ᾧ καὶ τὸν ἀδείμαντον Ἀλκμήνα τέκεν παῖδα, θρασεῖαι τόν ποτε Γηρυόνα φρίξαν κύνες); a reference which, he thinks, would otherwise be out of place: he also thinks that this hypothesis gives a peculiar force to the epithet of the goddess Theba in the first line of the ode. Asopodorus, the victor's father, had been once banished from Thebes, (v. 36—38), probably during the domestic troubles about the time of the Persian invasion. See the Introduction to *P.* XI.

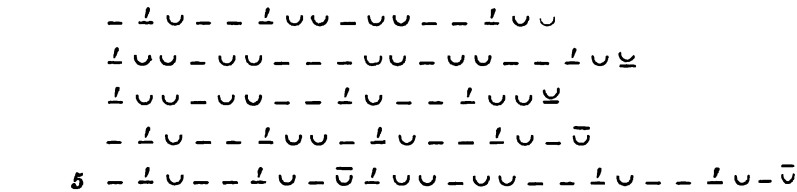
The rhythm is Dorian.

ARGUMENT.

1—13. The poet says that he had laid aside a Pæan which he had promised to compose for the people of Ceos, in order that he might first finish this ode, which was designed to celebrate the glory of his native land. 14—31. Then follows the Castoreium or ἱππικὸς νόμος, in honour of the chariot-victory of Herodotus: 32—40 and, after a brief allusion to the exile of Asopodorus, who was now restored to his former prosperity, the ode concludes 41—68 with the praises of Herodotus, and a commemoration of his victories.



Epodi.



Ματερ ἐμά, τὸ τεόν, χρύσασπι Θήβα, Στρ. ά.
πρᾶγμα καὶ ἀσχολίας ὑπέρτερον
θήσομαι. μή μοι κραναὰ νεμεσάσαι
Δᾶλος, ἐν ᾇ κέχυμαι.
τί φίλτερον κεδνῶν τοκέων ἀγαθοῖς; 5
εἶξον, ὦ πολλωνιάς· ἀμφοτερᾶν τοι χαρίτων σὺν θεοῖς ζεύξω
τέλος,
καὶ τὸν ἀκειρεκόμαν Φοῖβον χορεύων Ἀντ. ά.
ἐν Κέῳ ἀμφιρύτᾳ σὺν πουτίοις
ἀνδράσιν, καὶ τὰν ἁλιερκέα Ἰσθμοῦ 10

5 ἀμφιρύτω

1. χρύσασπι Θήβα.] This epithet probably alludes to a statue of Theba with a golden robe and a gilded shield, which is also referred to by the poet in *Fragm. inc.* 104: εὐάμματε, χρυσοχίτων, ἱερώτατον ἄγαλμα, Θήβα. There was a statue of Theba at Olympia also, presented by the Phliasians (see Pausan. v, 22, 5).

2. ἀσχολίας ὑπέρτερον.] Comp. Plato, *Phædrus.* p. 227, B. Plutarch *de Genio Socrat.* p. 575, D. Virgil, *Bucol.* VII, 17.

7—9. καὶ τὸν—ἀνδράσιν.] Comp. *Prosod. Fragm.* 1. The Scholiast says that Pindar was requested by the people of Ceos to compose for them a Pæan to be sung at Delos. But Dissen justly remarks, that this is only an inference based on the mention of Delos in v. 3, as appears from the scholium on that verse: ἐκ τούτου δῆλον, ὅτι εἰς Δῆλον ἔγραφε Κείοις. And he concludes, from the words of Pindar here, that the Pæan in question was sung at Ceos itself, which was celebrated for the worship of Apollo, and which contained three temples of this god, especially one at Carthæa, in the χορηγεῖον of which Simonides was for some time engaged as a χοροδιδάσκαλος (Athen. p. 456, F.) Delos is introduced, because it was the native place of Apollo, as Thebes was of Herodotus (see v. 5); and he says that he is completely occupied (ἐν ᾇ κέχυμαι) in singing the praises of Delos, because

δειράδ'· ἐπεὶ στεφάνους
ἕξ ὥπασεν Κάδμου στρατῷ ἐξ ἀέθλων,
καλλίνικον πατρίδι κῦδος. ἐν ᾇ καὶ τὸν ἀδείμαντον Ἀλκμήνα τέκεν
παῖδα, θρασεῖαι τόν ποτε Γηρυόνα φρίξαν κυνες. Ἐπ. ά.
ἀλλ' ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἅρματι τεθρίππῳ γέρας,
ἀνία τ' ἀλλοτρίαις οὐ χερσὶ νωμάσαντ' ἐθέλω
ἢ Καστορείῳ ἢ Ἰολάου ἐναρμόξαι μιν ὕμνῳ.
κεῖνοι γὰρ ἡρώων διφρηλάται Λακεδαίμονι καὶ Θήβαις ἐτέκνωθεν κράτιστοι·

ἔν τ' ἀέθλοισι θίγον πλείστων ἀγώνων, Στρ. β'.
καὶ τριπόδεσσιν ἐκόσμησαν δόμον
καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ,
γενόμενοι στεφάνων
νικαφόρων· λάμπει δὲ σαφὴς ἀρετὰ
ἔν τε γυμνοῖσι σταδίοις σφίσιν ἔν τ' ἀσπιδοδούποισιν ὁπλίταις δρόμοις·

οἷά τε χερσὶν ἀκοντίζοντες αἰχμαῖς, Ἀντ. β'.
καὶ λιθίνοις ὁπότ' ἐν δίσκοις ἵεν.

11 ὥπασε 25 "ὁπότ' ἐν δίσκοις ἵεν. Sic scripsit Böckhius de emendatione Hermanni. Vulgo omittitur præpositio. Versu sequenti idem Böckhius emendavit πεντάθλιον pr. πένταθλον ἔτ' "—Dissen.

he honoured that island by singing the praises of Apollo at Ceos, in the same way as he honoured Thebes, by celebrating the victory obtained by Herodotus at the Isthmus. For the sense of χορεύων here ("celebrating with a chorus") comp. Soph. *Antig.* 1153: *αἵ σε μαινόμενοι πάννυχοι χορεύουσι*: Eurip. *Herc. Fur.* 638: *οὕτω καταπαύσομεν Μούσας, αἵ μ' ἐχόρευσαν.*

10—12. *ἐπεὶ—κῦδος.*] Six of the prizes, at the Isthmian games at which Herodotus conquered in the chariot-race, were adjudged to Thebans: Herodotus of course did not win them all, otherwise the poet would have made a more special mention of what he had done.

13. *τόν ποτε—κύνες.*] Geryon dwelt beyond the pillars of Hercules; this exploit of the hero is therefore mentioned for the same reason as the death of Memnon, in the odes which sing the praises of the Æacidæ, because it was the most distant in its effects on the reputation of Hercules. As the death of Memnon made the Æacidæ known in Æthiopia, (*N.* III, 64. VI, 47 seqq. *I.* V, 22 seqq.), so the death of Geryon had carried the name of the Theban Hercules to the remote Erythia. The Thebans used to exhibit the bones of Geryon as a relique (Lucian, *adv. indoct.* c. XIV).

16, 17. *ἢ Καστορείῳ—κράτιστοι.*] See on *O.* I, 101, 102, and *P.* II, 67—71, and comp. the note on *Fragm.* 80.

23. *ἔν τε γυμνοῖσι σταδίοις.*] "A Dorian was the first, who, in the lists of Olympia, threw off the heavy girdle, and ran naked to the goal." Muller, *Dorians.* II, p. 277.

24, 25. *οἷά τε—ἵεν.*] The construction is *οἷά τε (ἔλαμψεν ἀρετά σφισιν) (ὁπόθ' ἵεν) χερσὶν ἀκοντίζοντες αἰχμαῖς, καὶ ὁπόθ' ἵεν*

οὐ γὰρ ἦν πεντάθλιον, ἀλλ' ἐφ' ἑκάστῳ
ἔργματι κεῖτο τέλος.
τῶν ἀθρόοις ἀνδησάμενοι θαμάκις
ἔρνεσιν χαίτας ῥεέθροισί τε Δίρκας ἔφανεν καὶ παρ' Εὐρώτᾳ
πέλας,

Ἰφικλέος μὲν παῖς ὁμόδαμος ἐὼν Σπαρτῶν γένει, Ἐπ. β'.
Τυνδαρίδας δ' ἐν Ἀχαιοῖς ὑψίπεδον Θεράπνας οἰκέων ἕδος.
χαίρετ'. ἐγὼ δὲ Ποσειδάωνι Ἰσθμῷ τε ζαθέᾳ
Ὀγχηστίαισίν τ' ἀϊόνεσσιν περιστέλλων ἀοιδὰν
γαρύσομαι τοῦδ' ἀνδρὸς ἐν τιμαῖσιν ἀγακλέα τὰν Ἀσωποδώρου
πατρὸς αἶσαν

Ὀρχομενοῖό τε πατρῴαν ἄρουραν, Στρ. γ'.
ἅ νιν ἐρειδόμενον ναναγίαις
ἐξ ἀμετρήτας ἁλὸς ἐν κρυοέσσᾳ

29 Εὐρώτα

ἐν λιθίνοις δίσκοις. Αἰχμὴ, which originally denoted the rapid motion of the dart or arrow (δίκῃ τόξων ἢ ἀκόντων, *Od.* XV, 708), and is derived from ἄΐσσω root ἀϊκ-, as δραχμὴ is from δράσσω root δρακ-, is generally used to signify the dart or arrow thrown, not the throwing of the dart or arrow: and as Pindar here says, χερσὶν ἀκοντίζοντες αἰχμαῖς, Hom. *Il.* XI, 44, has

Ἀντίοι ἵστανται, καὶ ἀκοντίζουσι θαμείας
Αἰχμὰς ἐκ χειρῶν.

Pindar elsewhere uses the dative of the thing thrown: see *O.* VIII, 55: μὴ βαλέτω—λίθῳ, XI, 72: ἔδικε πέτρῳ, *N.* I, 18: ψεύδεϊ βαλών. For ἐν δίσκοις, Dissen quotes Xenophon, *Mem.* III, 9. § 2: φανερὸν δ' ὅτι καὶ Λακεδαιμόνιοι οὔτ' ἂν Θρᾷξιν ἐν πέλταις καὶ ἀκοντίοις οὔτε Σκύθαις ἐν τόξοις ἐθέλοιεν ἂν διαγωνίζεσθαι.

26, 27. οὐ γὰρ—τέλος.] In Pindar's time the discus and javelin-throwing were not distinct contests, but only practised as a part of the Pentathlum. The form πεντάθλιον occurs also in *P.* VIII, 66. Τέλος here signifies "the prize," as in *O.* XI, 67: Δόρυκλος ἔφερε πυγμᾶς τέλος. Similarly, τέρμα, *I.* III, 85.

33. Ὀγχηστίαισίν τ' ἀϊόνεσσιν.] Onchestus, near the Lake Copais, had a grove and temple of Neptune, near which there was a race-course for chariot-races. The Isthmus and Onchestus are again mentioned in connexion, *I.* III, 37, 38.

36, 37. ἐρειδόμενον — ἁλός.] "Driven ashore by shipwreck out of the immense ocean." Ἐρείδω is sometimes equivalent to ὠθῶ; comp. *O.* IX, 31, 32, and Hom. *Il.* XVI, 108: ἐρείδοντες βελέεσσιν, where the Schol. translates it: ὠθοῦντες. So that ἐρειδόμενον may be here equivalent to ὠθούμενον, as Dissen supposes. But the word is also used in a passive sense more directly applicable to the present passage, that of being driven hard against the ground: comp. Hom. *Il.* VII, 145: ὁ δ' ὕπτιος οὔδει ἐρείσθη. Hesiod, *Scut. Herc.* 362: τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεὶς ἠρείσατο γαίῃ. And this sense is the one required here: "driven or dashed ashore by shipwreck." Ἐρείδομενον ναναγίαις cannot mean *suffultum naufragii tabulis et reliquiis*, as Damm translates it, or *exiguis duntaxat suarum facultatum partibus suffultum, quas, ut naufragii reliquias, colligere poterat*, as it is rendered in Benedict's paraphrase. For that meaning we should require ναναγίοις: for ναναγία μέν ἐστιν, says Ammonius, αὐτὴ ἡ τῆς νηὸς διαφθορά· ναυάγιον δὲ, τὸ ἐξ αὐτῆς ἐκβρασθέν. See Valckenaer's note, p. 156.

δέξατο συντυχίᾳ·
νῦν δ' αὖτις ἀρχαίας ἐπέβασε πότμος
συγγενὴς εὐαμερίας. ὁ πονήσαις δὲ, νόῳ καὶ προμάθειαν φέρει.

εἰ δ' ἀρετᾷ κατάκειται πᾶσαν ὀργάν, Ἀντ. γ'.
ἀμφότερον δαπάναις τε καὶ πόνοις,
χρή νιν εὐρόντεσσιν ἀγάνορα κόμπον
μὴ φθονεραῖσι φέρειν
γνώμαις. ἐπεὶ κούφα δόσις ἀνδρὶ σοφῷ
ἀντὶ μόχθων παντοδαπῶν ἔπος εἰπόντ' ἀγαθὸν ξυνὸν ὀρθῶσαι
καλόν.

Ἐπ. γ'.
μισθὸς γὰρ ἄλλοις ἄλλος ἐφ' ἔργμασιν ἀνθρώποις γλυκύς,
μηλοβότᾳ τ' ἀρότᾳ τ' ὀρνιχολόχῳ τε καὶ ὃν πόντος τρέφει·
γαστρὶ δὲ πᾶς τις ἀμύνων λιμὸν αἰανῆ τέτατα.
ὃς δ' ἀμφ' ἀέθλοις ἢ πολεμίζων ἄρηται κῦδος ἀβρόν,
εὐαγορηθεὶς κέρδος ὕψιστον δέκεται, πολιατᾶν καὶ ξένων γλώσσας ἄωτον.

41 "Libri vetustissimi habuerunt *αρεται*, ut ex Scholiis patet, quod Böckhius cum Aristarcho pro dativo habens scripsit *ἀρετᾷ*, recte ut videtur. Nominativus *ἀρετά* est in solis editionibus principibus Ald. et Rom. Hunc probat Hermannus. Pro *κατάκειται* Heynius et nuper Karsten maluerunt *κατὰ κεῖται*, sed non eleganter sic præpositionem *κατὰ*, interposito *κεῖται*, disjungi a verbis *πᾶσαν ὀργὰν* monet Hermannus."—Dissen. 48 *μαλοβότᾳ* 51 *δέχεται*,

40. *ὁ πονήσας—φέρει.*] For the position of *καὶ*, see *N.* IV, 32.

41—46. *εἰ δ' ἀρετᾷ—καλόν.*] There is some difficulty in this passage on account of the use of *κατάκειται*, and the change of number in *εὐρόντεσσιν*. I do not, however, hesitate to prefer the reading and interpretation of Böckh and Dissen to that proposed by Hermann: the meaning undoubtedly is: "but if a person applies himself with all his heart to the pursuit of glory, sparing neither cost nor labour, it is proper to pay ungrudgingly to those who have obtained it (*νιν* sc. *ἀρετάν*) the loudly-uttered praise by which man is exalted. For it is a cheap present for a poet to make, when, in return for labours of every kind, he says a good word, and thus exalts the public honour of his country." Ἀρετὰ here is glory obtained in the public games: see *O.* VII, 89, and *P.* XI, 55. For *κατάκειται* we should rather expect *ἔγκειται*, *ἐπίκειται*, or *πρόσκειται*. But *κατάκειται* is used in *N.* IV, 52, of a gradual slope and inclination of ground, and words bearing this signification are often employed metaphorically with reference to a mental inclination or bias (see on *N.* IV, 15). And thus we may fairly take *κατάκειται* here in a similar sense to that borne by *κέχυμαι* above, v. 4. For the omission of *τις* with this verb, Dissen quotes Hermann. *ad Viger.* 730, 7. 39, 934. Hom. *Il.* XIII, 287, and, for the plural *εὐρόντεσσιν*, he refers to Heindorf, *ad Platon. Gorg.* p. 105. *Protagor.* p. 499. Erfurdt, *ad Soph. Antig.* 705. For *νιν* sc. *ἀρετὰν εὐρόντεσσιν*, see *O.* VII, 89: *πὺξ ἀρετὰν εὐρόντα*. For *κούφα δόσις*, see Eurip. *Bacch.* 893:

κούφα γὰρ δαπάνα νομίζειν
ἴσχυν τόδ' ἔχειν
ὅτι ποτ' ἄρα τὸ δαιμόνιον.

Ἀνδρὶ σοφῷ: see on *O.* I, 9. Ξυνὸν καλόν: see *O.* XIII, 49. *P.* IX, 93. XI, 55.

ἄμμι δ' ἔοικε Κρόνου σεισίχθον' υἱὸν Στρ. δ'.
γείτον' ἀμειβομένοις εὐεργέταν
ἁρμάτων ἱπποδρόμιον κελαδῆσαι,
καὶ σέθεν, Ἀμφιτρύων,
παῖδας προσειπεῖν, τὸν Μινύα τε μυχὸν
καὶ τὸ Δάματρος κλυτὸν ἄλσος Ἐλευσῖνα καὶ Εὔβοιαν ἐν
γναμπτοῖς δρόμοις·

Πρωτεσίλα, τὸ τεὸν δ' ἀνδρῶν Ἀχαιῶν Ἀντ. δ'.
ἐν Φυλάκᾳ τέμενος συμβάλλομαι.
πάντα δ' ἐξειπεῖν, ὅσ' ἀγώνιος Ἑρμᾶς
Ἡροδότῳ ἔπορεν
ἵπποις, ἀφαιρεῖται βραχὺ μέτρον ἔχων
ὕμνος. ἦ μὰν πολλάκι καὶ τὸ σεσωπαμένον εὐθυμίαν μείζω φέρει.

εἴη μιν εὐφώνων πτερύγεσσιν ἀερθέντ' ἀγλααῖς Ἐπ. δ'.
Πιερίδων ἔτι καὶ Πυθῶθεν Ὀλυμπιάδων τ' ἐξαιρέτοις
Ἀλφεοῦ ἔρνεσι φράξαι χεῖρα τιμὰν ἐπταπύλοις
Θήβαισι τεύχοντ'. εἰ δέ τις ἔνδον νέμει πλοῦτον κρυφαῖον,
ἄλλοισι δ' ἐμπίπτων γελᾷ, ψυχὰν Ἀΐδᾳ τελέων οὐ φράζεται
δόξας ἄνευθεν.

65 Πυθόθεν

55, 56. *καὶ—παῖδας.*] i. e. Hercules and Iolaus, who were patrons of the Theban Heraclea or Iolaia.

58, 59. *Πρωτεσίλα—συμβάλλομαι.*] "O Protesilaus, I add the shrine raised to you at Phylace by the Achæan host." Phylace was a city on the Pagasæan gulf, the old dominion of Protesilaus, who was here honoured with sepulchral games.

63. *σεσωπαμένον.*] On this form, see note on *O.* XIII, 91.

66. *φράξαι χεῖρα.*] Nero returned from Greece carrying in his right hand a Pythian, and wearing on his head an Olympic crown (Sueton. *Nero*, c. 25). Perhaps a similar accumulation of prizes is referred to here.

68. *ψυχὰν—ἄνευθεν.*] "He does not consider that he will die without glory." The conclusion of this ode is no doubt aimed at some persons who had found fault with the liberality of Herodotus.

ΙΣΘΜΙΟΝΙΚΑΙ Β'.

ΞΕΝΟΚΡΑΤΕΙ ΑΚΡΑΓΑΝΤΙΝΩ

ΑΡΜΑΤΙ.

ISTHMIA II.

INTRODUCTION.

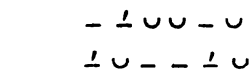
XENOCRATES, of Agrigentum (the brother of Thero) conquered at the Pythian games, where his son Thrasybulus acted as his charioteer (see *P.* VI.), and at the Isthmian and Panathenaic games, where Nicomachus drove his chariot. The Isthmian victory celebrated in this ode was obtained in Ol. 76, 1. B. C. 476, and in the same year Thero won the Olympic victory commemorated in *O.* II, where this Isthmian victory is alluded to, v. 50. As Thero did not die till Ol. 76, 4. B. C. 473, and as he and Xenocrates are spoken of in this ode as already dead, it was probably not written before Ol. 77, 1. B. C. 472, and was perhaps sent to Thrasybulus while he was celebrating the epinicia of his father. By the expulsion of Thrasydæus in Ol. 76, 4. B. C. 473, the government of Agrigentum had become democratical. The poet, therefore, exhorts Thrasybulus not to be deterred by any fear of exciting envy from having the praises of his father publicly sung.

The rhythm is Dorian.

ARGUMENT.

1—11. He excuses himself for the time which had elapsed since he first intended to send Thrasybulus this ode as a pledge of friendship, on the ground that poets had now to write for hire, and he was engaged to compose epinicia for other victors in the mean time. 12—34. He then mentions the chariot-victories obtained by Xenocrates in the Isthmian and Pythian games, and at the Panathenæa in Attica: also Thero's Olympic victory. 35—48. And after enumerating the various virtues of Xenocrates, he concludes by exhorting Thrasybulus not to leave this ode unsung through fear of envy.

STROPHÆ.



⏑ – ⏑⏑ – ⏑⏑ – ⏓ ⏑ – ⏑ – ⏓
⏑ – ⏑ – – ⏑ – – ⏑ – ⏓

Epodi.

⏑ – ⏑⏑ – ⏑⏑ – – ⏑ – ⏑⏑ – ⏑⏑ – ⏓ ⏑ – ⏑⏑
⏑ – ⏑⏑ – ⏑⏑ – – ⏑ – ⏑ – ⏓
⏑ – ⏑ – – ⏑ – ⏑ – ⏓
⏑ – ⏑ – ⏓ ⏑ – ⏑ – – ⏑ – ⏑⏑
⏑ – ⏑ – – ⏑ – ⏑⏑ – ⏑⏑ –
⏑ – ⏑⏑ – ⏑ – ⏓

Στρ. ά.

Οι μὲν πάλαι, ὦ Θρασύβουλε, φῶτες, οἳ χρυσαμπύκων
ἐς δίφρον Μοισᾶν ἔβαινον κλυτᾷ φόρμιγγι συναντόμενοι,
ῥίμφα παιδείους ἐτόξευον μελιγάρυας ὕμνους.
ὅστις ἐὼν καλὸς εἶχεν Ἀφροδίτας
εὐθρόνου μνάστειραν ἀδίσταν ὀπώραν.

Ἀντ. ά.

ἀ Μοῖσα γὰρ οὐ φιλοκερδής πω τότ' ἦν οὐδ' ἐργάτις·
οὐδ' ἐπέρναντο γλυκεῖαι μελιφθόγγου ποτὶ Τερψιχόρας
ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί.
νῦν δ' ἐφίητι τὸ τὼργείου φυλάξαι
ῥῆμ' ἀλαθείας ὁδῶν ἄγχιστα βαῖνον,

Ἐπ. ά.

"Χρήματα, χρήματ' ἀνήρ," ὃς φᾶ κτεάνων θαμὰ λειφθεὶς
καὶ φίλων.

1 "Pro ὅσοι Schmidius metri causa *οἳ*, firmatum Scholiis *ad Aristoph. Pac.* 696."—Dissen. 7 *μελιφθόγγου* Böckhius, cum Heynio et Hermanno, pro *μελίφθογγοι*. 9 *τό* addidit Heynius. 10 "Codices *ῥῆμ' ἀλαθείας ἄγχιστα βαῖνον*, laborante metro. Hermannus *ὁδῶν* excidisse conjecit, quod recepit Böckhius. Idem editor v. 11. *θαμά* scripsit pr. *θ' ἅμα*."—Dissen.

2. *φόρμιγγι συναντόμενοι.*] "Taking up the lyre:" comp. *O.* II, 96: *οὐ δίκᾳ συναντόμενος.*

3. *ῥίμφα—ὕμνους.*] "Promptly sent forth sweet songs in honour of their lovers." For the metaphor in *ἐτόξευον*, comp. *O.* II, 83, 88. *N.* VI, 27—30. IX, 55, &c. "Υμνοι *παίδειοι* are erotic poems like those of Alcæus, Ibycus, and Anacreon.

4, 5. *ὅστις—ὀπώραν.*] See *N.* VIII, 1, and comp. *N.* V, 6. For *μνάστειρα*, see *P.* XII, 24.

8. *ἀργυρωθεῖσαι πρόσωπα.*] "With hire in their looks" (*die nach Silber aussehen*, Dissen). See on *P.* VIII, 68.

9—11. *νῦν δ' ἐφίητι—φίλων.*] "But now she (i. e. the Muse) bids us attend to the saying (and a true one it is) of the Argive, who, when deprived at once of his substance and his friends, cried, *Money, money makes the man.*" The Argive here

ἐσσὶ γὰρ ὢν σοφός, οὐκ ἄγνωτ' ἀείδω
Ἰσθμίαν ἵπποισι νίκαν,
τὰν Ξενοκράτει Ποσειδάων ὀπάσαις,
Δωρίων αὐτῷ στεφάνωμα κόμᾳ
πέμπεν ἀναδεῖσθαι σελίνων,

εὐάρματον ἄνδρα γεραίρων, Ἀκραγαντίνων φάος. Στρ. β'.
ἐν Κρίσᾳ δ' εὐρυσθενὴς εἶδ' Ἀπόλλων νιν πόρε τ' ἀγλαΐαν
καὶ τόθι· κλειναῖς δ' Ἐρεχθειδᾶν χαρίτεσσιν ἀραρὼς
ταῖς λιπαραῖς ἐν Ἀθάναις, οὐκ ἐμέμφθη
ῥυσίδιφρον χεῖρα πλαξίπποιο φωτός,

τὰν Νικόμαχος κατὰ καιρὸν νεῖμ' ἀπάσαις ἀνίαις. Ἀντ. β'.
ὅντε καὶ κάρυκες ὡρᾶν ἀνέγνων, σπονδοφόροι Κρονίδα
Ζηνὸς Ἀλεῖοι, παθόντες πού τι φιλόξενον ἔργον·

12 Böckh. οὐκ ἀγνῶτ' ἀείδω sublata interpunctione. Restitui ἄγνωτα. cf. *N.* x, 31. et vide Lobeck. *ad Soph. Aj.* p. 315. Dindorf. *ad Aristoph. Ran.* 936. et quos laudat, Herodian., Suid., et Philemon. 15 "Veteres libri uno consensu κόμα, h. e. κόμᾳ, quod reduxit Böckhius pro κόμαν."—Dissen. 16 "Omnes libri ἀνδεῖσθαι, sed ἀναδεῖσθαι a Schmidio emendatum retinuit Böckhius, quum in antitheticis soluta arsis sit."—Dissen. 18 μιν 19 "Addidit δ' ante Ἐρεχθειδᾶν Heynius."—Dissen. 22 "Scriptum νεῖμ' ἀπάσαις a Böckhio de sententia Hermanni pro vulgari νώμ' ἀπάσαις, in quo perperam eliditur alpha."—Dissen.

mentioned was Aristodemus, who was born at Argos, but is more generally called a Spartan, because he dwelt at Sparta. This saying of his is given at greater length by Alcæus, as quoted by the Scholiast on this passage; the fragment is thus arranged and emended by Blomfield (*Museum Criticum*, I. p. 432):

ὡς γὰρ δή ποτα φαισὶν Ἀριστόδαμον
ἐν Σπάρτᾳ λόγον οὐκ ἀπάλαμνον εἰπῆν·
χρήματ' ἀνήρ· πενιχρὸς γὰρ οὐδεὶς
πέλετ' ἐσλὸς οὐδὲ τίμιος.

"The new importance attached to wealth, even in the time of the seven wise men, gave rise to the saying of Aristodemus the Argive, *money makes the man.*" Müller, *Dorians* II, p. 7. Comp. Niebuhr, *History of Rome*, I, p. 429.

12, 13. ἐσσὶ—νίκαν.] *Verbum sapienti sat.* For the construction, see Matth. *Gr. Gr.* § 416, β.

18. εἶδεν.] "Beheld with favour." See *O.* VII, 11: ἐποπτεύει. XIV, 16: ἰδοῖσα. *P.* III, 85: δέρκεται. Horat. *Carm.* IV, 3, 1:

Quem tu Melpomene semel
Nascentem placido lumine videris.

19, 20. κλειναῖς—Ἀθάναις.] "Having obtained the glorious honours of the Erechtheidæ at shining, brilliant Athens." Ἀραρὼς is here equivalent to μιχθείς. The Athenian victory of Xenocrates was probably obtained at the Panathenæa Minora.

21. ῥυσίδιφρον.] "Chariot-preserving," i. e. skilful. Comp. *P.* v, 30.

22. τὰν—ἀνίαις.] "Which (his hand) Nicomachus applied to all the reins at the critical instant." The great art of chariot-driving was to keep back the horses till the right moment, and then to give them the reins: see Soph. *Electra* 735: and for the phrase ἀπάσαις ἀνίαις, comp. Virgil *Æneid.* v, 818:

Jungit equos auro genitor, spumantiaque addit
Frena feris, *manibus*que *omnes* effundit *habenas.*

23, 24. ὅντε—ἔργον.] "Whom too the heralds of the seasons, the Elean truce-bearers of Zeus the son of Cronus, recognized, having met with some act of hospitality from

ἀδυπνόῳ τέ νιν ἀσπάζοντο φωνᾷ
χρυσέας ἐν γούνασιν πιτνόντα Νίκας

Ἐπ. β'.

γαῖαν ἀνὰ σφετέραν, τὰν δὴ καλέοισιν Ὀλυμπίου Διὸς
ἄλσος· ἵν' ἀθανάτοις Αἰνησιδάμου
παῖδες ἐν τιμαῖς ἔμιχθεν.
καὶ γὰρ οὐκ ἀγνῶτες ὑμῖν ἐντὶ δόμοι
οὔτε κώμων, ὦ Θρασύβουλ', ἐρατῶν,
οὔτε μελικόμπων ἀοιδᾶν.

Στρ. γ'.

οὐ γὰρ πάγος, οὐδὲ προσάντης ἀ κέλευθός γίγνεται,
εἴ τις εὐδόξων ἐς ἀνδρῶν ἄγοι τιμὰς Ἑλικωνιάδων.
μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ', ὅσον ὀργὰν
Ξεινοκράτης ὑπὲρ ἀνθρώπων γλυκεῖαν
ἔσχεν. αἰδοῖος μὲν ἦν ἀστοῖς ὁμιλεῖν,

Ἀντ. γ'.

ἱπποτροφίας τε νομίζων ἐν Πανελλάνων νόμῳ·
καὶ θεῶν δαῖτας προσέπτυκτο πάσας· οὐδέ ποτε ξενίαν
οὖρος ἐμπνεύσαις ὑπέστειλ' ἰστίον ἀμφὶ τράπεζαν·

16 πιτνῶντα 33 ἀκοντίσαιμι

him." These Σπονδοφόροι were officers very nearly corresponding in their functions to the *Fetiales* of the Romans: indeed Dionysius of Halicarnassus uses the word σπονδοφόρος (I, 21) as a translation of this Latin word; they announced the advent of the Olympic festival, hence they are here called κάρυκες ὡρᾶν (see *O.* IV, 1), and, at the same time, proclaimed a solemn truce throughout Greece. Comp. Thucyd. V, 49. Xenoph. *Hist. Gr.* IV, 7. § 2. Pausan. V, 15. § 6. Böckh thinks (tom. III, p. 495, 6) that when these Σπονδοφόροι were proclaiming the sacred truce at Athens in the month Hecatombæon, Ol. 77, 1, they fell in with Nicomachus there (for as the Panathenæa Minora were celebrated in Hecatombæon in the 1st, 2d, and 4th years of every Olympiad, Nicomachus might well be at Athens at the time referred to), and recognizing him as the victor (or, rather, as the driver of the victor's chariot) at the preceding Olympic games, greeted him with friendly salutations. On the Panathenæa Minora, see a paper by Müller in the *Philological Museum*, II, p. 227, seqq. (*quo anni tempore Panathenæa Minora, τὰ μικρὰ Παναθήναια, celebrati sint, quæritur*).

35. μακρὰ δισκήσαις ἀκοντίσσαιμι τοσοῦθ'.] This passage shews that the object in hurling both the δίσκος and the ἄκων was much the same, namely, to throw as far as possible: see the Introduction to *N.* VII, p. 236. Δισκήσαις is here used in the primitive sense of δίσκος from δικεῖν; see *New Cratylus*, p. 298, 473.

37. αἰδοῖος μὲν ἦν ἀστοῖς ὁμιλεῖν.] Comp. Solon V, 6:

εἶναι δὲ γλυκὺν ὧδε φίλοις, ἐχθροῖσι δὲ πικρόν·
τοῖσι μὲν αἰδοῖον, τοῖσι δὲ δεινὸν ἰδεῖν.

The quality here predicated of Xenocrates is that dignity, which gained him respect (αἰδώς) from the common people (ἀστοί), without any exertion of severity on his part: he was still πρᾶὺς ἀστοῖς, *P.* III, 71. ἄμερσε ἀστοῖς, *O.* XIII, 2. Comp. *O.* XIII, 115. For the construction of the infinitive ὁμιλεῖν, comp. *O.* VII, 26.

39. καὶ θεῶν δαῖτας—πάσας.] Comp. *O.* III, 39, 40.

39, 40. οὐδέ ποτε—τράπεζαν.] "Nor did the favouring breeze which blew around his

ἀλλ' ἐπέρα ποτὶ μὲν Φᾶσιν θερείαις,
ἐν δὲ χειμῶνι πλέων Νείλου πρὸς ἀκτάς.

Ἐπ. γ'.

μή νυν, ὅτι φθονεραὶ θνατῶν φρένας ἀμφικρέμανται ἐλπίδες,
μήτ' ἀρετάν ποτε σιγάτω πατρῴαν,
μηδὲ τούσδ' ὕμνους· ἐπεί τοι
οὐκ ἐλινύσοντας αὐτοὺς εἰργασάμαν.
ταῦτα, Νικάσιππ', ἀπόνειμον, ὅταν
ξεῖνον ἐμὸν ἠθαῖον ἔλθῃς.

46 *εἰργασάμην.*

hospitable table ever desist from blowing, so as to compel him to furl his sails." For the metaphor, comp. *P.* I, 90—92: *μὴ κάμνε λίαν δαπάναις· ἐξίει δ' ὥσπερ κυβερνάτας ἀνὴρ ἱστιον ἀνεμόεν.* And for the mode of expression, see Soph. *Ajax* 659: *δεινῶν ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον,* in his note on which, Lobeck (p. 307) gives the meaning of this passage of Pindar as follows: *Xenocrates nunquam contrahit hospitalitatis vela, quæ velut ventus secundus intendit.* The principle, according to which these and similar expressions may be explained and justified, is one of general application: it is, as I have elsewhere expressed it, that the Greeks imparted objective existence with will and choice to every physical cause, and thus considered the cause of any thing as also the cause of its contrary.

41, 42. *ἀλλ' ἐπέρα—ἀκτάς.*] Because the Phasis and the Nile were the extreme points of navigation to a Sicilian, he continues his metaphorical description of the hospitality of Xenocrates by saying "that he sailed in the summer to the Phasis, and in the winter to the Nile;" meaning, that Xenocrates was hospitable both in winter and in summer, but naturally more so in summer (the Phasis being the more distant of the two voyages mentioned), because Sicily was more frequented by strangers at that season.

43. *ἀμφικρέμανται.*] "Hang about you like nets:" see *O.* VII, 24, 25.

46. *ἐλινύσοντας.*] "To stand still, to remain idle." See on *N.* V, 1, 2.

48. *ἠθαῖον.*] "Respected." Homer generally uses this word in the vocative, and in dialogues between brothers, especially when the younger is addressing the elder (*Il.* XXII, 229. VI, 518). He also puts it into the mouth of the swineherd Euphorbus in speaking of his absent master Ulysses. *Od.* XIV, 147: *ἀλλά μιν ἠθαῖον καλέω καὶ νόσφιν ἐόντα.* See also Hesychius: *Ἠθεῖε· προσφώνησις νεωτέρου ἀδελφοῦ πρὸς πρεσβύτερον:* and the same remark is made by Photius.

ΙΣΘΜΙΟΝΙΚΑΙ Γ'. [Γ'. Δ'.]

ΜΕΛΙΣΣΩ ΘΗΒΙΑΩ

ΠΑΓΚΡΑΤΙΩ.

ISTHMIA III. [III. IV.]

INTRODUCTION.

This ode is composed of the 3d and 4th *Isthmia*, as they stood in the older editions. The present arrangement was proposed by Hermann, and adopted by Böckh; Heyne too had some doubts on the subject. It is not necessary to repeat the arguments by which Böckh has supported and confirmed his union of the two odes, for the internal evidence, furnished by the connexion of thought, is sufficient to convince any intelligent reader that this is one and the same composition. Melissus, a Theban of the noble family of the Cleonymidæ, after a chariot-victory at Nemea, conquered in the pancratium at the Isthmian games. It is this last victory which is here celebrated; accordingly, Böckh has properly altered ἵπποις, in the inscription, to παγκρατίῳ. The ode, which was probably sung in a temple at an evening meeting of the clan, seems to have been composed Ol. 75, 3, or 76, 3. B. C. 478 or 474, for the battle alluded to in it (v. 34, 35) was probably that fought at Platæa in Ol. 75, 2. B. C. 479.

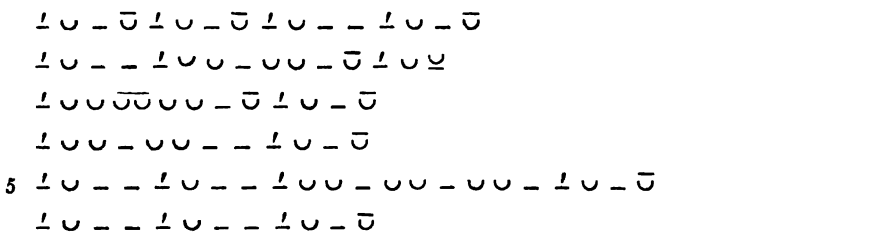
The rhythm is Dorian.

ARGUMENT.

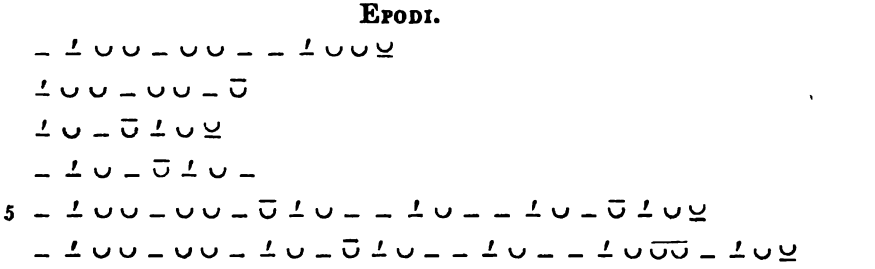
1—6. If fortune is combined with moderation it lasts all the longer. 7—45. It is right to sing the praises of those who have performed great achievements: and Melissus has obtained a double glory, at the Isthmus and at Nemea. With regard to the latter, a chariot-victory, he was but emulous of the Labdacidæ, from whom the Hero-Eponymus of the Cleonymidæ derived his descent. And with regard to his Isthmian victory, in the pancratium, by this also he has furnished the poet with an opportunity of singing the virtues of the Cleonymidæ, who were generally rich and prosperous, though they too had their share of adversity; in the recent battle, four of the family had perished; but their subsequent successes in the public games had bronght them a spring-tide of joy instead of the winter of their discontents. 46—60. They had not always

been successful in the games, though they had gone to the expense of sending their chariots to all the public meetings; and even when people contend they do not gain celebrity unless they obtain the prize: sometimes inferior men succeed, as Ulysses got the better of Ajax. But Homer has honoured Ajax, and it is poetry alone which can give a man immortality. 61—90. The poet returns to the praise of Melissus, and especially commemorates his victory in the pancratium, which he had obtained, though insignificant in stature, and not remarkable for bodily strength: similarly Hercules had conquered the gigantic Antæus. After mentioning various exploits of Hercules, he comes, by a natural transition, to the funeral games held at Thebes in remembrance of his children by Megara. At these games Melissus had thrice conquered. Once in early youth, when Orseas was his trainer.

STROPHÆ.



EPODI.



Στρ. ά. III.

Ει τις ἀνδρῶν εὐτυχήσαις ἢ σὺν εὐδόξοις ἀέθλοις
ἢ σθένει πλούτου κατέχει φρασὶν αἰανῆ κόρον,
ἄξιος εὐλογίαις ἀστῶν μεμίχθαι. 5

2 φρεσὶν

2. σθένει πλούτου.] "Abundance of wealth:" comp. *O.* IX, 51: σθένος ὕδατος. *Fragm. Hyporch.* 4, 8: σθένος νιφετοῦ; also *P.* V, 1: ὁ πλοῦτος εὐρυσθενής. *I.* IV, 2: μεγασθενὴς χρυσός.

Ibid. κατέχει κόρον.] "Keeps in or sets bounds to overweening pride and insolence," which is the natural result of wealth and prosperity. See Solon, *Fragm.* XV, 7—9:

δήμου θ' ἡγεμόνων ἄδικος νόος, οἷσιν ἑτοῖμον
ὕβριος ἐκ μεγάλης ἄλγεα πολλὰ παθεῖν.
οὐ γὰρ ἐπίστανται κατέχειν κόρον.

and comp. *O.* XIII, 9, 10.

Ζεῦ, μεγάλαι δ' ἀρεταὶ θνατοῖς ἔπονται
ἐκ σέθεν· ζώει δὲ μάσσων ὄλβος ὀπιζομένων, πλαγίαις δὲ φρένεσσιν
οὐχ ὁμῶς πάντα χρόνον θάλλων ὁμιλεῖ.

εὐκλεέων δ' ἔργων ἄποινα χρὴ μὲν ὑμνῆσαι τὸν ἐσλόν, Ἀντ. ά.
χρὴ δὲ κωμάζοντ' ἀγαναῖς χαρίτεσσιν βαστάσαι.
ἔστι δὲ καὶ διδύμων ἄθλων Μελίσσῳ
μοῖρα πρὸς εὐφροσύναν τρέψαι γλυκεῖαν
ἦτορ, ἐν βάσσαισιν Ἰσθμοῦ δεξαμένῳ στεφάνους, τὰ δὲ κοίλᾳ λέοντος
ἐν βαθυστέρνου νάπᾳ κάρυξε Θήβαν

ἱπποδρομίᾳ κρατέων. ἀνδρῶν δ' ἀρετὰν Ἐπ. ά.
σύμφυτον οὐ κατελέγχει.
ἵστε μὰν Κλεωνύμου
δόξαν παλαιὰν ἅρμασιν·
καὶ ματρόθε Λαβδακίδαισιν σύννομοι πλούτου διέστειχον τεθραορίαν πόνοις.
αἰὼν δὲ κυλινδομέναις ἀμέραις ἄλλ' ἄλλοτ' ἐξάλλαξεν· ἄτρωτοί γε μὰν παῖδες θεῶν.

ἔστι μοι θεῶν ἑκατὶ μυρία παντᾶ κέλευθος· Στρ. β'. IV.
ὦ Μέλισσ', εὐμαχανίαν γὰρ ἔφανας Ἰσθμίοις
ὑμετέρας ἀρετὰς ὕμνῳ διώκειν·
αἶσι Κλεωνυμίδαι θάλλοντες αἰεὶ
σὺν θεῷ θνατὸν διέρχονται βιότου τέλος. ἄλλοτε δ' ἀλλοῖος οὖρος

8 Χαρίτεσσι 9 ἀέθλων 17 Λαβδακίδαισι et διέστιχον 18 Post διέρχονται Editores inferserunt τό, quo metri rimam explerent. Sed θνατὸν τὸ τέλος solœciamum sapit. Quum igitur Ald. Par. C. Med. A. B. omittant articulum, scripsi, metri causa, βιότου pro βίου. Vide Valcken. *ad Eurip. Hippol.* 252.

5. ὀπιζομένων.] "When men reverence you" (Jupiter): see on *O.* II, 6.

8. βαστάσαι.] "To exalt or extol:" see *O.* XII, 19.

10. τρέψαι.] Sc. ὥστε τρέψαι.

17. καὶ ματρόθε—πόνοις.] "And being related to the Labdacidæ by the mother's side, they had riches enough to maintain horses equal to the labours of the race." Διέστειχον πλόντου: *versabantur in divitiis, divitias habebant.* Comp. Soph. *Œd. Tyr.* 773: διὰ τύχης τοιᾶσδ' ἴων. Eurip. *Phœniss.* 20: καὶ πᾶς σὸς οἶκος βήσεται δι' αἵματος. *Heraclid.* 625: ἀ δ' ἀρετὰ βαίνει διὰ μόχθων. *Troad.* 793: χωρεῖν ἁλέθρου διὰ παντός.

20. εὐμαχανίαν.] See on *P.* IX, 92.

23. θνατὸν—τέλος.] "Run through the period of life allotted to mortal man." For

πάντας ἀνθρώπους ἐπαίσσων ἐλαύνει.

25 τοὶ μὲν ὦν Θήβαισι τιμάεντες ἀρχᾶθεν λέγονται Ἀντ. β'.
πρόξενοί τ' ἀμφικτιόνων κελαδεννᾶς τ' ὀρφανοὶ
ὕβριος· ὅσσα δ' ἐπ' ἀνθρώπους ἄηται 15
μαρτύρια φθιμένων ζωῶν τε φωτῶν
ἀπλέτου δόξας, ἐπέψαυσαν κατὰ πᾶν τέλος· ἀνορέαις δ' ἐσχά-
ταισιν
30 οἴκοθεν στάλαισιν ἄπτονθ' Ἡρακλείαις. 20
καὶ μηκέτι μακροτέραν σπεύδειν ἀρετάν. Ἐπ. β'.
ἱπποτρόφοι τ' ἐγένοντο,
χαλκέῳ τ' Ἄρει ἄδον.
ἀλλ' ἀμέρᾳ γὰρ ἐν μιᾷ 25
35 τραχεῖα νιφὰς πολέμοιο τεσσάρων ἀνδρῶν ἐρήμωσεν μάκαιραν
ἑστίαν·
νῦν δ' αὖ μετὰ χειμέριον ποικίλων μηνῶν ζόφον χθὼν ὥτε
φοινικέοισιν ἄνθησεν ῥόδοις 30

35 "ὥτε φοινικέοισιν Böckhius recepit e libris pro ἅ τε φοινικέοισιν. Tum omnes libri habent ἄνθος, sensu et metro laborante. Böckhius cum Pauwio probavit ἄνθησεν intellecto nomine ἑστία, recte. Contra Hermannus ἔστηκεν conjecit, quum Scholiastes scribat: νῦν δὲ καθάπερ ἐκ χειμῶνος ἐαρ καθέστηκεν αὐτῷ. Sed Scholiastes quum verbum non videret, supplevit de suo."—DISSEN.

the phrase Dissen quotes *Antholog.* III, p. 187. *Problem. Arithmet.* No. 19: πόσου τέρμ' ἐπέρησε βίου; and Æschyl. *Prom.* 285: ἥκω δολίχῃς τέρμα κελεύθου διαμειψάμενος.

23, 24. ἄλλοτε—ἐλαύνει] The metaphor is taken from the wind driving about a ship at sea, and there is much the same metaphor in the phrase κυλινδομέναις ἀμέραις, above, v. 18. See *O.* XII, 5, 6. Heyne is wrong in translating ἀλλοῖος here "adverse." It refers to the *changes* of fortune generally, as in *O.* VII, 95: ἄλλοτ' ἀλλοῖαι διαιθύσσουσιν αὔραι.

26, 27. κελαδεννᾶς τ' ὀρφανοὶ ὕβριος.] Comp. *P.* IV, 283, 284: ὀρφανίζει μὲν κακὰν γλῶσσαν φαεννᾶς ὀπὸς, ἔμαθε δ' ὑβρίζοντα μισεῖν.

27—29. ὅσσα—τέλος.] "And they have fully attained unto that highest renown, the testimonies whereof, whether it has been obtained by the dead or the living, are always in circulation among men." Μαρτύρια here are "poetic records:" see *O.* IV, 3. VI, 21: μαρτύρια ἄηται ἐπ' ἀνθρώπους, "poetic testimonies are borne about among men, as if by the wandering breezes" (*sie werden unter die Menschen geweht, Man weiss nicht wie*, Passow): comp. Apollon. *Rhod.* IV, 1673: μέγα δή μοι ἐνὶ φρεσὶ θάμβος ἄηται, where the Schol. translates it: φέρεται, κεκίνηται, and Ennius (*apud Ciceron. Tuscul. Disp.* I, 15):

Nemo me lacrymis decoret, nec funera fletu
Faxit. Cur? *Volito vivus per ora virum.*

Hesychius explains ἄπλετος by πολὺς, for which I have introduced it into the text of Pindar in *P.* III, 106, where I ought to have quoted Soph. *Trachin.* 978: ἀλλ' ἐπὶ μοι μελέῳ βάρος ἄπλετον ἐμμέμονε φρήν, which is very like ἄπλετος εὖτ' ἂν ἐπιβρίσαις ἔπηται.

29, 30. ἀνορέαις—Ἡρακλείαις.] Comp. *O.* III, 43, 44.

36, 37. νῦν δ' αὖ—βουλαῖς.] The con-

δαιμόνων βουλαῖς. ὁ κινητὴρ δὲ γᾶς Ὀγχηστὸν οἰκέων Στρ. γ'.
καὶ γέφυραν ποντιάδα πρὸ Κορίνθου τειχέων,
τόνδε πορὼν γενεᾷ θαυμαστὸν ὕμνον
ἐκ λεχέων ἀνάγει φάμαν παλαιὰν
εὐκλεέων ἔργων· ἐν ὕπνῳ γὰρ πέσεν· ἀλλ' ἀνεγειρομένα χρῶτα
λάμπει,
Ἀωσφόρος θαητὸς ὡς ἄστροις ἐν ἄλλοις·

ἅ τε κἀν γουνοῖς Ἀθανᾶν ἅρμα καρύξαισα νικᾶν Ἀντ. γ'.
ἔν τ' Ἀδραστείοις ἀέθλοις Σικυῶνος ὤπασεν
τοιάδε τῶν τότ' ἐόντων φύλλ' ἀοιδᾶν.
οὐδὲ παναγυρίων ξυνᾶν ἀπείχον
καμπύλον δίφρον, Πανελλάνεσσι δ' ἐριζόμενοι δαπάνᾳ χαῖρον
ἵπποις.
τῶν ἀπειράτων γὰρ ἄγνωστοι σιωπαί.

ἔστιν δ' ἀφάνεια τύχας καὶ μαρναμένων, Ἐπ. γ'.
πρὶν τέλος ἄκρον ἱκέσθαι·
τῶν τε γὰρ καὶ τῶν διδοῖ·
καὶ κρέσσον' ἀνδρῶν χειρόνων
ἔσφαλε τέχνα καταμάρψαισ'. ἵστε μὰν Αἴαντος ἀλκὰν φοίνιον,
τὰν ὀψίᾳ

43 "Böckhius κάν. Lectio κ'εἰν, κεἰν, κ'ἦν, κἦν, κἰν."—Dissen. 51 "Vulgo τῶνδε γὰρ διδοῖ τέλος. Emendavit Böckhius e libris cum Hermanno. Idem mox pro ἔσφαλε vidit aoristum requiri, quem etiam præbent duo libri."—Dissen.

struction is: νῦν δ' αὖ δαιμόνων βουλαῖς ἄνθησεν (sc. ἡ τῶν Κλεωνυμιδῶν ἑστία) ὥστε χθὼν μετὰ χειμέριον ζόφον ποικίλων μηνῶν ἄνθησεν φοινικέοις ῥόδοις. The genitive μηνῶν does not depend upon ζόφον, but is construed absolutely, like θέρους, &c. Ποικίλων μηνῶν means, "in the months gay with flowers:" i. e. in the Spring.

44. ἔν τ' Ἀδραστείοις—Σικυῶνος.] See *N.* IX.

45. τοιάδε—δοιδᾶν.] "Similar crowns of song:" the epinician ode is often compared to a crown of victory: see *N.* IV, 17. VII, 77.

47. Πανελλάνεσσι—ἵπποις.] "They delighted to vie with the Greeks, in their general assemblies, in expensive outlay on their horses." The Panhellenes here are the Greeks who came together from all parts of Hellas at the Olympian and other great games.

49—51. ἔστιν—διδοῖ.] Hermann translates this: *at etiam eorum qui certant, ignota manet sors, nisi si victoriam adepti sint.* Dissen takes ἀφάνεια τύχας for *obscuritas quam tyrannis affert.* And this seems to be the poet's meaning: "even when people contend at the games fortune prevents them from becoming distinguished, until they have actually obtained the prize; for she gives us chequered success." τῶν τε καὶ τῶν are partitive genitives. Comp. *N.* I, 30.

ἐν νυκτὶ ταμὼν περὶ ᾧ φασγάνῳ μομφὰν ἔχει παίδεσσιν Ἑλλάνων ὅσοι Τρῴανδ' ἔβαν.

ἀλλ' Ὅμηρός τοι τετίμακεν δι' ἀνθρώπων, ὃς αὐτοῦ Στρ. δ'.
πᾶσαν ὀρθώσαις ἀρετὰν κατὰ ῥάβδον ἔφρασεν
θεσπεσίων ἐπέων λοιποῖς ἀθύρειν.
τοῦτο γὰρ ἀθάνατον φωνᾶεν ἕρπει,
εἴ τις εὖ εἴπῃ τι· καὶ πάγκαρπον ἐπὶ χθόνα καὶ διὰ πόντον βέβακεν
ἐργμάτων ἀκτὶς καλῶν ἄσβεστος αἰεί.

προφρόνων Μοισᾶν τύχοιμεν, κεῖνον ἄψαι πυρσὸν ὕμνων Ἀντ. δ'.
καὶ Μελίσσῳ, παγκρατίου στεφάνωμ' ἐπάξιον,
ἕρνει Τελεσιάδα. τόλμᾳ γὰρ εἰκὼς
θυμὸν ἐριβρεμετᾶν θηρᾷ λεόντων

54 Τροίανδ' Böckh. 63 sq. "Libri: τολμᾷ γὰρ εἰκὼς θυμὸν ἐριβρεμετᾶν θηρῶν λεόντων ἐν πόνῳ. Scholia bene θηρᾷ, quod probat Hermannus, in ceteris nihil mutans: Böckhius autem εἶκων scripsit de sententia Meinekii in *Programmate Scholastico Regiomont.* ann. 1818. Thierschius denique τολμᾶν γὰρ εἰδὼς conjecit *Act. Philol. Mon.* T. II. fasc. II. p. 287."—Dissen.

54. *περὶ ᾧ φασγάνῳ.*] See on *N.* VIII, 23.

Ibid. μόμφαν ἔχει.] "Causes them to be censured." Comp. Æschyl. *Prom.* 444: *μέμψιν οὔτιν' ἀνθρώποις ἔχων.* See Göller on Thucyd. I, 9.

56, 57. *κατὰ ῥάβδον—θεσπεσίων ἐπέων.*] "According to the authority of his own divine epic poems." The *ῥάβδος* here mentioned was the sceptre carried about by epic poets and rhapsodists as a mark of distinction. This sceptre was a branch of laurel or myrtle (see Hesiod, *Theog.* 30: *καί μοι σκῆπτρον ἔδον* (the Muses) *δάφνης ἐριθηλέος ὄζον*): and was also called *αἴσακος* (Plutarch, *Sympos.* I, p. 615: *ᾠδὴν φδὴν τοῦ Θεοῦ—ἑκάστῳ μυρσίνης διδομένης, ἣν αἴσακον οἶμαι διὰ τὸ ᾄδειν τὸν δεξάμενον ἑκάλουν.* Hesych. *αἴσακος: ὁ τῆς δάφνης κλάδος ὃν κατέχοντες ὕμνουν τοὺς θεούς*). It has been suggested that the word *ῥαψῳδός* is derived from this *ῥάβδος*, the proper ensign of the wandering minstrel, and not from the *ῥαπτὰ ἔπη*, of which they are elsewhere (*N.* II, 2) called the *ἀοιδοί* (see Welcker *Episch. Cycl.* p. 364).

57. *λοίποις ἀθύρειν.*] "For other poets to sing." On this use of the verb *ἀθύρω*, see note on *N.* III, 44. Comp. note on *I.* VII, 8.

61. *κεῖνον—πυρσόν.*] Probably a tacit reference to *ἀκτὶς* in the preceding line. Dissen considers it an allusion to the use of signal torches, whence *πυρσεύειν* signifies "to announce" or "declare:" Plutarch, *Demetr.* c. 8: *τὰς δ' Ἀθήνας ὥσπερ σκοπὸν τῆς οἰκουμένης ταχὺ τῇ δόξῃ διαπυρσεύειν εἰς ἅπαντας ἀνθρώπους τὰς πράξεις.* He also suggests that the beauty of the metaphor will be enhanced, if this ode was sung, as he supposes, at an evening meeting of the clan, and amid the blaze of burning torches: comp. the similar passage, *O.* IX, 21—25.

63—65. *τόλμᾳ—ἐν πόνῳ.*] I prefer Dissen's reading and interpretation of this difficult passage: the meaning seems to be: "for in the contest he attains unto the courage of the roaring lions, being like them in boldness." For *θηρᾷ* comp. *N.* VI, 14. *Εἰκὼς* is another form of *ἐοικώς*: see Hom. *Il.* XXI, 254. *Πόνος* is here predicated of

ἐν πόνῳ· μῆτιν δ' ἀλώπηξ, αἰετοῦ ἅ τ' ἀναπιτναμένα ῥόμβον
ἴσχει.
χρὴ δὲ πᾶν ἔρδοντα μαυρῶσαι τὸν ἐχθρόν.
οὐ γὰρ φύσιν Ὡαριωνείαν ἔλαχεν· Ἐπ. δ'.
ἀλλ' ὀνοτὸς μὲν ἰδέσθαι,
συμπεσεῖν δ' ἀκμᾷ βαρύς.
καίτοι πότ' Ἀνταίου δόμους
Θηβᾶν ἀπὸ Καδμειᾶν μορφὰν βραχύς, ψυχὰν δ' ἄκαμπτος,
προσπαλαίσων ἦλθ' ἀνὴρ
τὰν πυροφόρον Λιβύαν, κρανίοις ὄφρα ξένων ναὸν Ποσειδάωνος
ἐρέφοντα σχέθοι, Στρ. ε'.
υἱὸς Ἀλκμήνας· ὃς Οὐλυμπόνδ' ἔβα, γαίας τε πάσας

66 ἔρδοντ' ἀμαυρῶσαι 69 "Vulgo αἰχμᾷ. Emendavit Pauwius."—Dissen. 71 Καδμηΐᾶν

the labour in the pancratium, which was a kind of wrestling or rather scuffling-match: it is also used of the wrestling-match itself: see Introduction to *N.* VII.

65. *μῆτιν—ἴσχει.*] Pindar compares the artifice of the fox, which was supposed to counterfeit death in order to elude the attack of the eagle, to the "crouching manœuvre" (ὁ τρόπος χαμαί, or ὑπτιασμός) of the pancratiast. The following passage of Eusebius, cited by Dissen after Olearius, will show why he afterwards mentions Antæus: Ἀνταῖον τὸν λεγόμενον γηγενῆ διὰ τὸ ἐπιστήμονα εἶναι τὸν λεγόμενον τρόπον χαμαὶ ὡς ἀπὸ τῆς μητρὸς γῆς βοηθεῖσθαι δοκεῖν. Ῥόμβος here is "a wheeling attack:" in *O.* XIII, 94, it is the straight and direct course of a dart, caused by a turn of the hand.

67. *φύσιν Ὡαριωνείαν.*] "The remarkable statue of Orion:" this personage is always described by the ancients as exceedingly beautiful, and of gigantic stature; see Hom. *Il.* XI, 308:

οὔτε δὴ μηκίστους θρέψε ζείδωρος ἄρουρα
καὶ πολὺ καλλίστους μετά γε κλυτὸν Ὠρίωνα.

See Müller's essay on Orion in the *Rheinisches Museum* for 1834.

68. *ὀνοτὸς μὲν ἰδέσθαι.*] "Contemptible in his appearance"—"mean-looking:" ὀνοτὸν is another form of ὀνοστόν, like θαυματὸν for θαυμαστόν, *O.* I, 28. The word occurs also in Apollonius Rhod. IV, 91.

71. *μορφὰν βραχύς.*] The ancient Greeks considered a short, stout, broad-shouldered figure as the beau-ideal of an athlete: thus Archilochus says (*Fragm.* IX):

οὐ φιλέω μέγαν στρατηγὸν, οὐδὲ διεστηλιγμένον,
οὐδὲ βοστρύχοισι γαῦρον, οὐδ' ὑπεξυρημένον,
ἀλλά μοι μικρός τις εἴη, καὶ περὶ κνήμας ἰδεῖν
ῥαιβός, ἀσφαλέως βεβηκὼς ποσσὶ, καρδίης πλέως.

72. *κρανίοις—σχέθοι.*] It was a custom among the ancient Greeks, to adorn the frieze with the skulls of animals, especially of those taken in the chase. See Eurip. *Bacchæ* 1206:

αἰρέσθω λαβὼν
πηκτῶν πρὸς οἶκους κλιμάκων προσαμβάσεις,
ὡς πασσαλεύσω κρᾶτα τριγλύφοις τόδε λέοντος.

Virgil, *Æneid.* X, 406:

Si qua tuis (Diana) unquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi.

Hence the frieze is also called the *zophorum*. Antæus used the skulls of his vanquished

καὶ βαθυκρημνου πολιᾶς ἁλὸς ἐξευρὼν θέναρ,
ναυτιλίαισί τε πορθμὸν ἀμερώσαις.
νῦν δὲ παρ' Αἰγιόχῳ κάλλιστον ὄλβον
ἀμφέπων ναίει, τετίματαί τε πρὸς ἀθανάτων φίλος, Ἥβαν τ' ὀπυίει,
χρυσέων οἴκων ἄναξ καὶ γαμβρὸς Ἥρας.

Ἀντ. ε.

τῷ μὲν Ἀλεκτρᾶν ὕπερθεν δαῖτα πορσύνοντες ἀστοὶ
καὶ νεόδματα στεφανώματα βωμῶν αὔξομεν
ἔμπυρα χαλκοαρᾶν ὀκτὼ θανόντων,
τοὺς Μεγάρα τέκε οἱ Κρειοντὶς υἱούς·
τοῖσιν ἐν δυσμαῖσιν αὐγᾶν φλὸξ ἀνατελλομένα συνεχὲς πανυχίζει
αἰθέρα κνισσᾶντι λακτίζοισα καπνῷ,

καὶ δεύτερον ἅμαρ ἑτείων τέρμ' ἀέθλων

Ἐπ. ε.

γίγνεται, ἰσχύος ἔργον.
ἔνθα λευκωθεὶς κάρα

82 "Libri Κρεοντίς. Mutavit Schmidius metri causa."—Dissen. 84 κνισᾶντι

antagonists for this purpose, and the same is related of Evenus (*Schol. Hom. Il.* IX, 557), of Cycnus (*Schol. Pind. O.* XI. 19), and of Œnomaus (*Schol. Pind. O.* I, 114). These passages are quoted by Dissen.

74. ἁλὸς—θέναρ.] "The surface of the sea:" see *New Cratylus*, p. 543, 560.

75. ναυτιλίαισί τε—ἀμερώσαις.] "And having opened the passage for future navigation:" see *New Cratylus*, p. 181.

79. Ἀλεκτρᾶν ὕπερθεν.] The gates of Electra opened on the road to Platæa; he says ὕπερθεν because the ground rose there.

80, 81. αὔξομεν ἔμπυρα.] "We sacrifice victims:" so Eurip. *Hippolyt.* 537: βούταν φόνον δέξειν. This is a sort of euphemism, similar to the Latin use of *mactare* and *adolere*. The sacrifice to the sons of Hercules, which is here referred to, and which must not be confused with the Heraclea or Iolaia, also celebrated at Thebes, was kept ἐν δυσμαῖσιν αὐγᾶν, v. 83, "after sun-set," as was generally the case with funeral rites: see *Schol. ad Apoll. Rh.* I, 587: τοῖς μὲν οὖν κατοιχομένοις ὡς περὶ ἡλίου δυσμὰς ἐναγίζουσι, τοῖς δὲ Οὐρανίδαις ὑπὸ τὴν ἕω, ἀνατελλόντος τοῦ ἡλίου.

84. λακτίζοισα.] "Violently striking." Schol. σκληροτέρᾳ κέχρηται μεταφορᾷ· ἔχρην γὰρ εἰπεῖν ψαύουσα ἢ θιγγάνουσα. "Poeta vividam flammam cogitat magnamque fumi surgentis vim. λακτίζειν est *vehementer pulsare*, veluti quum Æschyl. *Prom.* dicit: κραδία δὲ φόβῳ φρένα λακτίζει. Ceterum Schol. bene comparat Hom. *Il.* I, 317. Adde Philostrat. *Imag.* II, 27: καπνὸς μετὰ τῆς κνίσσης ἀναῤῥέων." Dissen.

85. ἑτείων τέρμ' ἀέθλων.] "Carrying off of annual prizes." Τέλος is used, in the sense which τέρμα here bears, in *O.* XI, 67. *I.* I, 27.

87. λευκωθεὶς κάρα μύρτοις.] "Crowned with white myrtle:" which was sacred to

μύρτοις ὅδ' ἀνὴρ διπλόαν
νίκαν ἀνεφάνατο παίδων τε τρίταν πρόσθεν, κυβερνατῆρος
οἰακοστρόφου 120
γνώμᾳ πεπιθὼν πολυβούλῳ. σὺν Ὀρσέᾳ δέ νιν κωμάζομαι,
τερπνὰν ἐπιστάζων χάριν.

89 "Hermannus παίδων τε pro vulgari παίδων τήν. Mox ἐπιστάζων e libris est pro ἀποστάζων,"—DISSEN. *Ibid.* πολυβούλῳ Heyne.

the dead: see Eurip. *Electra*, 323: τύμβοι ἠτιμασμένοι οὐπώποτε χοαὶ οὐδὲ κλῶνα μυρσίνης ἔλαβε.

90. γνώμᾳ — νιν.] Hermann objects to this use of πεπιθὼν, and proposes to read γνώμᾳ πίσυνος· πολύβουλ' Ὀρσέα, σὺν σοὶ δὲ νιν, κ. See on *P.* III, 28. IV, 109.

ΙΣΘΜΙΟΝΙΚΑΙ Δ'. [Ε'.]

ΦΥΛΑΚΙΔΑ ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ.

ISTHMIA IV. [V.]

INTRODUCTION.

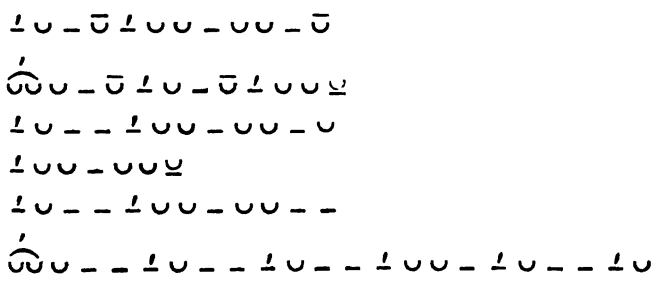
On Phylacidas, the son of Lampo, who won the victories in the pancratium, which are celebrated in this and the following ode, see the Introduction to *N.* v. This ode is to be referred to Ol. 75, 3. B.C. 478, two years after the battle of Salamis, which is mentioned in v. 49, and was sung in Ægina, at the house of Lampo, the victor's father, probably on the festal day of the Goddess Thia.

The rhythm is Dorian.

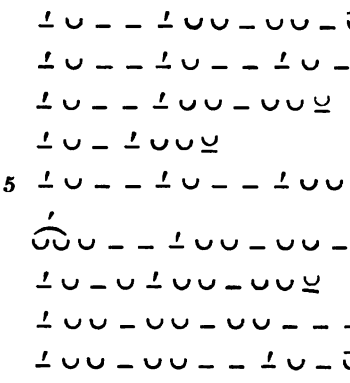
ARGUMENT.

1—6. Address to Thia the goddess of wealth. 7—19. The best addition to wealth is to be successful in the games and to receive praise for one's success:—Phylacidas has obtained three victories, and his brother Pytheas one. 19—53. The poet cannot refrain from celebrating the praises of the Æacidæ, who twice conquered Troy: and now their descendants, the Æginetans, had won great honour in the sea-fight at Salamis. But the poet is unwilling to speak too much of their merits, because all human prosperity is chequered with misfortune. 54—63. The ode concludes with praises of the victor's family, and especially of Pytheas, who had taught his brother how to conquer.

Strophæ.



Epodi.



Μᾶτερ Ἀλίου πολυώνυμε Θεία, Στρ. ά.
σέο γ' ἕκατι καὶ μεγασθενῆ νόμισαν
χρυσὸν ἄνθρωποι περιώσιον ἄλλων·
καὶ γὰρ ἐριζόμεναι
νᾶες ἐν πόντῳ καὶ ἐν ἅρμασιν ἵπποι

1. Μᾶτερ—Θεία.] The goddess Thia, invoked at the beginning of this ode, was, according to Hesiod, the mother of the Sun, the Moon, and the Morning; *Theogon.* 371:

Θεία δ' Ἠέλιόν τε μέγαν, λαμπράν τε Σελήνην,
Ἠώ θ' ἣ πάντεσσιν ἐπιχθονίοισι φαείνει,
ἀθανάτοις τε θεοῖς, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
γείνατ' ὑποδμηθεῖσ' Ὑπερίονος ἐν φιλότητι.

She seems to have been the same as Euryphaëssa and Chryse. "This goddess Chryse, who is also called Athena, was probably only a different form of her sister Iphigenia" (Müller, *Dorians*, I, p. 400). Her worship was part of an elementary religion, and she was considered the first principle of light. The name Χρύση was derived from the golden colour of the Moon, as appears from the epithet χρυσόρθη. Her power in giving wealth seems to have been attributed to her on account of this name. The cognate goddess Hecate, who was much worshipped in Ægina, in addition to her other functions, was also the patroness of games; Hesiod, *Theogon.* 435: ἐσθλὴ δ' αὖθ' ὁπότ' ἀνδρες ἀγῶνι ἀεθλεύωσιν, and Thia may have received the same honours there and have been invested with the same attributes. The reader who wishes to investigate the mythology of the goddess Θεία or Ἀθηνᾶ Χρύση, may consult Welcker in Böckh's *Pindar*, *Tom.* III, p. 511, and Uhden in the *Philological Museum*, II, p. 308, with the translator's note in p. 314. The epithet πολυώνυμος is given to several divinities, remarkable for the number of their names; e. g. to the Earth; Æschyl. *Prom.* 210: καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία: to Bacchus; Sophocl. *Antig.* 1115: πολυώνυμε, Καδμείας νύμφας ἄγαλμα, and to Venus; Sophocl. *Fragm. inc.* XXIII: ἥ τοι Κύπρις οὐ Κύπρις μόνον, ἀλλ' ἔστι πολλῶν ὀνομάτων ἐπώνυμος.

2, 3. σέο—ἄλλων.] "Through thee men esteem powerful gold above all things else." For this sense of νομίζω, see Heindorf on Plato's *Gorgias*, § 48, where οὐδὲ νομίζεσθαι is translated: *ne ullo quidem loco haberi—prorsus negligi, ita ut nulla sint existimatione.* For μεγασθενῆ χρυσόν, see on *I.* III, 2: and for περιώσιον, see Theocrit. XVII, 23: χαίρων υἱωνῶν περιώσιον υἱωνοῖσιν, and Hesychius, *s. v.*

διὰ τεάν, ὦ νασσα, τιμὰν ὠκυδινάτοις ἐν ἀμίλλαισι θαυμασταὶ
πέλονται·

ἔν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν Ἀντ. α.
κλέος ἔπραξεν, ὄντιν' ἀθρόοι στέφανοι
χερσὶ νικάσαντ' ἀνέδησαν ἔθειραν
ἢ ταχυτᾶτι ποδῶν.
κρίνεται δ' ἀλκὰ διὰ δαίμονας ἀνδρῶν.
δύο δέ τοι ζωᾶς ἄωτον μοῦνα ποιμαίνοντι τὸν ἄλπνιστον
εὐανθεῖ σὺν ὄλβῳ,

εἴ τις εὖ πάσχων λόγον ἐσλὸν ἀκούσῃ. Ἐπ. ά.
μὴ μάτευε Ζεὺς γενέσθαι· πάντ' ἔχεις,
εἴ σε τούτων μοῖρ' ἐφίκοιτο καλῶν.
θνατὰ θνατοῖσι πρέπει.
τὶν δ' ἐν Ἰσθμῷ διπλόα θάλλοισ' ἀρετά,
Φυλακίδα, κεῖται, Νεμέᾳ δὲ καὶ ἀμφοῖν,
Πυθέᾳ τε παγκρατίου. τὸ δ' ἐμὸν
οὐκ ἄτερ Αἰακιδᾶν κέαρ ὕμνων γεύεται·
σὺν Χάρισιν δ' ἔμολον Λάμπωνος υἱοῖς

τάνδ' ἐς εὔνομον πόλιν. εἰ δὲ τέτραπται Στρ. β'.
θεοδότων ἔργων κέλευθον ἂν καθαράν,
μὴ φθόνει κόμπον τὸν ἑοικότ' ἀοιδᾷ
κιρνάμεν ἀντὶ πόνων.

13 ἀκούῃ.

6. διὰ τεὰν — τιμάν.] "*Tuo beneficio*, ut σὺν τιμᾷ θεῶν, *P.* IV, 51, et διὰ δαίμονας infr. v. 11." Dissen.

12. ἄλπνιστον.] "Most sweet or lovely:" the positive does not occur, but we have ἐπάλπνος, *P.* VIII, 84.

13. εἴ τις—ἀκούσῃ.] i. e. First to gain a victory, and secondly, to have your success praised in poetry. Comp. *P.* I, 99: τὸ δὲ παθεῖν εὖ πρῶτον ἄθλων· εὖ δ' ἀκούειν δευτέρα μοῖρ'· ἀμφοτέροισι δ' ἀνὴρ ὃς ἂν ἐγκύρσῃ καὶ ἕλῃ, στέφανον ὑψιστον δέδεκται.

18. Νεμέᾳ—παγκρατίου.] This is a case of brachylogy, for τὶν τε Πυθέᾳ τε παγκρατίου sc. ἀρετὰ κεῖται. Comp. Æschylus *Suppl.* 480: σὺ μὲν πάτερ γεραιὲ τῶνδε παρθένων, κλάδους τε τούτους—λαβών, for αὐτάς τε ἄγων, κλάδους τε τούτους λαβών.

21. ἔμολον.] i. e. By means of the ode. Comp. e. g. *P.* II, 3, 4.

23. κέλευθον ἂν καθαράν.] See on *O.* VI, 22—27.

24, 25. μὴ φθόνει—πόνων.] He here addresses himself as the author of the epinician ode: see the exactly parallel passage, *I.* I, 41—46, where the same idea is somewhat expanded.

καὶ γὰρ ἡρώων ἀγαθοὶ πολεμισταὶ
λόγον ἐκέρδαναν, κλέονται δ' ἔν τε φορμίγγεσσιν ἐν αὐλῶν
τε παμφώνοις ὁμοκλαῖς

μυρίον χρόνον· μελέταν δὲ σοφισταῖς Ἀντ. β'.
Διὸς ἕκατι πρόσβαλον σεβιζόμενοι
ἐν μὲν Αἰτωλῶν θυσίαισι φαεννᾶις
Οἰνείδαι κρατεροί,
ἐν δὲ Θήβαις ἱπποσόας Ἰόλαος
γέρας ἔχει, Περσεὺς δ' ἐν Ἄργει, Κάστορος δ' αἰχμὰ Πολυ-
δεύκευς τ' ἐπ' Εὐρώτα ῥεέθροις.

ἀλλ' ἐν Οἰνώνᾳ μεγαλήτορες ὀργαὶ Ἐπ. β'.
Αἰακοῦ παίδων τε· τοὶ καὶ σὺν μάχαις
δὶς πόλιν Τρώων πράθον ἑσπόμενοι
Ἡρακλῆι πρότερον,
καὶ σὺν Ἀτρείδαις. ἔλα νῦν μοι πεδόθεν·
λέγε, τίνες Κύκνον, τίνες Ἕκτορα πέφνον,
καὶ στράταρχον Αἰθιόπων ἄφοβον
Μέμνονα χαλκοάραν· τίς ἄρ' ἐσλὸν Τήλεφον
τρῶσεν ἐῷ δορὶ Καΐκου παρ' ὄχθαις;

τοῖσιν Αἴγιναν προφέρει στόμα πάτραν Στρ. γ'.
διαπρεπέα νᾶσον· τετείχισται δὲ πάλαι
πύργος ὑψηλαῖς ἀρεταῖς ἀναβαίνειν;

33 Πολυδεύκεός τ' 42 "Καΐκου prima longa ferendum Böckhius censet ut in peregrino nomine, quemadmodum Γαδείρα modo longam modo brevem primam habeat. Hermannus tamen Μυσίαις a poëta profectum suspicatur, h. e. *ad Mysi amnis ripas*, quod expulsum fuerit annotationibus interpretum."—Dissen.

27. παμφώνοις.] See on *P.* XII, 23.

28. σοφισταῖς.] "To poets," who are elsewhere called σοφοί, see on *O.* I, 8—10.

38. ἔλα νῦν μοι πεδόθεν.] "*Perge ab origine.* Nam πεδόθεν hic est ἐξ ἀρχῆς. Proprie significat *funditus*, veluti quod Næckius Ibyco restituit *ad Charitum*, p. 107: πεδόθεν τινάσσει ἀμετέρας φρένας. Hinc pro *penitus* dixit Hom. *Od.* XIII, 295: οἵ τοι πεδόθεν φίλοι εἰσίν. Ἔλα a curru petitum et *vehi* dictum est, pro dicere, ut Hesychius ἔλα explicat λέγε. Vide ibi Abresch." Dissen.

44, 45. τετείχισται—ἀναβαίνειν.] Three interpretations have been proposed for this passage, (1) by Thiersch: "Ægina has long been a tower for lofty virtues to climb;" (2) by Böckh: "the Æginetans have long had a tower—a great monument—erected by their ancient heroes for their descendants to climb by means of their own virtues;" (3) by Dissen: "for this long time there has stood here a tower built up of virtues difficult to climb." I think the position of ἀναβαίνειν after the substantive ἀρεταῖς instead of the adjective ὑψηλαῖς, is fatal to the third interpretation. I prefer one or other of the former explanations: the passage

πολλὰ μὲν ἀρτιεπὴς
γλῶσσά μοι τοξεύματ' ἔχει περὶ κείνων
κελαδέειν· καὶ νῦν ἐν Ἄρει μαρτυρήσαι κεν πόλις Αἴαντος
ὀρθωθεῖσα ναύταις

ἐν πολυφθόρῳ Σαλαμὶς Διὸς ὄμβρῳ Ἀντ. γ'.
ἀναρίθμων ἀνδρῶν χαλαζάεντι φόνῳ.
ἀλλ' ὅμως καύχημα κατάβρεχε σιγᾷ·
Ζεὺς τά τε καὶ τὰ νέμει,
Ζεὺς ὁ πάντων κύριος. ἐν δ' ἐρατεινῷ
μέλιτι καὶ τοιαίδε τιμαὶ καλλίνικον χάρμ' ἀγαπάζοντι. μαρνάσθω
τις ἔρδων

ἀμφ' ἀέθλοισιν γενεὰν Κλεονίκου Ἐπ. γ'.
ἐκμαθών· οὗτοι τετύφλωται μακρὸς
μόχθος ἀνδρῶν· οὐδ' ὁπόσαι δαπάναι
ἐλπίδων, ἔκνισ' ὅπιν.

48 κελαδῆσαι· 50 "Hermannus συναρίθμων vult pro ἀναρίθμων, aliter constituto metro; cf. *Element. Doctr. Metr.* p. 650."—DISSEN. 52 τάδε καὶ τά 58 "Hermannus lectionem ἔκνιξ' repositam vult, ut versus trochaicus sit, unde v. 16. θνατοῖσιν scribit et v. 37. πρῶτα μέν conjicit pro πρότερον."—DISSEN.

quoted by Böckh (*Fragm. incert.* 129: πότερον δίκᾳ τεῖχος ὕψιον ἢ σκολιαῖς ἀπάταις ἀναβαίνει ἐπιχθόνιον γένος ἀνδρῶν) in some measure supports his view, though it may also be used in confirmation of Thiersch's version of the passage. By a metaphor slightly different from this, Ægina is called ξένοις κίονα, *O.* VIII, 27.

46, 47. πολλά—μοι τοξεύματ' ἔχει.] See *O.* II, 83, seqq.

48, 49. πόλις Αἴαντος—Σαλαμίς.] The island of Salamis is called "the city of Ajax," because this hero was considered the tutelary deity of the place, and had a temple there. Comp. *N.* IV, 48. Simonides, *Fragm.* XXXVI, 2: νῦν δ' ἁμμ' Αἴαντος νᾶσος ἔχει Σαλαμίς. Æschyl. *Pers.* 305: θαλασσόπλαγκτον νῆσον Αἴαντος.

50. χαλαζάεντι φόνῳ.] "With slaughter thick as hail:" comp. *N.* IX, 37, 38, and *I.* VI, 27.

51. καύχημα κατάβρεχε σίγᾳ.] "Moisten loud-speaking with silence." i. e. "be silent instead of bragging." Passow. For καύχημα, see on *O.* IX, 38; and for the use of κατάβρεχε, see *Fragm. inc.* 166: μὴ σίγᾳ βρεχέσθω.

54. τοίαιδε τιμαί.] i. e. victories in the games: comp. *N.* X, 38: εὐάγων τιμά.

54—56. μαρνάσθω—ἐκμαθών.] "Let a person contend for prizes, after he has become acquainted with the family of Cleonicus:" i. e. he will strive in vain to surpass them in the number of victories which they have obtained. For ἔρδων, see on *N.* VII, 11.

56. οὗτοι τετύφλωται.] "Has not grown dull or lost its splendour." i. e. from length of time.

57, 58. οὐδ'—ὅπιν.] "*Nec quotquot fuerunt sumptus votorum, hoc attrivit eorum studium*, sive *eo studium eorum imminutum est.* Nam ὅπις est ἐπιστροφή (Hesych. Etymol. Suid.) *cura*, nunc studium rei

αἰνέω καὶ Πυθέαν ἐν γυιοδάμαις
Φυλακίδᾳ πλαγᾶν δρόμον εὐθυπορῆσαι
χερσί, δεξιὸν νόῳ ἀντίπαλον.
λάμβανέ οἱ στέφανον, φέρε δ' εὔμαλλον μίτραν,
καὶ πτερόεντα νέον σύμπεμψον ὕμνον.

61 χερσὶ δεξιόν,

gymnasticæ. Ἔκνισε, *imminuit*. Veluti κνίζειν est λεπτύνειν. *Etym. M.* v. κνίσα, p. 522, 24. Δαπάναι ἐλπίδων, recte interpretante Heynio, sunt *impensæ, sumptus facti ad spes, ad vota sua consequenda.*" Dissen.

59. *αἰνέω καὶ* Πυθέαν.] "Pytheas, victor in Nemeis, certamina præeundo fratrem vincere docuerat. Cave enim de institutione in arte gymnastica a Pythea curata cogites cum aliis." Dissen.

61. *νόῳ*.] "By his skill."

62. *μίτραν*.] See on *N.* VIII, 15.

ΙΣΘΜΙΟΝΙΚΑΙ Ε'. [στ'.]

ΦΥΛΑΚΙΔΑ ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ.

ISTHMIA V. [VI.]

INTRODUCTION.

THIS ode is written in honour of the same Phylacidas, but is prior in time to the last ode. It was probably composed before the battle of Salamis, and sung at a banquet given in Lampo's house.

The rhythm is Dorian.

ARGUMENT.

1—18. As it is the custom at banquets to pour out the third libation to Zeus Olympius, the Soter, and as this is the second ode which the poet has composed for the sons of Lampo (*N.* v. being the first), so he hopes that he will have to compose a third ode in honour of an Olympian victory obtained by one of them, and beseeches the fates to comply with Lampo's earnest prayers that such may be the case. 19—56. The wide-spread glory of the Æacidæ, especially of Peleus, Telamon, and Ajax: when Hercules went to invite Telamon to join his expedition against Troy, he found the son of Æacus at a public banquet, and, pouring out a libation to Zeus, prayed that his child by Eribœa might be invulnerable and valiant: this prayer was fulfilled in favour of Ajax. 56—75. The ode concludes with the praises of Phylacidas, his brother Pytheas, his uncle Euthymenes, and his father Lampo, who had skilfully prepared both his sons for their successful competition in the public games.

STROPHÆ.

– ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ –

⏑ ∪ – ∪ ⏑ ∪ – – ⏑ ∪ ∪ ⏓

⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ – –

⏑ ∪ – ∪ ⏑ ∪ ∪ – ∪ ∪ ⏓

5 – ⏑ ∪ – – ⏑ ∪ ⏓

⏑ – ⏑ ⏑ – – ⏑ – – ⏑ ⏑ –

– ⏑ ⏑ – – ⏑ – – ⏑ ⏑ –

– ⏑ – ⏑ ⏑ – ⏑ ⏑ – – ⏑ –

– ⏑ – – ⏑ – ⏑

Epodi.

⏑ – – ⏑ ⏑ – ⏑ ⏑ –

⏑ – – ⏑ ⏑ – ⏑ ⏑ – –

⏑ – – ⏑ – – ⏑ ⏑ – ⏑ ⏑ –

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⏑ – – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ – – ⏑ ⏑

Θαλλοντος ἀνδρῶν ὡς ὅτε συμποσίου Στρ. ά.
δεύτερον κρητῆρα Μοισαίων μελέων
κίρναμεν Λάμπωνος εὐάθλου γενεᾶς ὕπερ, ἐν Νεμέᾳ μὲν πρῶ-
τον, ὦ Ζεῦ, 5
τίν γ' ἄωτον δεξάμενοι στεφάνων,
νῦν αὖτις Ἰσθμοῦ δεσπότᾳ
Νηρεΐδεσσί τε πεντήκοντα παίδων ὁπλοτάτου
Φυλακίδα νικῶντος. εἴη δὲ τρίτον 10
σωτῆρι πορσαίνοντας Ὀλυμπίῳ Αἴγιναν κάτα
σπένδειν μελιφθόγγοις ἀοιδαῖς.

2 κρατηρα 3, 4 κιρνάμεν et τίν, ἄωτον 5 "Hermannus νῦν αὖτε scribit pro αὖτ' ἐν. Böckhius autem νῦν αὖτις, quum unus codex habeat αὖθις."—Dissen. 8 "κατασπενδειν in duas voces divisit Böckhius propter metrum."—Dissen.

1—9. Θάλλοντος—ἀοιδαῖς.] This exordium refers to a custom, observed at the banquets of the Greeks, of mixing three cups; the first to Jove the Olympian, the second to the Earth and the Heroes, and the third to Jove the Saviour (Ζεὺς Σωτήρ). See Hesych. s. v. τρίτος κρατήρ, and the notes; the Scholia on this passage; Suidas s. v. τρίτου κρατῆρος; Heindorf *ad Platon. Charmid.* p. 93. Müller, *Eumeniden*, § 94, seqq. It was thought intemperate to go beyond this third cup. See Eubulus, *apud Athen.* p. 36 (vol. 1. p. 82, Dindorf), where Bacchus is made to say: τρεῖς γὰρ μόνους κρατῆρας ἐγκεραννύω τοῖς σῶ φρονοῦσιν— ὁ δὲ τέταρτος οὐκέτι ἡμέτερός ἐστι. In allusion to this practice, Pindar here says that the first epinician ode which he composed for the sons of Lampo (namely, *N.* v) was a cup mixed in honour of Nemæan Jove, because Pytheas had conquered at Nemea by his favouring help: that the second ode, the present one in honour of Phylacidas who had conquered at the Isthmia, is a cup mixed in honour of Neptune and the Nereids; and he prays that they may obtain an Olympic victory, so that he may have a third cup to mix in honour of Olympian

εἰ γάρ τις ἀνθρώπων δαπάνᾳ τε χαρεὶς Ἀντ. ά.
καὶ πόνῳ πράσσει θεοδμάτους ἀρετάς,
σύν τέ οἱ δαίμων φυτεύει δόξαν ἐπήρατον· ἐσχατιὰς ἤδη πρὸς ὄλβου
βάλλετ' ἄγκυραν θεότιμος ἐών.
τοίαισιν ὀργαῖς εὔχεται
ἀντιάσαις αἶδαν γῆράς τε δέξασθαι πολιὸν
ὁ Κλεονίκου παῖς· ἐγὼ δ' ὑψίθρονον
Κλωθὼ κασιγνήτας τε προσεννέπω ἕσπεσθαι κλυταῖς
ἀνδρὸς φίλου Μοίρας ἐφετμαῖς.
ὕμμε τ', ὦ χρυσάρματοι Αἰακίδαι, Ἐπ. ά.
τέθμιόν μοι φαμὶ σαφέστατον εἶναι
τάνδ' ἐπιστείχοντα νᾶσον ῥαινέμεν εὐλογίαις.
μυρίαι δ' ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῷ κέλευθοι
καὶ πέραν Νείλοιο παγᾶν καὶ δι' Ὑπερβορέους·

12 ἐσχατιαῖς

Jove, whom he here calls the Saviour, though, in the custom to which he refers, a distinction was made between the Olympian Zeus, and Zeus Soter, the third cup being consecrated to the latter, and the first to the former. On the proper functions of Zeus Soter, see the note on *O.* VIII, 20—27. Plato makes a similar use of the practice alluded to here in *Respubl.* IX, p. 583, B. The construction of the first line is *θάλλοντος ὡς ὅτε συμποσίου δεύτερος κρατὴρ κίρναται*: see on *O.* VI, 1. For the use of *θάλλοντος* here, comp. the phrases *εἰλαπίνην τεθαλυῖαν*, Hom. *Od.* XI, 415, and *δαὶς θάλεια*, Hesiod, *Op. et dies.* 740, and see note on *N.* V, 38. This allusion in general, as well as the prayer of Hercules accompanied by a libation (v. 40), is introduced because the ode was sung at a banquet; and because probably prayers for the children of Lampo were offered up by the guests along with their libations to the gods: see Hom. *Od.* III, 55, and comp. the similar allusions in *O.* VI, 91. VII, 7.

12, 13. *ἐσχατιὰς—ἄγκυραν.*] "He casts anchor at the farthest bounds of happiness:" i. e. he has sailed with a favourable wind as far as the pillars of Hercules, which is the *ἔσχατος πλόος*: comp. *P.* X, 28—29, with *O.* III, 43, 44.

14, 15. *τοίαισιν ὀργαῖς—ἀντιάσαις.*] Dissen takes these words together, with this meaning: "having accomplished such desires:" *ὀργαὶ* being *quæ quis appetit.* I should prefer to take *ὀργαὶ* here in the same sense as *πᾶσαν ὀργάν*, *I.* I, 41, or *πάσαις ὀργαῖς*, which seems to have crept into the text of most MSS. from a marginal explanation of *μάλα ἀδόντι νόῳ* in *P.* VI, 51: so that the meaning here will be: "with such desires" (referring to *χαρείς*, in v. 10) "he prays that he may accomplish them (namely, that one of his sons may gain an Olympic victory, for this is the *ἐσχατιὰ ὄλβου* in the games: see on *N.* X, 32), before he receives death and hoary old age." There is no *hysteron-proteron* in v. 15. It is humbler to pray that he may gain this honour before he dies, than to pray that he may obtain it before he grows old; and that this is the climax implied, is shown by the use of the aorist participle *ἀντιάσαις.*

18. *ἐφετμαῖς.*] "Earnest prayers:" the word more generally means "commands," "directions," or "injunctions." See *P.* II, 21. IV, 233. *O.* III, 11; but it bears the same sense as here, in Hom. *Il.* I, 495: *Θέτις δ' οὐ λήθετ' ἐφετμέων παιδὸς ἑοῦ.*

22, 23. *μυρίαι—Ὑπερβορέους.*] In other

οὐδ' ἔστιν οὕτω βάρβαρος οὔτε παλίγγλωσσος πόλις,
ἅτις οὐ Πηλέος ἀίει κλέος ἥρωος, εὐδαίμονος γαμβροῦ θεῶν,
οὐδ' ἅτις Αἴαντος Τελαμωνιάδα Στρ. β'.
καὶ πατρός· τὸν χαλκοχάρμαν ἐς πόλεμον
ἆγε σὺν Τιρυνθίοισι πρόφρονα σύμμαχον ἐς Τρωΐαν, ἥρωσι μόχθον,
Λαομεδοντίαν ὑπὲρ ἀμπλακίαν
ἐν ναυσὶν Ἀλκμήνας τέκος.
εἷλε δὲ Περγαμίαν, πέφνεν δὲ σὺν κείνῳ Μερόπων
ἔθνεα καὶ τὸν βουβόταν οὔρεϊ ἴσον
Φλέγραισιν εὐρὼν Ἀλκυονῆ, σφετέρας δ' οὐ φείσατο
χερσὶν βαρυφθόγγοιο νευρᾶς
Ἡρακλέης. ἀλλ' Αἰακίδαν καλέων Ἀντ. β'.
ἐς πλόον κύρησε πάντων δαινυμένων.

25 "Vulgo *ἀΰει*. Hermannus *ἀίει*, quod Scholiastes exponit *κατακούει*."—DISSEN. 36 "*ἐς πλόον κάρυξε πάντων δαινυμένων* Heynius ex Cratandrino *κήρυξε*, nullo libro ad-

words, the fame of Ægina and the Æacidæ has extended to the extreme south, in consequence of the death of Memnon, king of Æthiopia, and to the extreme north, probably because Telamon accompanied Hercules on his journey to the Hyperboreans. Comp. the very similar passage in *N.* VI, 47—56. The allusion in *πέραν Νείλοιο παγᾶν* is obvious enough: but the tradition referred to in *δι' Ὑπερβορέους* requires a few remarks. After having mentioned these two extreme points, the poet specifies at once Peleus and Telamon. Now it is clear that the fame of Peleus spread to the Æthiopians in consequence of the death of their king by the hand of his son Achilles: and according to the proper poetical parallelism, the Hyperboreans must have heard of the Æacidæ through Telamon. But Telamon is immediately after mentioned (v. 28) as one of the Tirynthian host which assisted Hercules in several of his exploits. And this Tirynthian host suffered severe loss from the Moliones, in consequence of which Hercules laid an ambush for the Moliones at Cleonæ, and slew them (*O.* XI, 31). From the chief spoils (*O.* II, 4) of this war the Olympian games were founded by Hercules, in conjunction with his fellow-warriors (*συμμαχία*, *O.* XI, 72), among whom were some Tirynthians, such as Doryclus (*O.* XI, 68), and no doubt his constant companion Telamon was one of them. It was at this foundation of the Olympic games that he undertook his second journey to the Hyperboreans, in order to obtain from them the olive-plant for the *ἄλσος* (see *O.* III, 13—34); and I entertain no doubt but that Telamon was here also his companion. In fact, either Telamon or Iolaus (whose *παραστάτης* Telamon is, *N.* III, 37) is represented in the old legends as the constant companion of Hercules, Telamon or Iolaus being the *ὁπλίτης*, and Hercules the *ψιλός* (as suggested by Müller *apud Dissen*, *ad* v. 33, *infra*). A similar relation subsisted between Ajax and Teucer, and Hector and Paris, who appear in opposite pairs on the Æginetan pediment at Munich.

32. *βουβόταν.*] Because Alcyoneus had stolen the cattle of Apollo from Erythia.

33, 35. *σφέτερας*—*Ἡρακλέης.*] "Hercules did not spare his own loud-twanging bow-string." *Σφέτερος* is frequently found in this sense (*suus*); in fact it is not restricted to any person in the old writers: see *New Cratylus*, p. 174.

τὸν μὲν ἐν ῥινῷ λέοντος στάντα κελήσατο νεκταρέαις σπονδαῖσιν ἄρξαι
καρτεραίχμαν Ἀμφιτρυωνιάδαν,
ἄνδωκε δ' αὐτῷ φέρτατος
οἰνοδόκον φιάλαν χρυσῷ πεφρικυῖαν Τελαμών,
ὁ δ' ἀνατείναις οὐρανῷ χεῖρας ἀμάχους
αὔδασε τοιοῦτόν γ' ἔπος· "Εἴ ποτ' ἐμάν, ὦ Ζεῦ πάτερ,
"θυμῷ ἐθέλων ἀρὰν ἄκουσας,
"νῦν σε, νῦν εὐχαῖς ὑπὸ θεσπεσίαις Ἐπ. β'.
"λίσσομαι παῖδα θρασὺν ἐξ Ἐριβοίας
"ἀνδρὶ τῷδε, ξεῖνον ἀμὸν μοιρίδιον τελέσαι,
"τὸν μὲν ἄῤῥηκτον φυάν, ὥσπερ τόδε δέρμα με νῦν περιπλανᾶται
"θηρὸς, ὃν πάμπρωτον ἄθλων κτεῖνά ποτ' ἐν Νεμέᾳ·
"θυμὸς δ' ἐπέσθω." ταῦτ' ἄρα οἱ φαμένῳ πέμψεν θεὸς
ἀρχὸν οἰωνῶν μέγαν αἰετόν· ἀδεῖα δ' ἔνδον νιν ἔκνιξεν χάρις,
εἶπέν τε φωνήσαις ἅτε μάντις ἀνήρ· Στρ. γ'.
"Ἔσσεταί τοι παῖς ὃν αἰτεῖς, ὦ Τελαμών·

dicente. Habent enim alii *κήρυσε*, plerique vero *κύρησε*, quod probat Böckhius, recte, ut olim etiam Hermannus. Nunc idem in Dissert. *de Mens. rhythm.* p. 8. mavult: *Ἀλλ' Alacidam καλέων ἐς πλόον κάρυσσε, Æacidam ad expeditionem se vocare indicabat*, insuaviter."—DISSEN. 42 γ' abest 43 θέλων 48 ἀέθλων 50 μιν

37. *ἐν ῥινῷ λέοντος.*] "Peisander and Stesichorus were the first who introduced Hercules, as a half-naked savage, with the lion's skin around his loins, and merely a club in his hand." Müller, *Dorians* I, p. 450.

44. *εὐχαῖς ὑπὸ θεσπεσίαις.*] "With urgent prayers:" See Buttmann, *Lexil.* I, p. 167.

46. *ξεῖνον—τελέσαι.*] All the commentators translate this, after Hermann: "to make my friend perfectly happy." (*Expeto ab te huic viro filium, qui hospitem meum beatum reddat*). I doubt if the words will bear this meaning. *Μοιρίδιος* signifies "presided over by the Fates"—"under the guidance of Destiny;" see particularly *P.* I, 55, where it is used in the neuter. *Τελέσαι* is said either of the mother or of the Fates who presided at the birth of a child; of the former, in *P.* III, 8, 9: *τὸν μὲν—Φλεγύα θυγάτηρ πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ*; of the latter, in Eurip. *Bacchæ.* 104: *ἔτεκεν δ' ἀνίκα Μοῖραι τέλεσαν ταυροκέρων θεόν.* Comp. *O.* VI, 42. XI, 52. I therefore translate this passage as follows, removing the colon after *τελέσαι*: "I pray for a brave son for this man by Eribœa, namely, that my friend may get, by the assistance of the Fates, a son invulnerable in body, and with courage suitable to such a frame." For the tradition that Ajax was invulnerable, see Lobeck, on Soph. *Ajax*, vv. 834, 863.

49. *θυμὸς δ' ἐπέσθω.*] Not *animus autem comitetur*, as Dissen translates it, but "let his courage be suitable or correspond to his invulnerable frame:" comp. *O.* II, 22: *ἕπεται δὲ λόγος εὐθρόνοις Κάδμοιο κούραις*, where Dissen properly translates *ἕπεται* by *convenit*: quoting Pausan. VIII. 12. § 4, and Ast *ad Plat. Legg.* p. 381.

"καί νιν ὄρνιχος φανέντος κέκλετ' ἐπώνυμον εὐρυβίαν Αἴαντα, λαῶν
"ἐν πόνοις ἔκπαγλον Ἐνυαλίου." 80
ὣς ἆρα εἰπὼν αὐτίκα
ἔζετ'. ἐμοὶ δὲ μακρὸν πάσας ἀναγήσασθ' ἀρετάς·
Φυλακίδᾳ γὰρ ἦλθον, ὦ Μοῖσα, ταμίας
Πυθέᾳ τε κώμων Εὐθυμένει τε. τὸν Ἀργείων τρόπον 85
εἰρήσεταί πά κ' ἐν βραχίστοις.

ἄραντο γὰρ νίκας ἀπὸ παγκρατίου Ἀντ. γ'.
τρεῖς ἀπ' Ἰσθμοῦ, τὰς δ' ἀπ' εὐφύλλου Νεμέας,
ἀγλαοὶ παῖδές τε καὶ μάτρως· ἀνὰ δ' ἄγαγον ἐς φάος οἵαν μοῖραν ὕμνων, 90
τὰν Ψαλυχιδᾶν δὲ πάτραν Χαρίτων
ἄρδοντι καλλίστᾳ δρόσῳ,
τόν τε Θεμιστίου ὀρθώσαντες οἶκον τάνδε πόλιν 95
θεοφιλῆ ναίοισι. Λάμπων δὲ μελέταν
ἔργοις ὀπάζων Ἡσιόδου μάλα τιμᾷ τοῦτ' ἔπος,
υἱοῖσί τε φράζων παραινεῖ, 100

ξυνὸν ἄστει κόσμον ἐᾧ προσάγων, Ἐπ. γ'.
καὶ ξένων εὐεργεσίαις ἀγαπᾶται,
μέτρα μὲν γνώμᾳ διώκων, μέτρα δὲ καὶ κατέχων·

53 κέκλετ' omnes libri, κέκλευ Heynius. 55 ἆρα 56 "Vulgo ἀγήσασθαι. Emendarunt Mingarellus et Hermannus. Mox ὦ additum ante Μοῖσα ab Hermanno et Böckhio."—Dissen. 59 "πα libri plerique. Malim πως. Improbat κέ etiam Hermannus in *Dissert. de Particula ἄν* libr. I. c. 8."—Dissen. 62 "Vulgo μάτρωες. Böckhius edidit μάτρως commendatum ab aliis. Est Euthymenes."—Dissen. 66 ναίουσι

53. ὄρνιχος—ἐπώνυμον.] "Ab aquila nomen Ajacis deducit etiam Apollod. III, 12, 7. Tzetz. *ad Lycophr.* 455. Alii ab αἴ αἴ, αἰάζω, ut Sophocl. *in Ajace*, 450; ubi vid. Lobeck. Adde Müller, *Æginet.* p. 22. Osann. *de Soph. Ajace*, p. 64." Dissen.

58. Εὐθυμένει.] Euthymenes was the maternal uncle of Phylacidas (*N.* v, 41), and the son of Themistius (infra v. 62, 65. *N.* v, 50).

58, 59. τὸν Ἀργείων—βραχίστοις.] This allusion to the Argive βραχυλογία is introduced because the Æginetans were colonized by the Dorians of Argolis. A king of the Argives in the time of Danaus is made to say (Æschyl. *Suppl.* 269): μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις, by a sort of anachronism, for this βραχυλογία was a Dorian peculiarity.

66, 67. Λάμπων—ἔπος.] Pindar here applies, with some slight modification of meaning, the words of Hesiod, *Op. et dies*, 410:

οὐ γὰρ ἐπασσοσύργοι ἀνὴρ πίμπλησι κάλιὴν
οὐδ' ἀναβαλλόμενος· μελέτη δέ τοι ἔργον ὀφέλλει.

71. μέτρα—κατέχων.] Comp. Hesiod, *Op. et dies*, 692: μέτρα φυλάσσεσθαι, καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

γλῶσσα δ' οὐκ ἔξω φρενῶν· φαίης κέ νιν ἀνδράσιν ἀθληταῖσιν ἔμμεν 105
Ναξίαν πέτραις ἐν ἄλλαις χαλκοδάμαντ' ἀκόναν.
πίσω σφε Δίρκας ἁγνὸν ὕδωρ, τὸ βαθύζωνοι κόραι
χρυσοπέπλου Μναμοσύνας ἀνέτειλαν παρ' εὐτειχεσιν Κάδμου πύλαις. 110

72 "Vulgo ἄνδρ' ἐν ἀεθληταῖσιν. Emendarunt Heynius et Hermannus. Mox χαλκοδάμαντ' libri."—DISSEN. 73 χαλκοδάμαν

72, 73. *φαίης—ἀκόναν.*] Comp. *O.* XI, 20, 21.

74, 75. *πίσω—πύλαις.*] Pindar lived near the fountain of Dirce, just outside of the *portæ Neitideæ*, Pausan. IX, 25, § 3. Comp. *O.* VI, 85, 86. Πίσω here is the future of *πιπίσκω*, and *πίομαι* there is the future of *πίνω*.

ΙΣΘΜΙΟΝΙΚΑΙ στ'. [Ζ'.]

ΣΤΡΕΨΙΑΔΗ ΘΗΒΑΙΩΙ

ΠΑΓΚΡΑΤΙΩΙ.

ISTHMIA VI. [VII.]

INTRODUCTION.

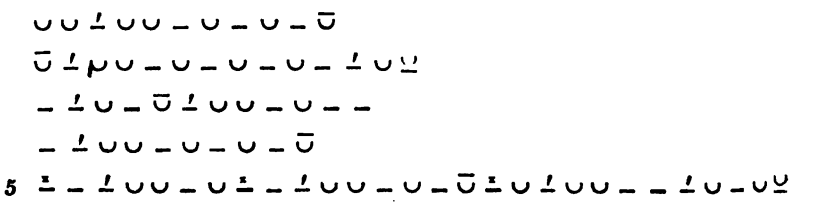
STREPSIADES, a Theban pancratiast, seems to have won the victory celebrated in this ode at the summer Isthmia Ol. 81, 1. B.C. 456, that is, six months after the disastrous battle of Œnophyta, which introduced a democracy at Thebes. The reproach in v. 16, 17 perhaps refers to the fact that the Lacedæmonians, who had aided the Thebans at Tanagra, had left them to contend single-handed with the Athenians in the subsequent battle. From the success obtained by Strepsiades, the poet takes occasion to suggest a hope of better days at Thebes, and he warns his fellow-citizens of the lower order to make a good use of the advantage which they have gained.

The rhythm is Lydian, with Æolian measures.

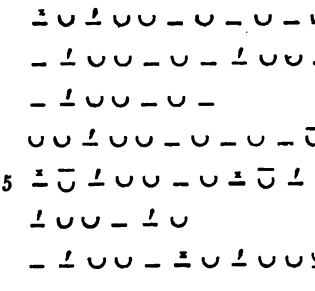
ARGUMENT.

1—19. The legendary glories of Thebes. 20—36. The recent victory of Strepsiades—his strength, beauty, and valour. His uncle, who bore the same name, had fallen gloriously in battle. 37—51. The grief occasioned by the loss of this battle is now succeeded by a gentle calm. Mortals should not attempt what is beyond their strength.

STROPHÆ.



Epodi.



Τινι τῶν πάρος, ὦ μάκαιρα Θήβα, Στρ. ά.
καλῶν ἐπιχωρίων μάλιστα θυμὸν τεὸν
εὔφρανας; ἦ ῥα χαλκοκρότου πάρεδρον
Δαμάτερος ἀνίκ' εὐρυχαίταν
ἄντειλας Διόνυσον; ἢ χρυσῷ μεσονύκτιον νίφοντα δεξαμένα
τὸν φέρτατον θεῶν,

ὁπότ' Ἀμφιτρύωνος ἐν θυρέτροις Ἀντ. ά.
σταθεὶς ἄλοχον μετῆλθεν Ἡρακλείοις γοναῖς;
ἦ ὅτ' ἀμφὶ πυκναῖς Τειρεσίαο βουλαῖς;

s "Libri omnes ἢ ὅτ' ἀμφὶ Τειρεσίαο πυκιναῖς βουλαῖς. Recepta lectio Heynio debetur."—Dissen.

2. καλῶν ἐπιχωρίων.] These words here signify *domestica facta* in general; in *P.* v, 108: καλὰ ἐπιχώρια means "glory obtained in the public games of one's native city."

3. ἦ ῥα.] We have here a series of questions beginning with ἦρα—ἦ, &c. and it seems that in such cases ἦ ῥα is properly used in the first clause, so much so that, although the particle ῥα is of rare occurrence in Attic poetry, we have ἦ ῥα, not only in a similar position in Sophocles *Ajax.* 172, but also (in v. 177) at the commencement of the second clause of the interrogation, for which Lobeck compares Hippocrates *Epidem.* VI, 594: οἷσιν ὁ σπλὴν κατάῤῥοπος, τόδε καὶ χεῖρες θερμά· ἦ ῥα διὰ τοῦτο λεπτὸν τὸ αἷμα; ἦ ρα καὶ φύσει τοιοῦτον ἔχουσι; I have accordingly restored the interrogation in *P.* XI, 38—40: ἦ ῥ', ὦ φίλοι, —ἐδινάθην—; ἦ με τις ἄνεμος ἔξω πλόου ἔβαλεν, ὡς ὅτ' ἄκατον εἰναλίαν; but not merely for this reason; for, after a digression of this kind, the question is more Pindaric: comp. *N.* III, 26, 27: θυμέ, τίνα πρὸς ἀλλοδαπὰν ἄκραν ἐμὸν πλόον παραμείβεαι;

3, 4. χαλκοκρότου πάρεδρον Δαμάτερος.] "In pluribus antiquis gemmis Ceres assidet Baccho (v. Buonarotti, *Osservazioni sopra alcuni Medaglioni antichi*, p. 441, et Mariette *Traité des pierres gravées*, T. II, p. 1)." Gedicke. On the mythological connexion between Bacchus and Ceres, see *Theatre of the Greeks*, pp. 14, 15. The epithet χαλκοκρότου probably refers to the ἠχεῖον used in the rites of Demeter.

5. ἄντειλας.] "Brought into being—caused to be born;" this verb is applied to the production of a fountain in *I.* V, 75. In a neuter sense ἀνατέλλω is used in speaking of the "coming up" or "rising" of the sun: see *Philol. Museum* I, p. 19.

Ibid. χρυσῷ—νίφοντα.] So we have ὕειν and ψακάζειν with the dative: see Nicophon (*apud Athen.* VI, p. 269, E.):

νιφέτω μὲν ἀλφίτοις
ψακαζέτω δ' ἄρτοισιν, ὑέτω δ' ἔτνει.

ἢ ὅτ' ἀμφ' Ἰόλαον ἱππόμητιν;
ἢ Σπαρτῶν ἀκαμαντολογχᾶν; ἢ ὅτε καρτερᾶς Ἄδραστον ἐξ
ἀλαλᾶς ἄμπεμψας ὀρφανὸν

μυρίων ἑτάρων ἐς Ἄργος ἵππιον; Ἐπ. ά.
ἢ Δωρίδ' ἀποικίαν ἀνίκ' ἄρ' ὀρθῷ
ἵστασας ἐπὶ σφυρῷ
Λακεδαιμονίων, ἔλον δ' Ἀμύκλας
Αἰγεῖδαι σέθεν ἔκγονοι, μαντεύμασι Πυθίοις;
ἀλλὰ παλαιὰ γὰρ
εὔδει χάρις, ἀμνάμονες δὲ βροτοί,

ὅ τι μὴ σοφίας ἄωτον ἄκρον Στρ. β'.
κλυταῖς ἐπέων ῥοαῖσιν ἐξίκηται ζυγέν.
κώμαζ' ἔπειτεν ἀδυμελεῖ σὺν ὕμνῳ
καὶ Στρεψιάδᾳ· φέρει γὰρ Ἰσθμοῖ
νίκαν παγκρατίου· σθένει τ' ἔκπαγλος ἰδεῖν τε μορφάεις· ἄγει
τ' ἀρετὰν οὐκ αἴσχιον φυᾶς.

φλέγεται δ' ἰοβοστρύχοισι Μοίσαις, Ἀντ. β'.
μάτρωΐ θ' ὁμωνύμῳ δέδωκε κοινὸν θάλος,
χάλκασπις ᾧ πότμον μὲν Ἄρης ἔμιξεν,
τιμὰ δ' ἀγαθοῖσιν ἀντίκειται.
ἵστω γὰρ σαφὲς ὅστις ἐν ταύτᾳ νεφέλᾳ χάλαζαν αἵματος
πρὸ φίλας πάτρας ἀμύνεται,

12 "Heynius ἀνίκ' ἄρ' ὀρθῷ, quum vulgo ἄρα abesset."—Dissen. 20 "ἔπειτεν emendavit Pauwius, atque offerunt meliores libri ἔπειτ' ἐν cum Scholiasta. Vulgo ἔπειτ' ἄρ'. Mox v. 22. Bothius αἰσχίονα conjecit, Thierschius αἰσχίω, sed αἴσχιον neutram agnoscit Scholiastes."—Dissen. 27 πρὸ.

12—15. ἢ Δωρίδ'—Πυθίοις.] This is an account of the tradition accommodated to the views of the Thebans; in *P.* v, 64—76, he gives a different history of the same Ægidæ, because he is there speaking in praise of a Cyrenæan victor. The account given here seems to have been the more correct of the two. For the phrase ὀρθῷ ἵστασας ἐπὶ σφυρῷ, the commentators quote Horat. *Epist.* II, 176: *securus cadat an recto stet fabula talo.*

22. ἄγει — φυᾶς.] Comp. *I.* v, 47—49: τὸν μὲν ἀῤῥήκτου φυᾶν,—θυμὸν δ' ἐπέσθω. For the neuter αἴσχιον, see Matthiä, *Gr. Gr.* § 437.

24. μάτρωΐ θ'—θάλος.] Strepsiades, the son of Diodotus (v. 31), appears to have been the maternal uncle of the victor, and as he fell in the flower of his age (v. 34), was probably much younger than his sister. For the force of κοινὸν, see *O.* II, 49, 59, and the note. Θάλος here is "a crown."

27. ἐν ταύτᾳ νεφέλᾳ.] See *N.* IX, 37, 38.

Ibid. χάλαζαν αἵματος.] See *I.* IV, 30.

λοιγὸν ἄντα φέρων ἐναντίῳ στρατῷ, Ἐπ. β'.
ἀστῶν γενεᾷ μέγιστον κλέος αὔξων
ζώων τ' ἀπὸ καὶ θανών.
τὺ δέ, Διοδότοιο παῖ, μαχατὰν
αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἕκτορα
Ἀμφιάρηόν τε,
εὐανθέ' ἀπέπνευσας ἀλικίαν
προμάχων ἀν' ὅμιλον, ἔνθ' ἄριστοι Στρ. γ'.
ἔσχον πολέμοιο νεῖκος ἐσχάταις ἐλπίσιν.
ἔτλαν δὲ πένθος οὐ φατόν· ἀλλὰ νῦν μοι
Γαιάοχος εὐδίαν ὄπασσεν
ἐκ χειμῶνος. ἀείσομαι χαίταν στεφάνοισιν ἁρμόσαις. ὁ δ' ἀθανάτων μή θρασσέτω φθόνος
ὅ τι τερπνὸν ἐφάμερον διώκων Ἀντ. γ'.
ἔκαλος ἔπειμι γῆρας ἔς τε τὸν μόρσιμον
αἰῶνα. θνάσκομεν γὰρ ὁμῶς ἅπαντες·
δαίμων δ' ἄϊσος· τὰ μακρὰ δ' εἴ τις
παπταίνει, βραχὺς ἐξικέσθαι χαλκόπεδον θεῶν ἕδραν· ὅτι πτερόεις ἔρριψε Πάγασος

28 "Vulgo λοιγὸν ἀμύνων contra metrum. Conjecit Hermannus ἀντιτίνων, Thierschius autem ἄντα φέρων in *Act. Philol. Mon.* T. II. *fasc.* II. p. 287, quum Scholiastes ἐναντίον φέρων habeat in explicatione loci."—DISSEN. 32 *alveiav* bis legebatur. 33 Ἀμφιάραόν τε, 39 "Vulgo ἁρμόζων. Hermannus ἁρμόσαις, quod semel habetur in Scholiis."—DISSEN. 44 "Olim ὅ τε. Böckhius reposuit ὅτι, commendatum ab auctoritate librorum. Heynius conjiciebat non male ὁ δέ."—DISSEN.

28. ἄντα φέρων.] Comp. *N.* VI, 28: σκοπῶ ἄντα τυχεῖν.

31—33. μαχατὰν—Ἀμφιάρηόν τε.] These three warriors are mentioned because they all fell in battle, and were in some way connected with Thebes. Meleager, who was slain in battle with the Curetes, and Amphiaraus, who perished in the celebrated war with Argos, were both connected with the Theban Hercules: and there was an old tradition that Hector was buried at Thebes: see Aristotle, *Anthology. Palat.* Tom. I, p. 755:

Ἐπὶ Ἕκτορος κειμένου ἐν Θήβαις:
Ἕκτορι τόνδε μέγαν Βοιώτιοι ἄνδρες ἔτευξαν
τύμβον ὑπὲρ γαίης σῆμ' ἐπιγιγνομένοις.

Comp. Pausan. IX, 18, 4.

36. ἐσχάταις ἐλπίσιν.] Comp. Thucyd. II, 42: ἐλπίδι μὲν τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ ἤδη ὁρωμένου σφίσιν αὐτοῖς ἀξιοῦντες πεποιθέναι.

40. τερπνὸν ἐφάμερον.] "*Jucunditates quotidianæ*, jucunda quæ contingunt in diem. Sic Eurip. *Cyclop.* 335: πιεῖν καὶ φαγεῖν τοὐφ' ἡμέραν. Est enim καθ' ἡμέραν *per diem*, ἐφ' ἡμέραν *in diem*, *für, auf den Tag*, notante etiam Seidlero *ad Eurip. Electr.* p. 57. Hinc ἐφημέριον βίον ἔλκειν, *in diem vivere*, Cf. Jacobs. *Delect. Epigr.* p. 236. Et nota loquutio τροφὴ ἐφημέριος." Dissen.

44. βραχὺς—ἕδραν.] "He is too weak to ascend to heaven." Comp. *P.* X, 27: ὁ χάλκεος οὐρανὸς οὔ ποτ' ἄμβατος αὐτῷ

δεσπόταν ἐθέλοντ' ἐς οὐρανοῦ σταθμοὺς Ἐπ. γ'. 65
ἐλθεῖν μεθ' ὁμάγυριν Βελλεροφόνταν
Ζηνός· τὸ δὲ πὰρ δίκαν
γλυκὺ πικροτάτα μένει τελευτά.
ἄμμι δ', ὦ χρυσέᾳ κόμᾳ θάλλων, πόρε, Λοξία, 70
τεαῖσιν ἀμίλλαισιν
εὐανθέα καὶ Πυθοῖ στέφανον.

49 ἄμμιν. 51 Vulgo Πυθοῖ, quod in metrum peccat; Böckhius scripsit Πύθιον, sed Chœroboscus agnoscit Πυθοῖ: ἔστι δ' εἰπεῖν ὅτι ἀναφέρουσί τινες τῶν τεχνικῶν μίαν χρῆσιν διάστασιν ἔχουσαν τοῦ ο καὶ ι, παρὰ Πινδάρῳ· ἐκεῖνος γὰρ εἶπε τῇ Πυθοῖ (*Bekker. Anecd.* p. 1202), quod sine dubio reponendum. Cf. Hom. *Il.* x. 238: αἰδοῖ εἴκων.

And for the construction, see *N.* x, 19: βραχύ μοι στόμα πάντ' ἀναγήσασθαι.

47, 48. τὸ—τελευτά.] Comp. *P.* iv, 139, 140. This warning was lost upon the successful democrats at Thebes. "Ἐν Θήβαις μετὰ τὴν ἐν Οἰνοφύτοις μάχην κακῶς πολιτευομένων ἡ δημοκρατία διεφθάρη, Aristot. *Polit.* v, 2. Wachsmuth (1. 2. p. 105, n. 10) suspects an error, and that Aristotle meant to allude to the battle of Tanagra, when the oligarchy may be supposed to have recovered its ascendancy at Thebes. But it seems quite as probable, that not διεφθάρη but κακῶς πολιτευομένων is to be joined immediately with the preceding words; and that the meaning is, that after the victory of Athens at Œnophyta, the democratical party at Thebes lost all moderation, and running into excesses like those committed at Megara, Syracuse, and Rhodes, which are mentioned immediately after, provoked a reaction which finally overthrew it." Thirlwall, *Hist. of Greece* iii, p. 30, note.

ΙΣΘΜΙΟΝΙΚΑΙ Ζ'. [Η'.]

ΚΛΕΑΝΔΡΩ ΑΙΓΙΝΗΤΗ

ΠΑΓΚΡΑΤΙΩ.

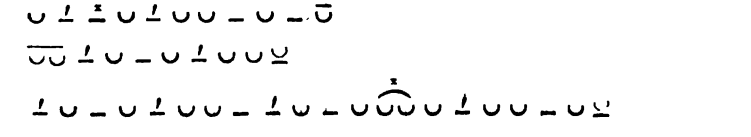
ISTHMIA VII. [VIII.]

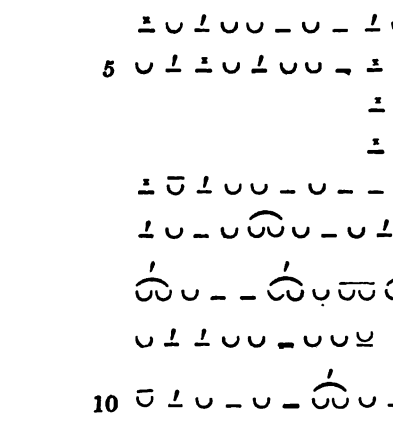
INTRODUCTION.

CLEANDER, the son of Telesarchus, an Æginetan, conquered in the Isthmian games and also at Nemea. Böckh thinks that this ode must have been written very soon after the taking of Thebes by the allied Hellenes, and, therefore, that it commemorates a Nemeæan and not an Isthmian victory; for if we refer it to the winter games at Nemea in Ol. 75, 2. B.C. 479, this will be only six months after the departure of the Persians, and then the allusions in the ode will become intelligible. Cleander's Isthmian victory was obtained in Ol. 75, 1. B.C. 480, before the events to which the ode seems to refer. The ode was sung in the vestibule of the house of Telesarchus. The rhythm is the same as that of the preceding ode.

ARGUMENT.

1—10. Although still melancholy on account of the events which had happened at Thebes, the poet rouses himself to sing the praises of Cleander, which he is the more moved to do by the mythical connexion between Ægina and Thebes. 21—60. From the mention of the nymph Ægina, he passes on to her son Æacus, who settled the quarrels of his neighbours, and to the Æacidæ in general, who were distinguished both for their self-control and for their valour: by the former virtue, Peleus won his divine bride Thetis, for whose love Jove and Neptune were rivals; and by his valour, Achilles carried the glory of Ægina to the most distant regions, and was celebrated by the Muses after his death. 61—70. It is the poet's duty to commemorate the virtues of the departed, who, like Nicocles, the uncle of Cleander, have gained glory in their life-time. And now Cleander has emulated his deceased relative.





Κλεάνδρῳ τις ἀλικία τε λύτρον Στρ. ά.
εὔδοξον, ὦ νέοι, καμάτων
πατρὸς ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον ἰὼν ἀνεγειρέτω
κῶμον, Ἰσθμιάδος τε νίκας ἄποινα, καὶ Νεμέᾳ
ἀέθλων ὅτι κράτος ἐξεῦρε. τῷ καὶ ἐγώ, καίπερ ἀχνύμενος
θυμόν, αἰτέομαι χρυσέαν καλέσαι
Μοῖσαν. ἐκ μεγάλων δὲ πενθέων λυθέντες
μήτ' ἐν ὀρφανίᾳ πέσωμεν στεφάνων,
μήτε κάδεα θεράπευε· παυσάμενοι δ' ἀπρήκτων κακῶν
γλυκύ τι δαμωσόμεθα καὶ μετὰ πόνον·

3 Vulgo ἀγειρέτω. Quod in textu vides, id Hermanno debetur.

1. Κλεάνδρῳ — ἀλικία τε.] "For Cleander and his youth:" the *part* being placed after the *whole*; comp. Hor. III, Carm. 4, 43: *Titanas, immanemque turbam* for *Titanum immanem turbam*.

1, 2. λύτρον εὔδοξον — καμάτων.] "A glorious recompense of his toils:" similarly, the epinician ode is called τὸ καλλίνικον λυτήριον δαπανᾶν, in *P.* V, 99. Comp. *O.* VII, 77.

3. ἀγλαὸν—πρόθυρον.] See *O.* VI, 1—3.

5. αἰτέομαι.] "I am requested:" this passive use of the simple form of the pres. indic. is rather uncommon, though we often have αἰτούμενος, or ἀπαιτοῦμαι, ἐξαιτοῦμαι, and other compounds, used as passive verbs: see, however, Plutarch, *Apophth. Reg.* p. 177, A: Θεὸς δυνατὸς παρασχεῖν ἃ αἰτεῖται.

7. παυσάμενοι—κακῶν.] "Ceasing from useless sorrows:" comp. Hom. *Il.* XXIV, 552:

ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ·
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

and v. 55: οὐ γάρ τι πρήξεις ἀκαχημένος υἱος ἑῆος.

8. γλυκύ τι δαμωσόμεθα.] "We will bring forward publickly something agreeable:" δημοῦσθαι means (1) "to wheedle and cajole the populace,"—*populariter loqui*—in which sense it is equivalent to δημοκοπεῖν (Timæus, *Lex. Plat.* p. 78); (2) "to please and amuse the public," by jesting or by music and poetry," in which sense it is equivalent to παίζειν in both its significations: see Plato, *Thæatet.* p. 161, E: ταῦτα

ἐπειδὴ τὸν ὑπὲρ κεφαλᾶς
γε Ταντάλου λίθον παρά τις ἔτρεψεν ἄμμι θεός,

ἀτόλματον Ἑλλάδι μόχθον. ἀλλά Στρ. β'.
μοι δεῖμα μὲν παροιχόμενον
καρτερὰν ἔπαυσε μέριμναν· τὸ δὲ πρὸ ποδὸς ἄρειον ἀεὶ
σκοπεῖν
χρῆμα πᾶν. δόλιος γὰρ αἰὼν ἐπ' ἀνδράσι κρέμαται,
ἐλίσσων βίου πόρον· ἰατὰ δ' ἔστι βροτοῖς σύν γ' ἐλευθερίᾳ
καὶ τά. χρὴ δ' ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν·
χρὴ δ' ἐν ἑπταπύλοισι Θήβαις τραφέντα
Αἰγίνᾳ Χαρίτων ἄωτον προνέμειν,
πατρὸς οὕνεκα δίδυμαι γένοντο θύγατρες Ἀσωπίδων
ὁπλότεραι, Ζηνί τε ἄδον βασιλεΐ.
ὃ τὰν μὲν παρὰ καλλιρόῳ
Δίρκᾳ φιλαρμάτου πόλιος ᾤκισσεν ἀγεμόνα·

σὲ δ' ἐς νᾶσον Οἰνοπίαν ἐνεγκὼν Στρ. γ'.
κοιμᾶτο, δῖον ἔνθα τέκες
Αἰακὸν βαρυσφαράγῳ πατρὶ κεδνότατον ἐπιχθονίων· ὃ καὶ
δαιμόνεσσι δίκας ἐπείραινε· τοῦ μὲν ἀντίθεοι

11 ἀλλ' ἐ- 12 μοι 13 Pro vulg, *aiel* Böckhius scripsit *ἀεί*, addito *πέλει*, mox infin. *σκοπεῖν* e Scholiis adscivit. 15 *βίοτου* 17 "Habebatur Ἀσωπίδων θ', incommodo sensu et incommoda elisione; vid. notata ad *P.* IV, 179. Ejecit igitur Böckhius θ' hic, ut δ' v. 31 post εἶπε."—Dissen. 18 Ζηνί θ' ἄδον βασιλῆϊ.

πῶς μὴ φῶμεν δημούμενον λέγειν τὸν Πρωταγόραν (i. e. παίζοντα), and Stesichorus *apud Aristoph. Pac.* 798: τοιαδε χρὴ Χαρίτων ἁμώματα καλλικόμων τὸν σοφὸν ποιητὴν ὑμνεῖν (i. e. παίγνια, ἀθύρματα), see *O.* I, 16. *P.* V, 21. *N.* III, 44, and the notes.

11. ἀτόλματον.] "*Intolerabilem*, ἄτλητον. Est enim τολμᾶν etiam *pati*, *sustinere*, *tolerare*, cf. Böckh. *in Platon. Min.* p. 142. Fr. Jacobs. *Addit. ad Athen.* p. 309." Dissen.

18. Χαρίτων—προνέμειν.] "To impart to Ægina, before all other states, the fairest gifts of the Graces:" for the force of προνέμειν, comp. the use of προλέγεσθαι, *N.* II, 18.

17, 18. πατρὸς—ὁπλότεραι.] On Theba and Ægina, here called the two *youngest* daughters of Asopus, see note on *N.* III, 3, 4.

21. Οἰνοπίαν.] Œnopia, like Œnona, was an old name of the island Ægina; Ovid, *Metamorphos.* VII, 472:

latere inde sinistro
Œnopiam Minos petit Æacidæa regna;
Œnopiam veteres apellavere: sed ipse
Æacus Æginam genitricis nomine dixit.

Pindar uses the old name here, because Ægina is personified: see on *N.* VIII, 7.

23, 24. δ—ἐπείραινε.] See on *N.* VIII, 9, 10. There was probably an old tradition, that Æacus not only settled the quarrels of men (thus he made peace between Sciron

ἀρίστευον υἱέες υἱέων τ' ἀρηΐφιλοι παῖδες ἀνορέᾳ
χάλκεον στονόεντ' ἀμφέπειν ὅμαδον·
σώφρονές τ' ἐγένοντο πινυτοί τε θυμόν.
ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραί,
Ζεὺς ὅτ' ἀμφὶ Θέτιος ἀγλαός τ' ἔρισαν Ποσειδᾶν γάμῳ,
ἄλοχον εὐειδέ' ἐθέλων ἑκάτερος
ἐὰν ἔμμεν· ἔρως γὰρ ἔχεν.
ἀλλ' οὔ σφιν ἄμβροτοι τέλεσαν εὐνὰν θεῶν πραπίδες,

ἐπεὶ θεσφάτων * ἤκουσαν. εἶπεν Στρ. δ'.
εὔβουλος ἐν μέσοισι Θέμις,
εἵνεκεν πεπρωμένον ἦν φέρτερον γόνον οἱ ἄνακτα πατρὸς τεκεῖν
ποντίαν θεόν, ὃς κεραυνοῦ τε κρέσσον ἄλλο βέλος
διώξει χερὶ τριόδοντός τ' ἀμαιμακέτου, Δί τε μισγομέναν
ἢ Διὸς παρ' ἀδελφεοῖσιν.—"ἀλλὰ τὰ μὲν
"παύσατε· βροτέων δὲ λεχέων τυχοῖσα
"υἱὸν εἰσιδέτω θανόντ' ἐν πολέμῳ,
"χεῖρας Ἄρεΐ τ' ἐναλίγκιον στεροπαῖσί τ' ἀκμὰν ποδῶν.
"τὸ μὲν ἐμὸν Πηλέϊ γάμου θεόμορον

27 ἐρίσαις 28 εὐειδέα θέλων 31 "ἤκουσαν corruptum. Hermannus conjecit ἐπάκουσαν, Böckhius autem συνίεσαν. ἔειπεν, quum vulgaris dialectus v. ἤκουσαν glossematis ei indicium videretur, ut alias solet esse. Explicant autem grammatici συνιέναι per ἀκούειν. Mox οἱ a Böckhio additum v. 33, post γόνον ob metrum."—DISSEN. 33 Rescribendum οὕνεκεν 35 Δὶ τ' μισγομέναν—ἀδελφοῖσιν—τυχοῦσα 37 "Vulgo Ἄρεϊ χέρας, mutavit Böckhius de sententia Hermanni, tum addidit τ'."—DISSEN. 38 "Lectio est θεάμοιρον, quod correxit Hermannus. Mox v. 39. post Αἰακίδᾳ Böckhius τὸ addidit ob metrum. Her-

and Nisus, Pausan. 1, 39, 5), but also, on some occasions, acted as arbiter between some of the gods, as Paris also is reported to have done. If the ode was written, as Böckh supposes, soon after the departure of the Persians, this allusion to the mediation of Æacus may perhaps be explained, with Dissen, by a reference to the state of Greece at that time. On a former occasion, the Æginetans, with whom the Thebans claimed a mythical affinity (above, v. 17), had assisted Thebes in a war with Athens (Herod. v, 80); and as the allied Hellenes probably contemplated some harsh measures against the Medizing Thebans, this allusion might be taken in the light of an appeal to the Æginetans, who had greatly distinguished themselves in the recent struggle, and who no doubt had considerable influence, especially with the Dorian members of the confederacy.

31, 32. εἶπεν—Θέμις.] "For Themis said:" there is an asyndeton here, these words being an explanation of the word θεσφάτων which precedes.

33. εἵνεκεν.] i. e. οὕνεκεν ὅτι: so Callimachus (*apud Ammon.* v. οὕνεκα): εἵνεκεν οὐχ ἓν ἄεισμα. I would write οὕνεκεν here, just as, conversely, I would write εἵνεκα for οὕνεκα in Attic prose, when the latter is found in the same sense as ἕνεκα; see *New Cratylus*, p. 358.

Ibid. οἱ.] We must refer this pronoun to Δί in v. 35.

38. τὸ μὲν ἐμόν.] "It is my opinion," (like τὸ μὲν ἐμοὶ δοκοῦν).

"ὀπάσσαι γέρας Αἰακίδᾳ
"ὅντ' εὐσεβέστατον φάτις Ἰωλκοῦ τράφειν πεδίον·
"ἰόντων δ' ἐς ἄφθιτον ἄντρον εὐθὺς Στρ. ε.
"Χείρωνος αὐτίκ' ἀγγελίαι·
"μηδὲ Νηρέος θυγάτηρ νεικέων πέταλα δὶς ἐγγυαλιζέτω
"ἄμμιν· ἐν διχομηνίδεσσιν δὲ ἑσπέραις ἐρατὸν
"λύοι κεν χαλινὸν ὑφ' ἥρωϊ παρθενίας." ὡς φάτο Κρονίδαις
ἐννέποισα θεά· τοὶ δ' ἐπὶ γλεφάροις
νεῦσαν ἀθανάτοισιν· ἐπέων δὲ καρπὸς
οὐ κατέφθινε. φαντὶ γὰρ ξύν' ἀλέγειν

mannus, cui articulus displicet, scribendum censet: Πηλέϊ γάμου θεόμορον ὀπάσσαι γέρας Αἰακίδᾳ, aut permutatis duorum vocabulorum sedibus sic: γέρας θεόμορον ὀπάσσαι γάμου Αἰακίδᾳ."—DISSEN. Priorem Hermanni emendationem recepi. 40 τε εὐσεβέστατόν φασ' Ἰωλκοῦ 43 Νηρέως 44 διχομηνίδεσσι 46 "Vulgo συναλέγειν contra metrum. Eximie emendavit Hermannus. Mox νεαρὰν ἔδειξαν Schmidio debetur pro corruptis lectionibus νέαν ἀνέδειξαν, νε' ἀνέδειξαν, νέαν ἔδειξαν."—DISSEN.

40. εὐσεβέστατον.] The virtuous discretion and self-control of Peleus seem to have been generally assigned as the reason why he received this high distinction: comp. above, v. 26, with *N.* v, 33.

41, 42. ἰόντων—εὐθύς—αὐτίκα.] "Let them go straightway;" comp. *P.* IV, 83: τάχα δ' εὐθὺς ἰών.

43. πέταλα.] The Athenians used sometimes to ballot with olive-leaves: see *Bekker. Anecdota*, p. 243: ἐκφυλλοφορῆσαι: φυγῆς ὄνομα ἡ ἐκφυλλοφορία. ἔστι δὲ τοῦτο. εἰ ἐδόκει τισι τῶν πολιτῶν ἀδικεῖν καὶ ἀνάξιος εἶναι τοῦ συνεδρίου τῶν πεντακοσίων, ἐσκόπει ἡ βουλὴ περὶ αὐτοῦ, εἰ χρὴ αὐτὸν μηκέτι βουλεῦσαι, ἀλλ' ἀπελασθῆναι τοῦ συνεδρίου. ἀντὶ δὲ τῆς ψήφου κρίνουσα περὶ τοῦ τοιούτου φύλλοις ἐλαίας ἐχρῆτο, ᾧ ἕκαστος ἐπεσημήνατο τὴν ἑαυτοῦ γνώμην, ὥσπερ ἐπὶ ὀστρακισμοῦ ὀστράκοις; and for the πεταλισμὸς of the Syracusans, see Müller, *Dorians*, II, p. 165.

44. ἐν διχομηνίδεσσιν δὲ ἑσπέραις.] "When the moon is full:" the full moon is called διχόμηνις, because it fell in the middle of the month, and divided it into two parts (see on *O.* III, 19). "Plenilunii tempus faustum habitum esse nuptiis celebrandis constat ex Eurip. *Iph. Aul.* 717, ubi Agamemno interrogatus a Clytæmnestra: τίνι δ' ἐν ἡμέρᾳ γαμεῖ (Achilles Iphigeniam), respondet: ὅταν σελήνης εὐτυχὴς ἔλθῃ κύκλος. Athenienses vero aliter sentientes τὰς πρὸς σύνοδον ἡμέρας ἐξελέγοντο πρὸς γάμους, ut Proclus refert ad Hesiod. *Op. et dies*, 782. Ceterum vide Martin. *Var. Lect.* I. c. 14, et nunc Lobeck. in *Aglaophamo*, T. I. p. 433." Dissen.

45. λύοι κεν χαλινὸν—παρθενίας.] Λύειν ζώνην is generally said of the husband, λύεσθαι ζώνην of the wife: comp. Hom. *Od.* XI, 244: λῦσε δὲ παρθενίην ζώνην, sc. ὁ θεός. Theocrit. XXVII, 54: ἐς τί δ' ἔλυσας; Plutarch, *Lycurg.* c. XV: ὁ δὲ νύμφιος... ἔλυε τὴν ζώνην (τῆς νύμφης). *Epigr. Anonym.* 649: ζώνην ἀνέρι λυσαμένη. But the Romans sometimes said *solvere zonam* when the woman was spoken of: Catullus II, 13:

> Tam gratum mihi, quam ferunt puellæ
> Pernici aureolum fuisse malum,
> Quod zonam soluit diu ligatam.

Though with them also *solvere zonam* was properly the office of the husband: so Festus: *Cingulo nova nupta præcingebatur, quod vir lecto solvebat.* On this subject in general, see Schröder *ad Musæum*, p. 268. Ed. Schäfer. Χαλινὸς is here used as a synonym for δεσμός, and this is its meaning in Æschyl. *Prom.* 561: χαλινοῖς ἐν πετρίνοισιν χειμαζόμενον, and *Agam.* 219: χαλινῶν ἀνάυδῳ μένει.

46, 47. ἐπέων—κατέφθινε.] Com. Æschyl. *Sept. c. Theb.* 620: εἰ κάρπος ἐστι

καὶ γάμον Θέτιος ἄνακτα. καὶ νεαρὰν ἔδειξαν σοφῶν
στόματ' ἀπείροισιν ἀρετὰν Ἀχιλέος·
ὃ καὶ Μύσιον ἀμπελόεν
αἵμαξε Τηλέφου μέλανι ῥαίνων φόνῳ πεδίον,

γεφύρωσέ τ' Ἀτρεΐδαισι νόστον, Στρ. στ'.
Ἑλέναν τ' ἐλύσατο, Τρωΐας
ἵνας ἐκταμὼν δορί, ταί μιν ῥύοντό ποτε μάχας ἐναριμβρότου
ἔργον ἐν πεδίῳ κορύσσοντα, Μέμνονός τε βίαν
ὑπέρθυμον Ἕκτορά τ' ἄλλους τ' ἀριστέας· οἷς δῶμα Φερσεφόνας
μανύων Ἀχιλεύς, οὖρος Αἰακιδᾶν,
Αἴγιναν σφετέραν τε ῥίζαν πρόφαινεν.
τὸν μὲν οὐδὲ θανόντ' ἀοιδαὶ ἔλιπον,
ἀλλά οἱ παρά τε πυρὰν τάφον θ' Ἑλικώνιαι παρθένοι
στάν, ἐπὶ θρῆνόν τε πολύφαμον ἔχεαν.
ἔδοξ' ἆρα τόδ' ἀθανάτοις,
ἐσλόν γε φῶτα καὶ φθίμενον ὕμνοις θεᾶν διδόμεν.

τὸ καὶ νῦν φέρει λόγον, ἔσσυταί τε Στρ. ζ.
Μοισαῖον ἅρμα Νικοκλέος
μνᾶμα πυγμάχου κελαδῆσαι. γεραίρετέ μιν ὃς Ἴσθμιον ἂν
νάπος
Δωρίων ἔλαχεν σελίνων· ἐπεὶ περικτίονας

55 Περσεφόνας 56 ἔλιπόν γ' 58 ἔσταν et ἔχεναν 59 "Libri ἔδοξ' ἆρα δ' ἀθανάτοις, aut ἔδοξεν ἄρα δ' ἀθ. Corrupte. Hermannus: ἐδοξεν δ' ἀρ' ἐν ἀθανάτοις, Böckhius melius ἔδοξ' ἆρα τόδ' ἀθ."—Dissen. 62 Νικοκλέους 63 "Vulgo γεραῖραί τέ μιν, libri γεραίρε ταί μιν, γεραίρεταί μιν. Hermannus γέραιρέ τέ μιν. Melius Böckhius de conjectura Bothii. Mox ἂν νάπος eximia Hermanni correctio est pro ἂν ἀπό, quod sensu carebat."—Dissen.

θεσφάτοισι Λοξίου. *Eumen.* 710: χρησμοὺς —ταρβεῖν κελεύω, μηδ' ἀκαρπώτους κτίσαι; and *O.* VII, 68: λόγων κορυφαί, for the meaning of which see on *O.* I, 13.

53. ἵνας ἐκταμών.] "Metaphorice ut apud alios τὰ νεῦρα ἐκτέμνειν, νευροκοπεῖν, cf. Erasmi *Adagia in v.* Similiter Latini *nervos incidere, præcidere* usurpant, ut constat, vid. interpretes ad Liv. VII, 39, ubi nervi conjurationis dicuntur milites, in quibus robur conjurationis consistebat, ut hic heroes sunt nervi Trojæ." Dissen. Comp. Plato, *Respubl.* III, p. 411, B: ἕως ἂν ἐκτήξῃ τὸν θυμὸν καὶ ἐκτέμῃ ὥσπερ νεῦρα ἐκ τῆς ψυχῆς, with *Timæus*, p. 82, C: νεῦρα—ἐξ ἰνῶν διὰ τὴν συγγένειαν (γίγνεται).

54. κορύσσοντα.] "Urging on"—"plying:" so Hom. *Il.* II, 273: κορύσσειν τόλεμον. It properly means "to lift up the head of any thing:" see *P.* VIII, 75, and the note on 77, 78.

58. ἐπὶ—ἔχεαν.] See Hom. *Od.* XXIV, 60.

62. Μοισαῖον ἅρμα.] See on *O.* VI, 22—27.

ἐνίκασε δή ποτε καὶ κεῖνος ἄνδρας ἀφύκτῳ χερὶ κλονέων. 140
τὸν μὲν οὐ κατελέγχει κριτοῦ γενεὰ
πατραδελφεοῦ· ἀλίκων τῷ τις ἀβρὸν 145
ἀμφὶ παγκρατίου Κλεάνδρῳ πλεκέτω
μυρσίνας στέφανον. ἐπεί νιν Ἀλκαθόου τ' ἀγὼν σὺν τύχᾳ
ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρίν. 150
τὸν αἰνεῖν ἀγαθῷ παρέχει·
ἤβαν γὰρ οὐκ ἄπειρον ὑπὸ χειᾷ καλῶν δάμασεν.

65 κᾀκεῖνος *Ibid.* "Libri omnes *γενεάν*, quod mutavit Ceporinus. Denique v. 68. librorum lectio est *πρὶν ἕδεκτο* metro repugnans."—Dissen.

65. *κριτοῦ γενεὰ πατραδελφέου.*] "The descendant (nephew) of an illustrious uncle." For *κριτὸς* see *P.* IV, 50: *κριτὸν γένος*, *N.* VII, 7: *ἀρετᾷ κριθείς.*

67. *Ἀλκαθόου τ' ἀγών.*] These were games celebrated at Megara in honour of Alcathous, the son of Pelops, who slew the Cithæronian lion.

68. *ἐν Ἐπιδαύρῳ.*] At the games in honour of Æsculapius.

69. *παρέχει.*] "It is in the power of:" so Herod. VIII, 8: *ἀλλ' οὐ γάρ οἱ πάρεσχε.* Comp. VII, 120

70. *ἤβαν — δάμασεν.*] "For he did not waste his youth in obscurity, by keeping it back from the attainment of honour in the public games." The *οὐ* belongs to *δάμασεν* as well as to *ἄπειρον*: see *N.* X, 30. Ὑπὸ χείᾳ (so *ὑπὸ κεύθεσι*, *N.* X, 56) is, literally, "in a hole, or lurking-place:" see Hom. *Il.* XXIV, 93. The general meaning of the line is given in *I.* III, 48: *τῶν ἀπειράτων ἄγνωστοι σιωπαί.*

ΛΕΙΨΑΝΑ.

INTRODUCTION TO THE FRAGMENTS.

THE poems of Pindar were divided by the grammarians who first collected them into 17 books. As the titles of these 17 books are differently given by Suidas, and the author of the Βίος Πινδάρου in the Breslau MS., though both of these grammarians recognize the number "seventeen," Böckh supposes that there were two ancient revisions of Pindar, one by Aristophanes, and the other by Aristarchus (just as we know that there were two editions of Alcæus, one by each of these grammarians; Hephæstion, p. 74): and he suggests, that the simpler arrangement given in the Breslau MS. is the older one by Aristophanes, while the more refined division, given by Suidas, is due to Aristarchus. He places the two arrangements side by side in the following tables, which represent their correspondence with each other.

1st Arrangement.	2d Arrangement.
Ὕμνοι, ...	Ὕμνοι
Παιᾶνες, ...	Παιᾶνες.
Διθύραμβοι, book I.	Διθύραμβοι.
Διθύραμβοι, book II.	Βακχικά.
Προσόδια, book I.	Προσόδια.
Προσόδια, book II.	Ἐνθρονισμοί.
Παρθένια, book I.	Παρθένια.
Παρθένια, book II.	Δαφνηφορικά.
Τὰ κεχωρισμένα τῶν Παρθενίων, ...	dispersed through the other books.
Ὑπορχήματα, book I.	Ὑπορχήματα.
Ὑπορχήματα, book II.	Δράματα τραγικά.
Ἐγκώμια, ...	Ἐγκώμια.
	Σκόλια.
Θρῆνοι, ...	Θρῆνοι.
Ἐπινίκια, IV books.	Ἐπινίκια, IV books.

The following remarks will explain the discrepancies between these two catalogues. In the older arrangement it was not thought necessary to discriminate between the different kinds of Bacchic songs: they were all called *Dithyrambs*, and divided into two books; in the more critical arrangement, the Dithyrambs were placed in a book by themselves, and the second book was filled with Bacchic songs of a different kind, which,

Böckh thinks, were of the nature of Ἰόβακχοι: Menander, *de Encom.* p. 27: τοὺς δὲ εἰς Διόνυσον (ὕμνους νομίζομεν) Διθυράμβους καὶ Ἰοβάκχους. The Ἐνθρονισμοί, which Böckh has placed on a line with the second book of the Προσόδια, or "processional songs," were sung, he thinks, during the procession which conducted the statue of a deity to the temple where it was to be set up, as when Agesias consecrated a statue to Ἥρα Παρθενία: see on *O.* VI, 91. Dissen, however, suggests, with great appearance of probability, that the Ἐνθρονισμοί belonged to the rites of the *Magna Mater*, at which the person to be initiated was placed on a θρόνος, while a chorus danced round him: see Dio Chrysostom, *Orat.* XII, p. 203, A: καθάπερ εἰώθασιν ἐν τῷ καλουμένῳ θρονισμῷ καθίσαντες τοὺς μυουμένους οἱ τελοῦντες περιχορεύειν. Hesych. θρόνωσις: καταρχὴ περὶ τοὺς μυουμένους (where see Alberti's note). Suidas, s. v. Ὀρφεύς attributes to Orpheus θρονισμοὺς Μητρῴους. Comp. Heindorf. *ad Plat. Euthyd.* p. 320. Welcker, *Trilog.* p. 263. Lobeck, *Aglaopham.* p. 116, 368. If this was the nature of the Ἐνθρονισμοί, one would supose that they rather belonged to the Παρθένια, which Pindar certainly wrote for the worship of the *Magna Mater* (*P.* III, 78: Ματρὶ, τὰν κοῦραι παρ' ἐμὸν πρόθυρον — μέλπονται θαμά, unless θαμὰ is to be taken with σὺν Πανί). I should therefore be inclined to place the book of Ἐνθρονισμοὶ as a representative of τὰ κεχωρισμένα τῶν Παρθενίων, which Böckh, however, does not believe to have been distinguished from the Παρθένια by Aristophanes himself. The substitution of the Δαφνηφορικὰ for the second book of the Παρθένια rests upon surer grounds; these songs were sung *by a chorus of virgins*, when the priests carried the laurel-boughs in solemn procession to the temple of Apollo; and they are expressly called a species of Παρθένια: see Proclus, *Chrestomath.* p. 522: τὰ δὲ λεγόμενα Παρθένια χοροῖς παρθένων ἐγράφετο, οἷς καὶ τὰ Δαφνηφορικὰ ὡς εἰς γένος ἐμπίπτει. It is very probable too that the tragedies attributed to Pindar were of the nature of Hyporchemes, for though the Hyporcheme, according to Athenæus, p. 630, E, corresponded rather to the comic than to the tragic chorus of later times, we must recollect that the lyric dramas of Pindar and others were not Dionysiac, and it is to the Dionysiac comedy that Athenæus refers. On these lyric dramas, see Böckh, *Staatshaushaltung der Athener* II, p. 361, seqq. translated in my edition of the *Theatre of the Greeks*, p. 27—29. Finally, the *Scolia* were separated from the *Encomia*, with which they were originally classified.

It is well remarked by Dissen, that the old order, which places the *Epinicia* last, is the natural one: for it was much more reasonable to assign the first place to those odes which celebrated the gods, and to finish the collection with those which refer to the affairs of men only. But the order given by Suidas, who places the *Epinicia* first, seems to have been adopted at a very early period, for not only have all the other species of odes been lost (with the exception of the fragments which

follow), but also some of the last leaves of the four books of *Epinicia*. That none of the *Epinicia* have perished with the exception of the last odes of the collection, is clear from the following considerations. All the citations from the *Olympian*, *Pythian*, and *Nemean* odes may be verified in the odes which have come down to us. But the four fragments which are placed at the head of the following collection are quoted as belonging to lost *Isthmian* odes. We may therefore conclude that the original collection is complete with the exception of the last few leaves. The first *Epinicia* in each book relate to victories obtained with the chariot, mule-car, and single horse, which seem to have been in Pindar's opinion the κορυφαὶ ἄθλων, as the chariot-victory, in particular, was ἱππίων ἄθλων κορυφή (see on *N.* IX, 9): then come odes in honour of boxers, wrestlers, pancratiasts, &c. Now the book of the *Isthmia* begins with odes in commemoration of chariot-victories, and passes on to the pancratiasts, with whom it finishes: consequently, these fragments of the *Isthmia* must have belonged to odes commemorating victories in the pancratium, the quinquertium, the wrestling-match, or the foot-race. We infer from this that no ode, commemorating a chariot-victory, has been lost; and that the fragments of odes addressed to Alexander, king of Macedon, and Hiero, (who could not have contended except in the equestrian games,) did not belong to the class of *Epinicia*.

The order given in the Breslau MS. is the basis of the following arrangement, which I have borrowed from Böckh, together with the numbers of the fragments. In reference, however, to the importance attached by Pindar himself to the different classes of his own writings, I think the order suggested by Horace (IV. *Carm.* II, 10, seqq.) is likely to have been the truer one. That poet says:

> Fervet, immensusque ruit profundo
> Pindarus ore,
> Laurea donandus Apollinari,
> Seu per audaces nova *Dithyrambos* [1]
> Verba devolvit, numerisque fertur
> Lege solutis;
>
> Seu *deos* [2], *regesve* [3] canit deorum
> Sanguinem, per quos cecidere justa
> Morte Centauri, cecidit tremendæ
> Flamma Chimæræ;
>
> Sive *quos Elea domum reducit*
> *Palma cœlestes, pugilemve equumve* [4]
> Dicit, et centum potiore signis
> Munere donat (see Schol. on *N.* V, 1);
> Flebili sponsæ, juvenemve raptum
> *Plorat* [5]; et vires animumque moresque
> Aureos educit in astra, nigroque
> Invidet Orco.

Whence it appears that Horace placed the compositions of Pindar in the following order: *Dithyrambs* (1); *Hymns, Pæans, Prosodia,* and other odes immediately relating to the worship of the gods (2); *Encomia* (3); *Epinicia* (4); *Threni* (5); and when we recollect that Pindar's family were flute-players; that the Thebans were especially given to the worship of Bacchus; that Pindar expressly attaches great importance to the cultivation of the Dithyramb; and that his teacher, Lasus of Hermione, was more peculiarly a dithyrambic poet, we should be disposed to place the Dithyramb at all events in the first class of his poems: and for its own sake, the choral Dithyramb, containing as it does the germs of Attic tragedy, ought to take precedence of almost all other branches of lyric and aulœdic poetry.

I.

ΙΣΘΜΙΟΝΙΚΑΙ.

1.

⏑ – ⏑ – ⏑ – ⏑ ⏑ – ⏑ – (1)

– ⏑ – ⏑ – ⏑ – ⏑ – ⏑ ⏑

⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑

Αἰοδίδαν δὲ Σίσυφον κέλοντο
ᾧ παιδὶ τηλέφαντον ὅρσαι γέρας
ἀποφθιμένῳ Μελικέρτᾳ.

Apollonius Dyscolus, *de syntaxi.* II, 21. p. 158. Sylburg. p. 156. Bekker. idem. *de pronomine,* p. 61, A. Bekker.

This fragment refers to the institution of the Isthmian games by Sisyphus: they were first held in honour of Melicertas, son of Ino, one of the Nereids, and afterwards transferred to Neptune by Theseus. Comp. Müller, *Orchom.* p. 176, with Welcker, *Nachtrag.* p. 135. For the passage before us, see *Schol. Pind. Isthm. Arg.* I, p. 514: χορεύουσαι τοίνυν ποτὲ αἱ Νηρεῖδες ἐφάνησαν τῷ Σισύφῳ καὶ ἐκέλευσαν ἐς τιμὴν τοῦ Μελικέρτου ἄγειν τὰ Ἴσθμια. *Arg. ult.* p. 515: φανεῖσα δὲ μία (τῶν Νηρεΐδων) τῷ Σισύφῳ εἶπεν ἄγειν τὸν ἀγῶνα.

2.

⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ (2)

ὅστις δὴ τρόπος ἐξεκύλισσέ νιν.

Apollon. Dysc., *de pronomine,* p. 108, A. Bekker.

That νιν is here plural, appears from Apollonius, who cites this passage as an instance of the plural use of that pronoun. The meaning appears to be: "what art or trick enabled them to escape from the grasp of their adversaries in the wrestling-match or pancratium." For τρόπος, see on *I.* III, 70; and for ἐξεκύλισσε, comp. Æschyl. *Prom.* 86: ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης; whence it appears that there is something technical in the expression.

3.

"Eustathius *ad Odyss.* μ, 1715, 63, ed. Rom.: ὡς ἐμφαίνει Πίνδαρος ἐν Ἰσθμιονίκαις εἰπὼν τρία κρᾶτα, ἤτοι κράατα, quippe usurpari verbum illud etiam neutro genere." Böckh. (3)

4.

(4) ⏑ – ⏑ ⏑ – – ⏑ – – ⏑ ⏑ –
– ⏑ – ⏑ ⏑ ⏑ – –
– ⏑ ⏑ – ⏑ ⏑ –
⏑ – – ⏑ ⏑ – ⏑ ⏑ –
5 – ⏑ – – ⏑ – –
⏑ ⏑ – ⏑ ⏑ – – ⏑ – – ⏑ – ⏑ ⏑ –
– ⏑ – – ⏑ ⏑ – ⏑ ⏑ –
– ⏑ – ⏑ ⏑ – –

Κλεινὸς Αἰακοῦ λόγος, κλεινὰ δὲ καὶ ναυσικλυτὸς
Αἴγινα· σὺν θεῶν δέ νιν αἴσᾳ
Ὕλλου τε καὶ Αἰγιμιοῦ
Δωριεὺς ἐλθὼν στρατὸς ἐκτίσσατο.
5 τὰ μὲν ὑπὸ στάθμᾳ νέμονται
οὐ θέμιν οὐδὲ δίκαν ξείνων ὑπερβαίνοντες· οἷοι δ' ἀρετὰν
δελφῖνες ἐν πόντῳ, ταμίαι τε σοφοὶ
Μοισᾶν ἀγωνίων τ' ἀέθλων.

Appended to *I.* VII [VIII], in MS. *Par. C. Med. A. B.*

This was probably the exordium of an ode in honour of an Æginetan victor, and perhaps *Fragm. Incert.* 95, 96, belonged to the same ode. 3, 4. Ὕλλου—ἐκτίσσατο.] See on *P.* I, 61—65. 6. οὐ θέμιν—ὑπερβαίνοντες.] See on *O.* VIII, 20—27. 6. 7. οἷοι—πόντῳ.] See on *P.* II, 50, 51; and to the passages quoted there, add this and *Fragm. Incert.* 155. "Intelligitur vero navium Ægineticarum eximia agilitas, remigumque dexteritas (cf. Müller, *Æginet.* p. 74), unde spectatum constat Æginetarum virtutem in compluribus prœliis. Ceterum magnificentius idem de Atheniensibus Sophocles dixit *Œd. Col.* 716, seqq.: ἃ δ' εὑήρετμος ἔκπαγλ' ἁλία χερσὶ παραπτομένα πλάτα θρώσκει τῶν ἑκατομπόδων Νηρήδων ἀκόλουθος, ubi Atticarum navium velocitas cum Nereidum rapido cursu comparatur, et quemadmodum, si quinquaginta Nereidum cohortem currentem per mare videas, centum pedum videas celerrimum motum, talis fertur Attica navis remorum concitata plurimorum agilitate." Dissen. 7, 8. ταμίαι—ἀέθλων.] See *N.* VII, 9—12. *O.* XIII, 109. *P.* VIII, 65, 79.

II.

ΥΜΝΟΙ.

In the collections of Pindar's works, the ὕμνοι were poems sung to the lyre by a chorus standing at the altar. Proclus *apud Phot.* p. 523: *ὁ δὲ κυρίως ὕμνος πρὸς κιθάραν ᾄδετο ἑστώτων.* In the more general use of the word ὕμνος, it might designate a poem accompanied with dancing, as Athenæus says (p. 631, C): *τὸν γὰρ ὕμνον οἱ μὲν ὠρχοῦντο, οἱ δὲ οὐκ ὠρχοῦντο.*

Θηβαίοις, 1—6.

1. 2. (5, 6)

– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ –
– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – –
– ⏑ ⏑ ⏑ – ⏑ ⏑ – –
⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑
– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑
⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑

Ἴσμηνον ἢ χρυσαλάκατον Μελίαν,
ἢ Κάδμον, ἢ σπαρτῶν ἱερὸν γένος ἀνδρῶν,
ἢ τὰν κυανάμπυκα Θήβαν,
ἢ τὸ πάντολμον σθένος Ἡρακλέος,
ἢ τὰν Διωνύσου πολυγαθέα τιμάν,
ἢ γάμον λευκωλένου Ἁρμονίας ὑμνήσομεν .....;

* * *

Πρῶτον μὲν εὔβουλον Θέμιν οὐρανίαν
χρυσέαισιν ἵπποις Ὠκεανοῦ παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἄγον Οὐλύμπου λιπαρὰν καθ' ὁδόν
σωτῆρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν·
ἃ δὲ τὰς χρυσάμπυκας ἀγλαοκάρπους τίκτεν ἀλαθέας Ὥρας.

The first part of this Fragment is derived from Lucian, *Demosth. Encom.* c. 19. T. III, p. 505. Plutarch, *de glor. Athen.* c. XIV. The second part of the Fragment is found in Clemens Alexandrinus, *Strom.* VI, p. 731 (613). The first verse of it is also quoted by Hephæstion, p. 51.

This fragment was one of Pindar's earliest compositions, and was so overloaded with mythological allusions, that the poetess Corinna, at whose recommendation he had turned his attention to mythology, on seeing this essay, told him "to sow with the hand, not with the whole sack" (*τῇ χειρὶ δεῖν ἔφη σπείρειν, ἀλλὰ μὴ ὅλῳ τῷ θυλάκῳ*, Plutarch, *l. c.*). Müller and Dissen conjecture that this ode was intended for a *θεοδαίσια* (see note on *N.* v, 37, and comp. Lucian, *Icaromenipp.* c. XXVII, T. VII, p. 40. Bipont.).

In the second part of this Fragment, the Fates are said to bring Themis to Olympus—*σωτῆρος ἀρχαίαν ἄλοχον Διὸς ἔμμεν*: for the tradition, comp. Hesiod. *Theog.* 901: *δεύτερον ἠγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὥρας*: and *O.* VIII, 21, 22: *Σώτειρα Διὸς ξενίου Θέμις*; and for *ἀλαθέας Ὥρας*, see Hesychius (as emended by Böckh): *ἀλαθέας Ὥρας λέγει Πίνδαρος, ὅτι κυκλισμῷ πάντα ἀληθῆ ποιοῦσιν.*

3.

(7) Aristides, T. II, p. 106: *Πίνδαρος δὲ τοσαύτην ὑπερβολὴν ἐποιήσατο, ὥστε ἐν Διὸς γάμῳ καὶ τοὺς θεοὺς αὐτοὺς φησιν ἐρομένου τοῦ Διὸς εἴ του δέοιντο, αἰτῆσαι ποιήσασθαί τινας αὐτοῖς θεοὺς οἵτινες τὰ μεγάλα ταῦτα ἔργα καὶ πᾶσάν γε δὴ τὴν ἐκείνου κατασκευὴν κατακοσμήσουσι λόγοις καὶ μουσικῇ.* This also refers to the same hymn as the preceding.

4.

(8) ..... ⏑ – ⏑

– ⏑ – – ⏑ – – ⏑ – ⏑ – ⏑ –

..... *τοῦ θεοῦ*

ἄκουσε Κάδμος μουσικὰν ὀρθὰν ἐπιδεικνυμένου.

Plutarch, *de Pyth. Orac.* c. VI. Aristides, T. II, p. 295.

5.

(9) – ⏑ – – ⏑ – ⏑ – ⏑ –

– ⏑ – –

ὃς καὶ τυπεὶς ἀγνῷ πελέκει τέκετο

ξανθὰν Ἀθάναν.

Hephæstion, p. 52. Plotius, *de metr.* p. 2663. Putsch

6.

– ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – (10)

Κείνων λυθέντων σαῖς ὑπὸ χερσίν, ἄναξ.

Hephæstion, p. 51.

This verse refers to the liberation of the Titans, *P.* IV, 291. Hesiod, *Theog.* 501.

7.

Εἰς Ἄμμωνα. (11)

– ⏑ ∪ – – ⏑ ∪ ∪ .....

Ἄμμων Ὀλύμπου δέσποτα.

Schol. Pyth. IX, 89.

See Pausan. IX, 16, init. Comp. *P.* IV, 16, 56, and consult Böckh, *Staatshaushaltung der Athener*, II, p. 258.

8.

Εἰς Περσεφόνην. (12)

⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – .....

Πότνια θεσμοφόρε χρυσανίου.....

Pausan. IX, 23, 2.

Εἰς Τύχην, 9—12. (13)

9.

Pausan. VII, 26: ἐγὼ μὲν οὖν Πινδάρου τά τε ἄλλα πείθομαι τῇ φδῇ καὶ Μοιρῶν τε εἶναι μίαν τὴν Τύχην καὶ ὑπὲρ τὰς ἀδελφάς τι ἰσχύειν.

10.

Idem IV, 30, extr.: ἦσε δὲ καὶ . . . . Πίνδαρος ἄλλα τε ἐς τὴν Τύχην καὶ δὴ καὶ φερέπολιν ἀνεκάλεσεν αὐτήν. Plutarch, *de fort. Roman.* c. X: τὴν δὲ Τύχην καὶ οἱ μετ' ἐκεῖνον ἐθαύμασαν βασιλεῖς ὡς πρωτόπολιν καὶ τιθηνὸν καὶ φερέπολιν τῆς Ῥώμης ἀληθῶς κατὰ Πίνδαρον. (14)

11.

(15) Plutarch, *de fort. Roman.* c. IV: οὐ μὲν γὰρ ἀπευθὴς [ἀπειθὴς Reiske] (ἡ Τύχη) κατὰ Πίνδαρον, οὐδὲ δίδυμον στρέφουσα [στρέφοισα, Böckh] πηδάλιον, ἀλλὰ μᾶλλον Εὐνομίας καὶ Πειθοῦς ἀδελφὴ καὶ Προμηθείας θυγάτηρ, ὡς γενεαλογεῖ Ἀλκμάν.

12.

(16) ∪ ⏑ ⏑́ ∪ – ⏑ ∪ –

⏑ ∪ ∪̄ .....

Ἐν ἔργμασι δὲ νικᾷ τύχα,
οὐ σθένος.

Aristides, T. II, p. 256.

13.

(17) Aristides, T. II, p. 125: πέπονθας ταὐτὸν τῷ Πινδάρου Πηλεῖ, ὅς τῆς τε θήρας διήμαρτε καὶ τὸν Εὐρυτίωνα φίλον ὄντα αὐτῷ προσδιέφθειρεν. *Schol. ad eundem:* μέμνηται ἐν Ὕμνοις Πίνδαρος, ὅτι τὸν Εὐρυτίωνα τὸν τοῦ Ἴρου τοῦ Ἄκτορος παῖδα, ἓν ὄντα τῶν Ἀργοναυτῶν, συνθηρεύοντα ἄκων ἔκτεινε Πηλεύς· φίλον δὲ λέγει ἐπειδὴ συγγενὴς τούτου ἦν· Πηλεὺς γὰρ πρὸ Θέτιδος θυγατέρα Ἄκτορος τὴν Πολυμήλην εἶχε γυναῖκα, ὁ δὲ Ἄκτωρ ἦν πατὴρ Ἴρου, ὃς παῖδα ἔσχε τὸν Εὐρυτίωνα.

14.

(18) *Etym. M.* p. 821, 52, et *Etym. Gud.* p. 578, 42: ὠμήρησεν: Πίνδαρος δὲ ἐν Ὕμνοις, Ἐρίφων μεθομήρεον, οἷον ὁμοῦ καὶ μετ' αὐτῶν πορευόμενον. The poet here speaks of Pan "the companion of kids."

15.

(19) *Schol. Pyth.* IV, 288: ταύτην δὲ (Φρίξου μητρυιὰν) ὁ μὲν Πίνδαρος ἐν Ὕμνοις Δημοδίκην φησὶν, Ἱππίας δὲ Γοργῶπιν. See Müller, *Orchom.* p. 170.

16.

(20) *Bekker. Anecdot.* p. 80, 8: Ἀρχαίεστερον: Πίνδαρος Ὕμνοις.

17.

Bekker. Anecdot. p. 339: Ἄγριος ἔλαιος: ἣν οἱ πολλοὶ ἀγριέλαιον(21) καλοῦσιν. ἔστι παρὰ Πινδάρῳ ἐν Ὕμνοις.

18.

Quintilian, VIII, 6, 71: *Exquisitam vero figuram hujus (crescentis*(22) *hyperboles alia insuper addita) deprehendisse apud principem Lyricorum Pindarum videor in libro quem inscripsit Ὕμνους. Is namque Herculis impetum adversus Meropas, qui in insula Co dicuntur habitasse, non igni nec ventis nec mari, sed fulmini dicit similem fuisse: ut illa minora, hoc par esset.* See *N.* IV, 26. *I.* V, 31.

19.

Scholiast. Statii Theb. II, 85: "*Ogygii*, Thebani, ab Ogyge rege(23) aut amne. *Ogygiis* ait (Theb. I, 173) *aspera rebus fata tulere vicem.* Sic Pindarus in *Somniis:*

OPITE IωCDeeyPeNOΠONNHTHCTANeccIIIy."

Böckh completes and emends this corrupt citation as follows: "Sic Pindarus in *Hymnis:* Ὠγυγίους δ' εὗρεν, ὅπου πόλιν αἵτεε τάνδ' ἐς αἰπύ [κτισθεῖσαν ἐξεῖναί οἱ οἰκίζειν]," and for αἰπὺ he quotes *Fragm. Incert.* 106.

III.

ΠΑΙΑΝΕΣ.

The Pæan was more especially consecrated to the worship of Apollo and Artemis: see *Fragm.* (103[a]) and Proclus, *apud Phot.* p. 523: *ὁ Παιὰν ἐστιν εἶδος ᾠδῆς εἰς πάντας νῦν γραφόμενος θεοὺς, τὸ δὲ παλαιὸν ἰδίως ἀπενέμετο τῷ Ἀπόλλωνι καὶ τῇ Ἀρτεμίδι ἐπὶ καταπαύσει λοιμῶν καὶ νόσων ᾀδόμενος. καταχρηστικῶς δὲ καὶ τὰ Προσόδια τινες Παιᾶνας λέγουσιν.* Comp. Sophocl. *Œd. Tyr.* 5, 187. *Trachin.* 209. Pindar wrote Pæans to other gods besides Apollo, for instance, to Zeus of Dodona (*Fragm.* 6—9); and even in honour of men, if we may believe Servius (*ad Virg. Æneid.* x, 738): *unde Pindarus opus suum, quod et hominum et deorum continet laudes, Pæanas vocavit.* On the distinction between the Pæan and the Hyporcheme, see Müller, *Hist. Lit. Gr.* i, p. 160; and for the connexion between the Pæan and the Dithyramb, see Plato, *Legg.* iii, p. 700, D.

Εἰς Ἀπόλλωνα Πύθιον, 1—5.

1.

(24) ⏑ – ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ –

Ἀμφιπολοισι *μαρνάμενον μοιριᾶν περὶ τιμᾶν ἀπολωλέναι.*

Schol. Nem. vii, 94.
See the Introduction to *N.* vii, and the notes on that ode.

2.

(25) ..... – ⏑ – ⏑ ⏑ – –
⏑ – ⏑ – ⏑ ⏑ .....

Χρύσειαι δ' ἐξ ὑπερφύου
ἄειδον Κηληδόνες.

Pausan. x, 5, 5. Galen, *in Hippocr. π. ἄρθρ.* T. iii, p. 615. Eus. Eustath. *ad Odyss.* μ, p. 1709, 56. λ, 1689, 37.
The κηληδόνες here mentioned were golden figures of women suspended under the roof of the third temple.

3.

(26) Plutarch, *de consolat. ad Apollon.* p. 335. Hutten: καὶ περὶ Ἀγαμήδους τε καὶ Τροφωνίου φησὶ Πίνδαρος, τὸν νεὼν τὸν ἐν Δελφοῖς οἰκοδομήσαντας αἰτεῖν παρὰ τοῦ Ἀπόλλωνος μισθὸν, τὸν δ' αὐτοῖς ἐπαγγείλασθαι εἰς ἑβδόμην ἡμέραν (*in diem* tertium, Cic. *Tusc. Disp.* IV, 47) ἀποδώσειν, ἐν τοσούτῳ δ' εὐωχεῖσθαι παρακελεύσασθαι, τοὺς δὲ ποιήσαντας τὸ προσταχθὲν τῇ ἑβδόμῃ νυκτὶ κατακοιμηθέντας τελευτῆσαι. λέγεται δὲ καὶ αὐτῷ τῷ Πινδάρῳ ἐπισκήψαντι τοῖς παρὰ τῶν Βοιωτῶν πεμφθεῖσιν εἰς θεοῦ πυθέσθαι, τί ἀριστόν ἐστιν ἀνθρώποις, ἀποκρίνασθαι τὴν πρόμαντιν, ὅτι οὐδ' αὐτὸς ἀγνοεῖ, εἴ γε τὰ γραφέντα περὶ Τροφωνίου καὶ Ἀγαμήδους ἐκείνου ἐστίν.

4.

(27) Strabo, IX, p. 642, C. 643, A: ἐκάλεσαν τῆς γῆς ὀμφαλὸν προσπλάσαντες καὶ μῦθον, ὃν φησι Πίνδαρος, κ. τ. λ. Pausan. X, 16: ἐν ᾠδῇ τινι Πίνδαρος ὁμολογοῦντά σφισιν ἐποίησεν. In the *Epinicia* Pindar speaks of the ὀμφαλὸς at Delphi as the centre of the Earth (*P.* IV, 74. VI, 3. VIII, 53. XI, 10), but he does not distinctly mention the fable here referred to (though in *P.* IV, 4, he speaks generally of the two eagles on the ὀμφαλός;): it is therefore probable that the ᾠδή τις, quoted by Pausanias, is the *Pæan* on the Delphic temples.

5.

(28) *Schol. Æschyl. Eumen.* 2: Πίνδαρός φησι πρὸς βίαν κρατῆσαι Πυθοῦς τὸν Ἀπόλλωνα. διὸ καὶ ταρταρῶσαι ἐζήτει αὐτὸν ἡ Γῆ.

Εἰς Δία Δωδωναῖον, 6—9.

6.

(29) ⏑ – ⏑ ∪ ∪ – ⏑ ∪ – ∪ ⏑ ∪ ⏑

Δωδωναῖε μεγάσθενες, ἀριστότεχνα πάτερ,

Dio Chrysostomus, *Orat.* XII, p. 217. The Fragment is also referred to by Plutarch, *S. N. V.* p. 11. *Symp. Qu.* I, 2, 6. *Præc. reip. ger.* c. 13. *de fac. in orbe lunæ.* c. XIII. *Adv. Stoicos.* c. XIV. Clemens Alex. *Strom.* V, p. 710, principally on account of the word ἀριστοτέχνας, which is also cited by Hesychius, in reference probably to the use of this epithet of the Deity by the Fathers of the Church.

7.

(30) *Schol. Sophocl. Trach.* 175: Εὐριπίδης δὲ τρεῖς γεγονέναι φησὶν αὐτάς (i. e. the Dodonæan doves). οἱ δὲ δύο, καὶ τὴν μὲν εἰς Λιβύην ἀφικέσθαι Θήβηθεν εἰς τὸ τοῦ Ἄμμωνος χρηστήριον, τὴν δὲ εἰς τὸ περὶ τὴν Δωδώνην, ὡς καὶ Πίνδαρος Παιᾶσιν.

8.

(31) Strabo, VII, p. 505, A: the author of the *Etymologicum Magnum*, s. v. Σελλοί, and the writer of the lesser *Scholia* on Hom. *Il.* π, 234, say that Pindar called the Dodonæan Σελλοὶ by the name Ἕλλοι, the former being of course the Pelasgian, and the latter the Hellenic form of the word (*New Cratylus*, p. 95, 129).

9.

(32) Strabo, VII, p. 506, A: καὶ οἱ τραγικοί τε καὶ Πίνδαρος Θεσπρωτίδα εἰρήκασι τὴν Δωδώνην.

10.

(33) ⏑ ˉ ⏑ ˉ ⏑ ⏑ ˉ ˉ ⏑ ⏑ ˉ ⏑ ⏑ ⏑̲

⏑̄ ˉ ⏑ ⏑ ˉ ⏑ ˉ ⏑ ⏑̲

ˉ ⏑ ˉ ⏑ ˉ ⏑ ⏑ ˉ ˉ ⏑ ⏑ ˉ ˉ ⏑ ⏑ ˉ ⏑ ⏑ ˉ ⏑ ⏑ ˉ ⏑ ⏑ ⏑̲

Τί δ' ἔλπεαι σοφίαν ἔμμεναι, ᾗ ὀλίγον
ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει;
οὐ γὰρ ἔσθ' ὅπως τὰ θεῶν βουλεύματ' ἐρευνάσει βροτέᾳ
φρενί· θνατᾶς δ' ἀπὸ ματρὸς ἔφυ.

Stobæus, *Eclog.* II, 1, 8. p. 8. Heeren.

For the sense of ἔλπεαι in v. 1, see *N.* VII. 20; and for σοφίᾳ ἰσχύειν, comp. Eurip. *Orest.* 901: ἰσχύων θράσει.

11.

(34) *Schol. Apollon. Rhod.* I, 1086: εἴληφε δὲ τὰ περὶ τῶν ἀλκυόνων παρὰ Πινδάρου ἐκ Παιάνων.—εὐλόγως δὲ ὅσσαν εἶπε τὴν ἀλκυόνος φωνήν. ὑπὸ γὰρ Ἥρας ἦν ἀπεσταλμένη, ὥς φησι Πίνδαρος.

12.

(35) *Schol. Lycophr.* 445: οἱ μάντεις οἱ ἐθάδες τοῦ ἐν Δηραίοις τόπῳ Ἀβδήρων τιμωμένου Ἀπόλλωνος, οὗ μνημονεύει καὶ Πίνδαρος ἐν Παιᾶσιν.

13.

Plutarch, *de musica*, c. xv: Πίνδαρος δ' ἐν Παιᾶσιν ἐπὶ τοῖς Νιόβης (36) γάμοις φησὶ Λύδιον ἁρμονίαν πρῶτον διδαχθῆναι ὑπὸ Ἀνθίππου. This is said of the ἁρμονία συντονολυδιστί: see Jul. Pollux, iv, 78. Böckh, *de metris Pindari*, p. 237.

14.

"In eo Pæane Niobæ et liberorum ejus fata ab Apolline et Diana (37) peremptorum exposuisse Pindarum liquet: nec dubito huc referre, quod de numero liberorum Niobæ apud Pindarum tradito narratur. Ælianus, *V. H.* xii, 36: Ἀλκμὰν δέκα φησὶ, Μίμνερμος εἴκοσι καὶ Πίνδαρος τοσούτους. Gell. *N. A.* xx. 7: *Euripides* [*et Pindarus*] *bis septenos, Sappho bis novenos, Bacchylides et Pindarus bis denos.* Plura de Niobæ liberis *Schol. Eurip. Phœn.* 162. ubi v. Valck." Böckh.

15.

The following are from the commentary of Didymus on Pindar's (38) Pæans. Ammonius: s. v. Θηβαῖοι καὶ Θηβαγενεῖς διαφέρουσι, καθὼς Δίδυμος ἐν ὑπομνήματι τῷ πρώτῳ τῶν Παιάνων Πινδάρου φησίν· καὶ τὸν τρίποδα ἀπὸ τούτου Θηβαγενεῖς πέμπουσι τὸν χρύσεον εἰς Ἰσμήνιον ἱερόν.

16.

Schol. Pyth. xii, 45: εἴρηται δὲ καὶ ἐν Παιᾶσι περὶ αὐλητικῆς. (39)

17.

Schol. Olymp. i, 26: περὶ δὲ τῆς Δωριστὶ ἁρμονίας εἴρηται ἐν Παιᾶσιν, (40) ὅτι Δώριον μέλος σεμνότατόν ἐστιν.

18.

Schol. Ol. ii, 70: ἐν δὲ τοῖς Παιᾶσιν εἴρηται περὶ τοῦ χρησμοῦ τοῦ (41) ἐκπεσόντος Λαΐῳ, καθὰ καὶ Μνασέας ἐν τοῖς περὶ χρησμῶν γράφει: Λαΐε Λαβδακίδη, ἀνδρῶν περιώνυμε πάντων.

19.

Schol. Pyth. vi. 4: ἐν τῇ πολυχρύσῳ Ἀπολλωνίᾳ νάπῃ, περὶ ἧς ἐν (42) Παιᾶσιν εἴρηται.

IV.

ΔΙΘΥΡΑΜΒΟΙ.

On the Dithyramb in general, see Müller, *Hist. Lit. Gr.* I, p. 203, and compare *New Cratylus*, p. 394, and the note on *O.* XIII, 18, 19.

1.

(43) *Schol. Olymp.* XIII, 25: ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὑρεθῆναι πρῶτον διθύραμβον, ἐν δὲ τῷ πρώτῳ τῶν Διθυράμβων ἐν Θήβαις, ἐνταῦθα δὲ ἐν Κορίνθῳ.

2.

(44) *Etym. Magnum*, p. 460, 35: καὶ θώραξ ὁ δεκτικὸς τῆς τροφῆς τόπος· ἀφ' οὗ καὶ τὸ ἐμπίπλασθαι οἴνου θωράσασθαι (corrige θωράσσεσθαι) λέγεται, ὡς παρὰ Ἀριστοφάνει· Πρὸς τοὺς συμπότας θωράξομαι, εὐωχηθήσομαι ἢ μεθυσθήσομαι· καὶ Πίνδαρος Διθυράμβων πρώτῳ· Ἀλόχῳ ποτε θωρηχθεὶς ἐπ' ἀλλοτρίᾳ. Meletius *de natura hominis intp. Nicol. Petreio*, p. 86: *Thorax igitur locus, qui alimentum accipit, est. Quidam autem vino madentem* θωρήξασθαι *dixerunt, ut Hippocrates:* λιμὸν θώρηξις λύει, "*Ebrietas,*" *inquit,* "*famem solvit.*" *Et Pindarus in Dithyrambis:* Ἀλόχῳ ποτὲ θωραχθεὶς ἐπέχεεν ἀλλότρια, *quod facit:* "*Uxorem vino quandoque madidus falsis insimulavit.*" From these passages Schneider and Böckh have written the Fragment as follows:

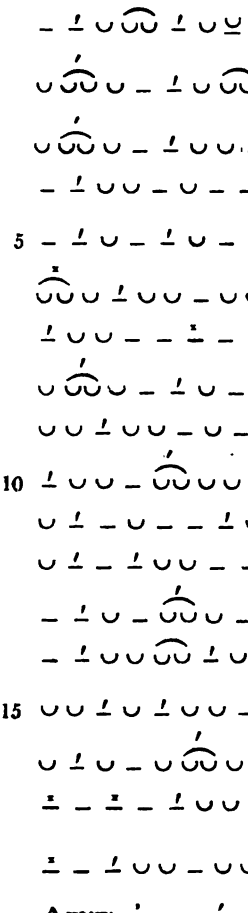
Ἀλόχω ποτὲ θωραχθεὶς ἐπέχραεν ἀλλοτρίᾳ.

i. e. "once upon a time when he was drunk he attacked his neighbour's wife." *Il.* XVI. 352: ὡς δὲ λύκος ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν. I prefer the reading ἐπέχεεν· comp. *N.* X, 82: στάξε. In the Munich MS. of Meletius, we have ἔπεχε, and in the Baroccian MS. of Meletius (131), cited by Dr. Cramer, *Philol. Mus.* II, p. 112, the Fragment is read: ἀλόγχῳ ποτὲ θωριχθεὶς ἐπεῖχεν ἀλλότρια, which ought to be corrected ἀλόχῳ ποτὲ θωραχθεὶς ἐπεῖχεν ἀλλοτρίᾳ, where for the force of ἐπεῖχεν, comp. Hom. *Od.* XXII, 75: ἔπι δ' αὐτῷ πάντες ἔχωμεν ἄθροοι, and Aristoph. *Pax.* 1121: παῖ' αὐτὸν ἐπέχων τῷ ξύλῳ τὸν ἀλαζόνα. The participle θωρηχθεὶς occurs in the same sense as here, in Theogn. 880:

τοῦ πίνων, ἀπὸ μὲν χαλεπὰς σκεδάσεις μελεδῶνας
θωρηχθεὶς δ' ἔσεαι πολλὸν ἐλαφρότερος.

Ἀθηναίοις, 3, 4.

3.



(45)

Δεῦτ' ἐν χορόν, Ὀλύμπιοι,
ἔπι τε κλυτὰν πέμπετε χάριν, θεοί,
πολύβατον οἴτ' ἄστεος ὀμφαλὸν θυόεντα
ἐν ταῖς ἱεραῖς Ἀθάναις
οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν·
ἰοδετᾶν λάχετε στεφάνων
τᾶν τ' ἐαριδρέπτων λοιβᾶν, Διόθεν τέ με σὺν ἀγλαᾷ
ἴδετε πορευθέντ' ἀοιδᾷ δεύτερον
ἐπὶ κισσοδέταν θεόν,

τὸν Βρόμιον τὸν Ἐριβόαν τε καλέομεν. γόνον ὑπάτων μὲν
πατέρων μελπέμεν
γυναικῶν τε Καδμειᾶν ἔμολον.
Ἐν Ἀργείᾳ Νεμέᾳ μάντιν οὐ λανθάνει
φοίνικος ἔρνος, ὁπότ' οἰχθέντος Ὡρᾶν θαλάμου
εὔοδμον ἐπαίωσιν ἔαρ φυτὰ νεκτάρεα.
τότε βάλλεται, τότ' ἐπ' ἀμβρόταν χέρσον, ἐραταὶ
ἴων φόβαι, ῥόδα τε κόμαισι μίγνυται,
ἀχεῖταί τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
ἀχεῖται Σεμέλαν ἑλικάμπυκα χοροί.

Dionys. Halicarnass. *de compos. verborum*, c. XXII, p. 304, seqq. Schäfer.

Dithyrambs were represented at Athens only at the Lenæa and the greater Dionysia. As the tragedies are mentioned before the comedies when the Lenæa are spoken of, and the comedies before the tragedies when the greater Dionysia are mentioned, Müller has conjectured that in ancient times tragedies were properly represented at the Lenæa, and comedies at the Dionysia in the city; hence, Dissen infers that there were two kinds of Dithyrambs—one of a more sombre character, the other full of joyful merriment. Although I believe that there were considerable differences in the manner of treating the hacknied subjects of the Dithyramb, I cannot think that, after it had once become a choral song by the improvements introduced into it by Arion, it could ever have branched out into totally different classes of compositions: when the Dithyramb had once become a *choral* song, it ceased to be a recipient of the tumultuous wildness of the *comus*, and never returned to its old irregularities.

1. Δεῦτ' ἐν χορόν, Ὀλύμπιοι.] In the Baroccian MS. 216. f. 101, printed by Dr. Cramer in the *Philol. Mus.* II, p. 112, this line is read καλεῖτ' ἐς χορόν, Ὀλύμπιοι, with the explanation ἀντὶ τοῦ καλεῖσθε. Some MSS. have ἴδετ' ἐν χορόν. 2. κλυτὰν—χάριν.] See note on *O.* XIII, 18, 19. 3. ἄστεος ὀμφαλόν.] Böckh understands the *tholus*, from the form of the building: Dissen, more truly I think, refers this to the altar of the twelve gods in the *forum*, which is mentioned in v. 5 (ἀγοράν), and which is called χορὸς in v. 1. It seems that the forum was the scene of the great Bacchic solemnities at Athens: comp. the oracle in Demosth. *Mid.* p. 531: εὐρυχόρους κατ' ἀγυιὰς ἱστάναι ὡραίων Βρομίῳ χάριν ἅμμιγα πάντας. 5. παυδαίδαλον—ἀγοράν.] This refers to the old forum, situated in the valley bounded by the Pnyx, the Acropolis, and the Areopagus, and the epithet παυδαίδαλος alludes to its splendid restoration after the Persian war. 9. κισσοδέταν θεόν.] Comp. *O.* II, 27. The Dithyrambic chorus

probably wore crowns of ivy, and, after obtaining the victory, put on chaplets of roses and bands of wool: so Simonides LXXII:

πολλάκι δὴ φυλῆς Ἀκαμαντίδος ἐν χοροῖσιν Ὧραι
ἀνωλόλυξαν κισσοφόροις ἐπὶ διθυράμβοις
αἱ Διονυσιάδες, μίτραισι δὲ καὶ ῥόδων ἀώτοις
σοφῶν ἀοιδῶν ἐσκίασαν λιπαρὰν ἕθειραν.

where the σοφοὶ ἀοιδοὶ are the choreutæ: comp. *P.* I, 8, with *O.* I, 9. 10. Ἐριβόαν.] Æschyl. *Fragm.* 409: μιξοβόας διθύραμβος. 10, 11. μελπέμεν—ἔμολον.] See *O.* VII, 13, and elsewhere. It is unnecessary to suppose with Böckh that Pindar actually came to Athens on this occasion. He was more probably still at Nemea; whence he sent this ode: v. 7. Διόθεν πορευθέντα σὺν ἀοιδᾷ. 12—14. Ἐν Ἀργείᾳ—νεκτάρεα.] This passage has been very ingeniously explained by Böckh. The victor in the games at Nemea received, in addition to the crown, a palm-branch, which he carried in his hand: comp. Pausan. VIII, 48, 2. Horat. *Carm.* I, 1, 5. IV, 2, 17. Plin. *H. N.* XXXV, 10. Winkelmann, *Mon. ined. P.* I. *tab.* 65. The μάντις here mentioned is the priest and augur who took care of the sacred tree from which this branch was plucked. The meaning is: "although I am at Nemea in Argolis, I did not overlook the approach of the vernal Dionysia;" which is thus expressed: "in Argive Nemea the priest does not omit to notice the palm-branch, when, on the opening of the Hours' chamber, the fragrant plants perceive the perfumes of spring." Οἰχθέντος: so Lucret. I, 10, 11:

Simul ac species *patefacta* est verna diei
Et *reserata* viget genitabilis aura Favoni.

Ἐπαΐωσιν: see on *N.* II, 14, and for the number, see on *P.* I, 13. Νεκτάρεα: see Hom. *Il.* III, 385. 15. βάλλεται.] "Are scattered, or strewed." Βάλλεται—φόβαι, ἀχεῖται—ὀμφαὶ, χοροί, are instances of the *schema Pindaricum*, for which see on *O.* X, 6, and add Lesbonax περὶ σχημάτων, p. 184, Valcken. 16. ἴων φόβαι.] "Tufts of violets:" φόβη, which properly means "the hair of the head," is often applied to designate flowers or leaves. Comp. Soph. *Antig.* 419: φόβη ὕλης. Eurip. *Ion.* 120: μυρσίνας ἱερὰν φόβαν. *Analect.* II, 304. no. 1: εὐπετάλους φόβας. Hence Hesychius πεφοβῆσθαι: κεκοσμῆσθαι, κομᾶν. *Ibid.* ῥόδα κόμαισι μίγνυται.] This does not refer to the crowns of roses worn by the victorious chorus, but to the crowns worn by the citizens in general at the vernal Dionysia: see Oracle in Dem. *Mid.* p. 531: κάρη στεφάνοις πυκάσαντας. The violets mentioned just before were probably hung up in chaplets at the temples and houses; whence Athens is called ἰοστέφανοι in the next Fragment. 17. ὀμφαὶ μελέων σὺν αὐλοῖς.] For ὀμφαὶ, see on *N.* X, 34. The Dithyramb had properly a flute accompaniment: comp. Sophocl. *Antig.* 965. Aristoph. *Nub.* 311. Aristot. *Polit.* VIII, 7, 9.

On this Fragment in general, see the remarks of Müller, *Hist. Lit. Gr.* ch. XXX, § 1.

4.

(46) ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

– ⏑ – ⏑ – ⏑ – – ⏑ – ⏑ – ⏑

Αἵ τε λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι,
Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτολίεθρον

Schol. Aristoph. Acharn. 673. *Nub.* 298. Plutarch. *Thes.* I. *de glor. Athen.* c. VII. *Apophthegm.* p. 236. Hutten. Philostrat. *Imagg.* II, 12. Lucian, *Encom. Demosth.* c. X, p. 498, and other authors. The words δαιμόνιον—πτολίεθρον were added by Dissen from Frommel's edition of the Schol. on Aristides, p. 115.

The Athenians were exceedingly pleased with the epithet λιπαραί, given to their city by Pindar here and elsewhere, *N.* IV, 18. *I.* II, 20. See Aristoph. *Acharn.* 636:

> πρότερον δ' ὑμᾶς ἀπὸ τῶν πόλεων οἱ πρεσβεις ἐξαπατῶντες
> πρῶτον μὲν ἰοστεφάνους ἐκάλουν· κἀπειδὴ τοῦτό τις εἶποι,
> εὐθὺς διὰ τοὺς στεφάνους ἐπ' ἀκρων τῶν πυγιδίων ἐκάθησθε·
> εἰ δέ τις, ὑμᾶς ὑποθωπεύσας, λιπαρὰς καλέσειεν Ἀθήνας,
> εὕρετο πᾶν ἂν διὰ τὰς λιπαρὰς, ἀφυῶν τιμὴν περιάψας.

A story is told by the author of an Epistle (IV) attributed to Æschines, that in consequence of these praises of Athens, Pindar was fined by his countrymen the Thebans, but that the Athenians, on hearing of it, sent their panegyrist twice the sum in which he had been mulcted, and erected a bronze statue in his honour (comp. Pausan. I, 8). This Dithyramb seems to have contained some further encomiums, which may be gathered from an oration of Himerius (XVI, 2), where they are applied to Constantinople: καί μοι δοκῶ (vulgo δοκεῖ) καὶ τῆς Πινδάρου λύρας λαβὼν μέλος ἐκεῖθεν εἰς αὐτὴν ἀναφθέγξασθαι· ὡς τῆς Ἑλλάδος μὲν εἰπεῖν ἔρεισμα μικρὸν, ὅπερ εἰς τὰς Ἀθήνας ἦσται Πίνδαρος, πάσης δὲ τῆς ὑφ' ἥλιον ἥδιστον ἄγαλμα· σὲ μὲν καὶ Ποσειδῶν ὁ βασιλεὺς ὁ θαλάσσιος γλαυκοῖς περιβάλλει τοῖς κύμασιν οἷά τινα νύμφην Ναΐδα, καὶ πανταχόθεν περιπτύσσει καὶ γέγηθε· σὲ δὲ Νηρηΐδων ἁλιπορφύρων χοροὶ ἀκροῖς ἐπισκιρτῶντες τοῖς κύμασι κύκλῳ περὶ πᾶσαν χορεύουσι· σὸς ἐραστὴς οὐ ποταμός τις ἀλλόφυλος, ὁποῖα περί τινας πόλεις ποιητῶν φῆμαι κομπάζουσιν, κ. τ. λ.

5.

(47) ⏑ – – ⏑ – ⏑ – – ⏑ – –

⏑ – – ⏑ – – ⏑ – ⏑ – ⏑ –

Πρὶν μὲν εἶρπε σχοινοτένειά τ' ἀοιδὰ διθυράμβων
καὶ τὸ σὰν κίβδαλον ἀνθρώποισιν ἀπὸ στομάτων.

Strabo x, p. 719, A, B. Dionys. Halicarn. *de compos. verb.* c. XIV. Athenæus, x, p. 455, C. XI, p. 467, A.

Σκοινοτένεια, "stretched out like a rope:" *prolixus, profusus:* for this feminine form, see Lobeck *ad Phryn.* p. 538. Τὸ σάν: see *New Cratylus*, p. 106. The allusion is to the φδαὶ ἄσιγμοι, in which the harsh sound of the Doric Σ was carefully avoided. The whole passage is, as Strabo tells us, a description of the old-fashioned Dithyramb, as contrasted with that of his own time: "Formerly the Dithyramb was lengthy, and the *san* or *samech*, whenever it occurred in it, was falsified;" i. e. pronounced as *h*, or corrupted in some other way: see *New Cratylus*, p. 129.

6.

(48)

..... – ⏑ ∪ – –
– ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ –
⏑ ∪ – – ⏑ ∪ ∪ ⏒
⏑ ∪ ∪ – ∪ ⏑ ∪ – ⏑ ∪ – –

σοὶ μὲν κατάρχειν,
μᾶτερ μεγάλα, πάρα ῥόμβοι κυμβάλων,
ἐν δὲ κεχλάδειν κρόταλα,
αἰθομένα δὲ δᾳὶς ὑπὸ ξανθαῖσι πεύκαις.

Strabo, *ubi supra.*

Ῥόμβοι κυμβάλων: for the word ῥόμβος, see *O.* XIII, 94. *I.* III, 65. Κεχλάδειν: see *New Cratylus*, p. 416. Κρόταλα: see on *I.* VI, 3: χαλκόκροτος.

7.

(49)

∪ ∪ ⏑ ∪ – ∪ ⏑ ∪ – ⏑ ∪ ∪ –
∪ ∪ ⏑ ∪ ∪ – ∪ – – ⏑ ∪ – ∪ ⏑ ∪ ∪ – ∪
– ⏑ ∪ ∪ – ⏑ ∪ – ⏑ ∪ – ⏑ ∪ – ∪ ⏒
⏑ ∪ – ∪ ⏒

Σὲ δ' ἐγὼ παρ' ἄμμιν αἰνέω μέν, Γηρυόνα,
τὸ δὲ μὴ Διῒ φίλτερον σιγῷμι πάμπαν. οὐ γὰρ ἐοικός,
ἁρπαζομένων τῶν ἐόντων, καθῆσθαι παρ' ἑστίᾳ,
καὶ κακὸν ἔμμεναι.

Aristides, T. II, p. 53.

Παρ' ἄμμιν: "secretly," i. e. *between ourselves*, according to the English idiom. Καθῆσθαι παρ' ἑστίᾳ: comp. *O.* I, 83: ἐν σκότῳ καθημένος.

8.

(50) Τὰν λιπαρὰν μὲν Αἴγυπτον ἀγχίκρημνον.

Schol. Pyth. II. inscr.
For ἀγχίκρημον, see *Fragm.* 215.

9.

(51) ⏑ – ⏑ – ⏑ – ⏑ – ⏑ – ⏑ –

Ἦν ὅτε σύας τὸ Βοιώτιον ἔθνος ἔνεπον.

Strabo, VIII, p. 494, C. p. 495, A. *Schol. Ol.* VI, 152.

10.

(52) Strabo, IX, p. 62, A: ἡ Ὑρία δὲ τῆς Ταναγραίας νῦν ἐστι, πρότερον δὲ τῆς Θηβαΐδος, ὅπου ὁ Ὑριεὺς μεμύθευται καὶ τοῦ Ὠρίωνος γένεσις, ἣν φησι Πίνδαρος ἐν τοῖς Διθυράμβοις.

11.

(53) Τρέχων δὲ μετὰ Πληϊόναν, ἅμα δ' αὐτῷ κύων λεοντοδάμας.

Etymol. Magn. p. 675, 33. *Schol. Nem.* II, 16. Lucian, *pro imagg.* c. XIX, p. 498. This Fragment, which refers to Orion, probably belongs to the Dithyramb quoted in no. (52).

12.

(54) Harpocratio, v. παλιναίρετος: ἐπὶ δὲ τῶν καθαιρεθέντων οἰκοδομημάτων καὶ ἀνοικοδομηθέντων Πίνδαρος ἐν τοῖς Διθυράμβοις. Comp. Ruhnken, *ad Tim.* p. 201, seq.

13.

(55) *Etym. M.* p. 274, 50: Πίνδαρος δέ φησι Λυθίραμβον· καὶ γὰρ Ζεὺς τικτόμενον αὐτοῦ ἐπεβόα Λῦθι ῥάμμα. ἴν' ᾖ Λυθίραμμος.

14.

(56) Chœroboscus, *MS. cod. Coislin* 176. fol. 144: διθύραμβον διθύραμβα παρὰ Πινδάρῳ, i. e. in the accusative singular.

15.

⏑ ∪ ∪ – ∪ ∪ – ∪ ⏑ (57)

⏑ ∪ ∪ – ∪̂ ∪ – ∪ – ∪̂ ∪ – –

– ⏑ ∪ .....

Ὁ ζαμενὴς δ', ὁ χοροιτύπος,
ὃν Μαλεάγονος ἔθρεψε Ναΐδος ἀκοίτας
Σεληνός.

Pausan. III, 25, 2.

V.

ΠΡΟΣΟΔΙΑ.

THE *Prosodia*, or "processional songs," were sung chiefly to the flute; they belonged to the same class as the *Pæans;* whence we read of *Pæanes prosodiaci:* the Pæan composed by Pindar for the Delians (see on *I.* 1, 7—9), to which the first Fragment may be referred, was probably one of this sort.

Παιὰν Δηλιακὸς προσωδιακός.

1.

(58) – ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ –
– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – –
– ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ –
– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ ⏑ –
⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑
– ⏑ ⏑ – – ⏑ ⏑ ⏑ –
⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – –
⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – –

STROPHA.

Χαιρ', ὦ θεοδμάτα, λιπαροπλοκάμου
παίδεσσι Λατοῦς ἱμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας, ἄντε βροτοὶ
Δᾶλον κικλήσκοισιν, μάκαρες δ' ἐν Ὀλύμπῳ τηλέφατον
κυανέας χθονὸς ἄστρον . . . . . .
. . . . . .
. . . . . .
. . . . . .

ANTISTROPHA.

. . . . . .
. . . . . .
ἦν γὰρ τοπάροιθε φορηταὶ κυμάτεσσιν παντοδαπῶν τ' ἀνέμων

ῥιπαῖσιν· ἀλλ' ἁ Κοισογενὴς ὀπότ' ὠδίνεσσι θοαῖς
ἀγχιτόκοις ἐπέβαινεν, δὴ τότε τέσσαρες ὀρθαὶ
πρέμνων ἀπώρουσαν χθονίων,
ἂν δ' ἐπικράνοις σχέθον πέτραν ἀδαμαντοπέδιλοι
κίονες· ἔνθα τεκοῖσ' εὐδαίμον' ἐπόψατο γένναν.

The first part of this Fragment is derived from Philo Judæus *de corr. Mund.* II, p. 511, Mangey. The second part is quoted by Strabo, X, p. 742, B. 743, A. *Schol. Hom. Od.* κ, 3.

Stroph. 3. ἀκίνητον.] Müller thinks from this that the ode was written before Ol. 72, 3. B. C. 490, when the island of Delos was shaken by an earthquake: Herod. VI, 98. 5. ἄστρον.] Because *Asteria* was the old mythical name of Delos. Antistr. 2. ἁ Κοισογενής.] "Latona," Apollon. Rhod. II, 710. 7. ἂν δ' ἐπικράνοις.] "On their capitals:" see Porson on Eurip. *Hecub.* 788. 7, 8. ἀδαμαντοπέδιλοι κίονες.] "Columns with iron pediments:" Dissen compares Plutarch, *de glor. Athen.* c. VII: ὥσπερ ἀδαμάντινοι (*fortasse* ἀδαμαντίναις κιόσι) στηρίξαντες τὴν ἐλευθερίαν τῆς Ἑλλάδος. In *O.* VIII, 27, Ægina is called a δαιμονία κίων πανταδαποῖσι ξένοις.

2.

Αἰγινήταις εἰς Ἀφαίαν.

⏑ ⏓ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏓ ⏑ ⏑ – ⏑ ⏑ – ⏑ (59)
⏓ ⏑ – – ⏓ ⏑ – – ⏓ ⏑ – – ⏓ ⏑ ⏑ – ⏑ ⏑ – –

Τί κάλλιον ἀρχομένοισιν ἢ καταπαυομένοισιν,
ἢ βαθύζωνόν τε Λατὼ καὶ θοᾶν ἵππων ἐλάτειραν ἀεῖσαι;

Pausan. II, 30, 3. *Schol. Aristoph. Equit.* 1261.

This processional song is addressed to Diana Aphæa, who was worshipped in the island of Ægina. From the second line of this Fragment we gather that she was a form of the Ἄρτεμις ἱπποσόα mentioned in *O.* III, 26. See Müller, *Æginet.* p. 163.

3.

Προσόδιον εἰς Δελφούς.

..... ⏑ ⏑ – ⏑ – ⏑ – ⏑ (60)
⏓ ⏑ ⏓ ⏑ ⏑ – ⏑ – –

⏑ – ⏑ – – – – – – –
⏑ – – – – – ⏑ – – – –
⏑ – – – – – –

. . . Πρὸς Ὀλυμπίου Διός σε,
χρυσέα κλυτόμαντι Πυθοῖ,
λίσσομαι Χαρίτεσσί τε καὶ σὺν Ἀφροδίτᾳ
ἐν ζαθέῳ με δέξαι χώρῳ ἀοίδιμον
Πιερίδων προφάταν.

Aristides, T. II, p. 379.

Compare the beginning of *P.* VI, where Venus and the Graces are also mentioned in connexion with Delphi. I think ἐν ζαθέῳ χώρῳ refers to the dancing-place at Delphi, where the choral odes were performed. Thus the king says to the chorus, in the *Supplices* of Æschylus, 976: λαῶν ἐν χώρῳ τάσσεσθε. The more general name for this open space was χόρος: comp. Hom. *Od.* VIII, 260, with Pausan. III, 11. § 9.

4.

(61) Porphyrius *de abstin.* p. 251, ed. Rhör.: Πίνδαρος δὲ ἐν Προσοδίοις πάντας τοὺς θεοὺς ἐποίησεν, ὁπότε ὑπὸ Τυφῶνος ἐδιώκοντο, οὐκ ἀνθρώπους ὁμοιωθέντας, ἀλλὰ τοῖς ἄλλοις ζώοις.

VI.

ΠΑΡΘΕΝΙΑ.

1.

Schol. Aristoph. Acharn. 726: Ἀγοράζειν, ἐν ἀγορᾷ διατρίβειν, Ἀττικῶς· ὅθεν καὶ ἡ Κόριννα, ἔτι δὲ ὁ Πίνδαρος ἀττικίζει· ἐπεὶ καὶ ἐν τῷ πρώτῳ τῶν Παρθενίων ἐχρήσατο τῇ λέξει. (62)

2.

⏑ – ˊ ∪ ∪ – ∪ – ⏑ – ˊ ∪ ∪ – ∪ – (63)

– ˊ ∪ ∪ – ∪ – ∪ – ˊ ∪ ∪ – ∪ – ∪ – ∪

Ὦ Πᾶν, Ἀρκαδίας μελέων, καὶ σεμνῶν ἀδύτων φύλαξ,
Ματρὸς μεγάλας ὀπαδέ, σεμναῖν Χαρίτων μέλημα τερπνόν.

Vita Pindari, p. 9. *Schol. Pyth.* III, 137.

Pan is here called σεμνῶν ἀδύτων φύλαξ, because his statue stood before the temple of the Magna Mater, whose rites were the most solemn and mysterious of all the branches of Greek worship, and are therefore termed σεμνὰ ἄδυτα. For the *Parthenia* written by Pindar in honour of the Magna Mater in conjunction with Pan, comp. *P.* III, 77. Χαρίτων μέλημα: because he was fond of music, and even sang the ode in honour of himself, as appears from the next Fragment.

3.

Τὸ σαυτοῦ μέλος γλάζεις. (64)

Schol. Theocr. I, 1.

"You (namely, Pan) sing the song written in your honour:" Hesychius: γλάζει· κέκραγε. Hom. *Hymn. in Pan.* 14: τότε δ' ἔσπερος ἕκλαγεν οἷος, where, however, Ruhnken and others read ἐς σπέος ἤλασεν οἷας. Æschyl. *Agam.* 181: Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων, τεύξεται φρενῶν τὸ πᾶν.

4.

Schol. Theocr. V, 14: Πὰν ἄκτιος.] τινὲς δὲ τὸν Ἀπόλλωνά φασι τὸν ἐπὶ τῆς ἀκτῆς ἱδρύμενον. φησὶ δὲ καὶ Πίνδαρος τῶν ἁλιέων αὐτὸν προστάτιζεω. This probably refers to the same *Parthenion* as the preceding. (65)

5.

(66) ⏑ – – ⏑ – ⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ –

Ὦ μάκαρ, ὄντε μεγάλας θεοῦ κύνα παντοδαπὸν
καλέοισιν Ὀλύμπιοι.

Aristot. *Rhet.* II, 24, 2.

Μεγάλας θεοῦ κύνα: "the companion and guardian of the Magna Mater," because his statue stood before her temple: see *Fragm.* (63): παντοδαπόν: because he could assume various forms; it is also an allusion to his name: comp. Creuzer, *Symbolik*, III, p. 246.

6.

(67) Aristides, T. I, p. 29: διδοάσι δ' αὐτῷ (τῷ Διονύσῳ) καὶ τὸν Πᾶνα χορευτὴν τελεώτατον τῶν θεῶν ὄντα, ὡς Πίνδαρός τε ὑμνεῖ καὶ οἱ κατ' Αἴγυπτον ἱερεῖς κατέμαθον. See Lobeck on Soph. *Ajax*, v. 698.

7.

(68) Servius *ad Virgil. Georg.* I, 16: *Pana Pindarus ex Apolline et Penelope in Lycæo monte editum scribit, qui a Lycaone rege Arcadiæ Lycæus mons dictus.* In *Etym. Gud.* we have: Λυκάων Λυκάονος, ὄνομα κύριον υἱὸς Πινδάρου, which Schneider refers to the preceding extract. Böckh reads υἱὸς Πριάμου.

8.

(69) *Schol. Theocr.* II, 10: Πίνδαρός φησιν ἐν τοῖς κεχωρισμένοις τῶν Παρθενίων, ὅτι τῶν ἐραστῶν οἱ μὲν ἄνδρες εὔχονται τὸν Ἥλιον, αἱ δὲ γυναῖκες Σελήνην. Comp. Hesychius, *s. v.*: οὐρανίη δ' αἴξ.

9.

(70) ..... – – ⏑ – –
– ⏑ – – ⏑ – – ⏑ – – – – – –
⏑ – – ⏑ – – – – ⏑ – –
⏑ – – – – ⏑ – – ⏑ – – ...

. . . . . κινηθεὶς ἐπήει
γᾶν καὶ θάλασσαν καὶ σκοπιαῖσιν μεγάλαις ὀρέων ὕπερ ἕστα

καὶ μυχοὺς δινάσσατο βαλλόμενος κρηπῖδας ἄλσεων.
καί ποτε τὸν τρικάρανον Πτώου κευθμῶνα κατέσχε . . .
ναοπόλον μάντιν δαπέδοισιν ὁμοκλέα.
... – ∪∪ – – ⏑ ∪∪ – ∪∪ – –

Strabo, IX, p. 632, C.

This was probably a *Daphnephoricum* in honour of Apollo, the father of Tenerus and Ismenius by Melia (see on *P.* XI, 4), and refers to the foundation of an oracle and temple of Apollo at the foot of mount Ptous, near Acræphia on the Lake Copais: see Herod. VIII, 135. Pausan. IX, 23. and Müller, *Orchom.* p. 24, 147. For *σκοπιαῖσιν -ὀρέων*, see *N.* IX, 47, and for *βαλλόμενος κρηπῖδας*, see note on *P.* VII, 3, 4.

VII.

ΥΠΟΡΧΗΜΑΤΑ.

The *Hyporcheme* was a mimetic dance of a very merry and lively character; so much so, that Athenæus compares it with comic *cordax* (630, E); it was originally appropriated to the worship of Apollo, but was subsequently introduced into the worship of Bacchus by Pratinas, and into that of Minerva of Iton by Bacchylides. The chorus who performed the hyporcheme consisted either of boys alone (Lucian *de saltat.* c. XVI), or of men, or of boys and young maidens (Athen. p. 631, C). On the difference between the Pæan and the Hyporcheme, see Müller, *Hist. Lit. Gr.* p. 160.

Ἱέρωνι Συρακοσίῳ, 1—3.

1.

(71) ⏑ ⏑́ ⏑̂ ⏓ ⏑ ⏓ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑́ ⏑̂ ⏑ ⏑̲

⏓ ⏑ – – .....

ΣΥΝΕΣ ὅ τοι λέγω, ζαθέων ἱερῶν ὁμώνυμε πάτερ,
κτίστορ Αἴτνας.

Schol. Pyth. II, 127. *Schol. Nem.* VII, 1. *Schol. Aristoph. Aves.* 925.
It appears from the words of the Scholiast on *P.* II, 127 (69), that he considered this Hyporcheme as identical with the *Castoreum*, which Pindar there promises to send to Hiero: but it is more probable that this Hyporcheme was written in consequence of a victory which Hiero had gained with the mule-car in the Pythian games, and the Epinicia of which he was celebrating on a day consecrated to the Triopian deities, of whom Apollo was one. There are many allusions in the classical writers to the first words of this Fragment: see Aristoph. *Aves.* 939. Plat. *Phædr.* p. 236, D. *Meno*, p. 76, D. The poet calls *Hiero* ζαθέων ἱερῶν ὁμώνυμος by a playful allusion to the connexion of his family with the worship of the Triopian deities: see *New Cratylus*, p. 557, 558.

2.

(72)

Νομάδεσσι γὰρ ἐν Σκύθαις ἀλᾶται Στράτων,
ὃς ἁμαξοφόρητον οἶκον οὐ πέπαται·
ἀκλεὴς δ' ἔβα.

This Fragment is part of the same Hyporcheme as the preceding, and is derived from the same source (*Schol. Aristoph. Av.* 925). It is stated that Hiero had given the mules, with which he had won the Pythian victory in question, to his charioteer, who seems to have been one Straton, and Pindar here begs, in a roundabout way, that he will give Straton the chariot also: "Straton is like a person wandering among the Scythians with horses only, and no chariot to live in:" on ἁμαξοφόρητος οἶκος, see Blomfield, *ad Æschyl. Prom.* 708.

3.

(73)

Ἀπὸ Ταϋγέτου μὲν Λάκαιναν
ἐπὶ θηρσὶ κύνα τρέχειν πυκινώτατον ἑρπετόν·
Σκύριαι δ' ἐς ἄμελξιν γάλακτος
αἶγες ἐξοχώτατα·
ὅπλα δ' ἀπ' Ἄργεος· ἅρμα Θηβαίων ἀπὸ γᾶς ἀγλαοκάρπου·
Σικελίας δ' ὄχημα δαιδάλεον ματεύειν.

Athen. I, p. 28, A. Eustathius, *ad Hom.* p. 1822, 5.

This praise of the Sicilian mule-car, as the best of its kind, is intended to follow up the hint in the preceding Fragment. For the Spartan hounds, see Voss, *ad Virg. Georg.* III, 405; and the commentators *ad Soph. Ajax*, 8; and compare Shakspere, *Midsummer Night's Dream, Act* IV, *Sc.* 1:

My hounds are bred out of the Spartan kind,
So flew'd, so sanded; and their heads are hung
With ears that sweep away the morning dew;
Crook-knee'd, and dew-lapp'd like Thessalian bulls;
Slow in pursuit, but match'd in mouth like bells,
Each under each. A cry more tunable
Was never holla'd to, nor cheer'd with horn
In Crete, in Sparta, nor in Thessaly.

For the Scyrian she-goats, the commentators quote Athen. XII, p. 540, D. Ælian, *H. A.* III, 33. *Anthol. Pal.* IX, 219: *αἰγιβότου Σκύροιο πέδον.* Zenobius, *Prov.* II, 18: *αἶξ Σκυρία· ἄλλοι δέ φασιν ἐπὶ τῶν ὀνησιφόρων λέγεσθαι διὰ τὸ πολὺ γάλα φέρειν τὰς Σκυρίας αἶγας· μέμνηται Πίνδαρος καὶ Ἀλκαῖος.* For the Argive shields (*ὅπλα*), see the commentators on Virgil, *Æneid*, III, 637, and Pausan. II, 25, 6. For the Theban chariots, see *O.* VI, 85. Hom. *Il.* IV, 391. Hesiod, *Scut. Herc.* 24. Soph. *Antig.* 149, 836. Eurip. *Herc. Fur.* 467. Critias, *apud Athen.* I, p. 28, A. And for the limited sense of *ὄχημα*, see note on *O.* IV, 10.

4.

Θηβαίοις εἰς Ἥλιον ἐκλείψαντα.

(74) – ⏑ ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ ˉ ⏑ –

ˉ ⏑ ⏑ – ⏑⏑ ⏑ – ⏑ – ˉ ⏑ ⏑ ⏑

⏑ ˉ ⏑ ⏑ – ⏑ ⏑ – – ˉ ⏑ – ⏑ ⏑

ˉ ⏑ ⏑ – ⏑⏑ ⏑ ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –

5 ⏑ ˉ ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑ –

ˉ ⏑ ⏑ – ⏑ ⏑ – ˣ ⏑ ˉ ⏑ ⏑ – –

⏑ ˉ ⏑ ⏑ – ˉ ⏑ – ⏑ – ˣ – ˉ ⏑ ⏑ – – ˉ ⏑ –

⏑ ⏑ ˉ – ˉ ⏑ ⏑ – ⏑ ⏑ – – ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑⏑ ⏑ – ⏑ ⏑

ˉ ⏑ ⏑ – ⏑ ⏑ – ˣ – ˉ ⏑ ⏑ – ⏑⏑ ⏑ ⏑

10 ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ˉ ⏑ ⏑ – ⏑ ⏑ ⏑

ˣ – ˉ ⏑ – ⏑ – ⏑ – ˣ – ˉ ⏑ ⏑ – – ˉ ⏑ ⏑

⏑ ⏑ ˉ ⏑ ⏑ – – ˉ ⏑ ⏑ – ⏑ –

Ἀκτὶς Ἀελίου, τί, πολύσκοπ' ἐμαῖς θέαις μέτρ' ὀμμάτων,
ἄστρον ὑπέρτατον ἐν ἀμέρᾳ κλεπτόμενον
εθηκας ἀμάχανον ἰσχὺν πτανὸν ἀνδράσιν

καὶ σοφίας ὁδόν, ἐπίσκοτον ἀτραπὸν ἐσσυμένα
ἐλαύνειν τι νεώτερον ἢ πάρος;
ἀλλά σε πρὸς Διὸς ἵπποις θοαῖς ἱκετεύω
ἀπήμον' ἐς ὄλβον τράποιο Θήβαις, ὦ πότνια, πάγκοινον τέρας.
πολέμου δ' εἰ σᾶμα φέρεις τινός, ἢ καρποῦ φθίσιν, ἢ νιφετοῦ
σθένος ὑπέρφατον,
ἢ στάσιν οὐλομέναν, ἢ πόντου κενέωσιν ἀνὰ πέδον,
ἢ παγετὸν χθονός, ἢ νότιον θέρος ὕδατι ζακότῳ διερόν,
ἢ γαῖαν κατακλύσαισα θήσεις ἀνδρῶν νέον ἐξ ἀρχᾶς γένος,
ὀλοφυρομένων πάντων μέτα πείσομαι.

Dionys. Halicarn. *de admir. vi dic. Demosth.* p. 167, 18.

The subject of this Hyporcheme was an eclipse of the sun; Ideler thinks it must have been the eclipse which took place on the 30th of April, B. C. 463 (Ol. 79, 1), when, at 2 o'clock, p. m., 11 digits of the sun were obscured. 1. Ἀκτὶς Ἀελίου.] This is also the commencement of the Parodus in Soph. *Antig.* 100. *Ibid.* πολύσκοπε.] Thus Shakspere calls the sun "the searching eye of heaven" (*Rich.* II. *Act* III, *Sc.* 1). Comp. Hom. *Il.* III, 277. XIV, 345. *Ibid.* ἐμαῖς θέαις μέτρ' ὀμμάτων.] This is Böckh's correction of the old reading: ἐμῆς θεᾶ μ' ἄτερ ὀμμάτων, based upon the words of Philostratus, *Epist.* 72, p. 949: ἐκ τῆς περὶ τὸ πρόσωπον γαλήνης, ἣν εἰ μὴ θολώσεις, ἄστρον ὑπέρτατον ἐν ἀμέρᾳ βλεπόμενον δόξεις· εἰ δὲ ἐκ Πινδάρου ταῦτα, κἀκεῖνό που κατὰ Πίνδαρον· τὰ τὴν ἀκτῖνα τὴν ἀπὸ σοῦ πηδῶσαν εἶναι τῶν ἐμῶν ὀφθαλμῶν μέτρα. Böckh translates his reading: *visui meo mensura rerum adspectabilium*, taking ὄμματα as synonymous with θεάματα, on the authority of Soph. *Electr.* 902. Plat. *Phædr.* p. 25, E. Dissen proposes ἐμοὶ θέας μέτρ' ὄμμασιν. I prefer Böckh's reading, but would not translate it as he does: I take μέτρ' ὀμμάτων to signify "the means of seeing," because without φῶς there could be no ὄψις (Plato, *Respubl.* VI, p. 507, D). See note on *O.* XIII, 20; and to the passages quoted there, add Juvenal VIII, 88: "pone iræ *frena modumque.*" 5. ἐλαύνεις τι νεώτερον ἢ πάρος.] "You are bringing upon us some evil:" for ἐλαύνεις, see *N.* III, 74; and for the euphemism in νεώτερον ἢ πάρος, comp. *P.* IV, 155. With this Fragment in general, we may compare the Parodus of the *Œdipus Tyrannus*, which is very similar to it.

5.

⏑ ˘ ⏑ – ˘ ⏑ – – (75)

⏑ ˘ ⏑ – ˘ ⏑ – ˘ ⏑ – ⏑ – ⏑⏑ ⏑ – ⏑ –

⏑ ˘ ˘ ⏑ ˘ ⏑⏑ – ... ?

Θεοῦ δὲ δείξαντος ἀρχὰν
ἕκαστον ἐν πρᾶγος εὐθεῖα δὴ κέλευθος ἀρετὰν ἐλεῖν,
τελευταί τε καλλίονες.

Epist. Socrat. p. 5. Aristides *in Panegyr. Cyzic.* T. I, p. 236. *Contra criminantes,* T. II, p. 416.

6.

(76) ⏑⏑ ⏑ – – ⏑⏑ ⏑ – ⏑ – ˘ ⏑ – ⏑ –
– ˘ ⏑ ⏑ – ⏑ – ˘ ⏑ – ⏑ – ⏑

Γλυκὺ δ' ἀπείροισι πόλεμος· πεπειραμένων δέ τις
ταρβεῖ προσιόντα νιν καρδία περισσῶς.

Stobæus *Serm.* CLXVII, p. 571, Wechel. Eustathius, *ad Hom.* p. 841, 32. *Schol. Ven.* A. B. *ad Il.* λ, 227.

Comp. Shakspere, *Rom. and Jul. Act* II. *Sc.* 2: "He jests at scars that never felt a wound." Γλυκὺς ἀπείρῳ πόλεμος seems to have been a proverb: see *Schol. Thucyd.* II, 8. I, 80.

7.

(77) ⏑ ⏑⏑ ⏑ – ˘ ⏑ ⏑ – ⏑ ⏑ – ⏑ ˘ ⏑ ˘ ⏑ ⏑ – ⏑
˘ ⏑ ⏑⏑ ˘ ⏑ – ⏑ – – ˘ ⏑ ⏑ – ⏑ – ⏑ – –
– ˘ ⏑ ⏑ – ⏑ – ˘ – ˘ .....

Ἐνέπισε κεκραμέν' ἐν αἵματι. πολλὰ δ' ἕλκε' ἔμβαλε νωμῶν
τραχὺ ῥόπαλον, τέλος δ' ἀείραις πρὸς στιβαρὰς σπάραξε
πλευράς,
αἰὼν δὲ δι' ὀστέων ἐῤῥαίσθη.

Erotianus *Glossar. Hippocr.* Αἰών· ὁ νωτιαῖος μυελός, and the Fragment above is given as an instance of this sense of the word.

"Ἐνέπισε ab ἐμπιπίσκω. Videntur arma intelligi quæ sanguine hostis tinxerit, ut describitur in sequentibus. Ad ἕλκεα ἔμβαλε, cf. ἕλκος ἐνέπαξαν, *P.* II, 91, et ἕλκεα ῥῆξαν, *N.* VIII, 29.—νωμῶν, *P.* VIII, 47. Mox junge: ἀείραις ῥόπαλον πρὸς πλευρὰς σπάραξεν αὐτάς·—αἰών, *medulla,* cf. Ruhnk. *Epist. Crit.* p. 29. αἰὼν δι' ὀστέων est *medulla in ossibus, per ossa diffusa,* de qua significatione præpositionis cf. Heindorf. *ad Plat. Soph.* p. 357. Nisi voluit penetrante per ossa ictu contritam medullam. Ad ἐῤῥαίσθη cf. Hom. *Od.* IX, 459." Dissen.

8.

⏑ ˊ ⏑ – ˊ ⏑ ˊ ⏑⏑ – (78)

Λάκαινα μὲν παρθένων ἀγέλα.

Athen. XIV, p. 631, C.
See *New Cratylus*, p. 566.

9.

Schol. Theocrit. VII, 103: Ὅμολος δὲ Θετταλίας ὄρος, ὡς Ἔφορος καὶ Ἀριστόδημος ὁ Θηβαῖος, ἐν οἷς ἱστορεῖ περὶ τῆς ἑορτῆς τῶν Ὁμολίων, καὶ Πίνδαρος ἐν Ὑπορχήμασιν. These rites, as Böckh remarks, were more properly called Ὁμολῷϊα: see *Staatsh. der Ath.* II, p. 361, or *Theatre of the Greeks*, p. 25. (79)

10.

Schol. Isthm. I, 21: Ἰόλαος δὲ ἦν Ἡρακλέους ἡνίοχος· ἀλλ' εὑρήματα Πινδάρου ἐν Ὑπορχήμασιν, ὡς καὶ εὕρημα Κάστορος ὡς αὐτὸς λέγει. In this corrupt citation I would restore the words of Pindar by reading: *ἀνία δ' εὗρεν, κατὰ Πίνδαρον ἐν Ὑπορχήμασιν, ὡς καὶ* [*ξύνωρις*] *εὕρημα Κάστορος, ὡς αὐτὸς λέγει.* The Doric form *ἀνία* deceived the copyist, and ΛΛ, ΝΙ, are often interchanged: for the use of *εὗρεν*, comp. *Fragm.* 91. *O.* XIII, 17. I have inserted *ξύνωρις* on the authority of the Scholiast on *P.* V, 6: *δοκεῖ δὲ πρῶτος ξυνωρίδα καταζεῦξαι Κάστωρ.* The same Scholiast tells us that Erichthonius invented the *ἅρμα*. This, in addition to the greater probability of my own emendation, would prevent me from receiving Böckh's correction: *ἅρματα δὲ αὐτοῦ εὕρημα κατὰ τὰ Πινδάρου.* (80)

11.

Schol. Olymp. XIII. 25: ὁ Πίνδαρος δὲ ἐν μὲν τοῖς Ὑπορχήμασιν ἐν Νάξῳ φησὶν εὑρεθῆναι πρῶτον διθύραμβον. See *Fragm.* 43. (81)

12.

⏑ ˊ ˋ ⏑ ˊ ⏑⏑ – ⏑ – ⏑̄ (82)

Ὁ Μοισαγέτας με καλεῖ χορεῦσαι.

* * *

Ἄγοις ὦ κλυτὰ θεράποντα Λατοῖ.

Hephæst. p. 46.

VIII.

ΕΓΚΩΜΙΑ.

THE *Encomium*, in its wider sense, was a laudatory poem of any kind; in its narrower sense, and as distinguished from the *Epinicia* and *Scolia*, it was a poem sung by a κῶμος in praise of some distinguished person; the epinician ode was often succeeded by an *encomium* (comp. *O.* VI, 89. XI, 77. *N.* IX, *ad fin.*).

Θήρωνι Ἀκραγαντίνῳ, 1, 2.

1.

(83) ⏑ ∪ – – ⏑ ∪ – – ⏑ .....

ΒΟΥΛΟΜΑΙ παίδεσσιν Ἑλλάνων . . . . . .

This Fragment and the following (quoted by the Scholiast on *O.* II, 16) are taken from an *encomium* sung after the epinician ode for Thero's chariot-victory, which is commemorated in *O.* II, III.

2.

(84) ⏑ ∪ ∪ – [∪] ∪ – – ⏑ .....
⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – –
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ∪̄
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪̲

Ἐν δὲ Ῥόδον . . κατῴκισθεν . . . . .
ἔνθ' ἀφορμαθέντες ὑψηλὰν πόλιν ἀμφινέμονται,
πλεῖστα μὲν δῶρ' ἀθανάτοις ἀνέχοντες,
ἔσπετο δ' ἀενάου πλούτου νέφος.

2. ὑψηλὰν πόλιν.] See *P.* XII, 2. 3. πλεῖστα — δῶρα.] See on *O.* III, 39, 40.

Ἀλεξάνδρῳ Ἀμύντα, 3, 4.

3.

(85) ⏑ ∪ – ∪̄ ⏑ ∪ ∪ – ∪ ∪ –
⏑ ∪ ∪ – ∪ ∪ – –

Ὀλβίων ὁμώνυμε Δαρδανιδᾶν,
παῖ θρασύμηδες Ἀμύντα.

Schol. Nem. VII, 1. Dio Chrysost. *Orat.* II, p. 25.
Ὁμώνυμε Δαρδανιδᾶν, because Paris was also called Alexander.

4.

..... ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – (86)
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ –
– ⏑ ∪ ∪ – ⏑ ∪ ∪ – –

Πρέπει δ' ἐσλοῖσιν ὑμνεῖσθαι καλλίσταις ἀοιδαῖς·
τοῦτο γὰρ ἀθανάτοις τιμαῖς ποτιψαύει μόνον [ῥηθέν]·
θνάσκει δ' ἐπιλασθὲν καλὸν ἔργον.

Dionys. Halicarn. II, p. 292.

For ποτιψαύει with the dat. comp. *P.* IX, 120, where we have the simple ψαύειν with this case. Ἐπιλασθέν: "when it is not preserved from oblivion by poetry:" see note on *N.* VII. 13. Böckh proposes to erase the word ῥηθέν, which he has therefore included in brackets.

IX.

ΣΚΟΛΙΑ.

Scolia were properly drinking-songs, which were sung at social entertainments by individual guests, to whom the lyre or a sprig of myrtle was handed round the table, and who, each in his turn, favoured the company with a song composed by himself, or some poet of the day. But the scolia of Pindar seemed to have formed a class by themselves; for it appears from their antistrophic form that they were danced by a comus or chorus, whose movements were guided by the song. It is probable that, after the epinician hymn, and during the banquet which celebrated the victory, a scolium of this kind would often be called for, and would be accompanied by a dance of the comus which had sung the previous ode, or by some other chorus then present, as was the case with the first of the following Fragments.

On the subject of *Scolia* in general, see Müller, *Hist. Lit. Gr.* I, p. 188—190: and compare Athenæus, p. 694, seqq. where many specimens are given of this species of composition.

1.

Ξενοφῶντι Κορινθίῳ.

1st Strophe.

(87) ⏑ ˊ ⏑ – ⏑ ˊ ⏑⏑ – ⏑⏑ – – ˊ ⏑ – – ˊ ⏑ – –
ˊ ⏑ – – ˊ ⏑⏑ – ˊ ⏑ – – ˊ ⏑ – ⏑
ˊ ⏑⏑ – ⏑⏑ – – ˊ ⏑⏑ – ⏑⏑ – ⏑ ˊ ⏑ – – ˊ ⏑ – –
ˊ ⏑ – ⏑ ˊ ⏑⏑ – ⏑⏑ –
ˊ ˊ
⏑⏑ ⏑ – – ⏑⏑ ⏑ – ˊ ⏑ – –
ˊ ⏑ – – ˊ ⏑⏑ – ˊ ⏑ – – ˊ ⏑ – – ˊ ⏑ ⏑

Πολυξεναι νεάνιδες, ἀμφίπολοι Πειθοῦς ἐν ἀφνειᾷ Κορίνθῳ,
αἵτε ταῖς χλωραῖς λιβάνου ξανθὰ δάκρυα θυμιᾶτε,
πολλάκι ματέρ' ἐρώτων οὐρανίαν πτάμεναι νόημα ποτ[τ]ὰν
Ἀφροδίταν,
ὔμμιν ἃ τ' ἄνωθεν ἀπαγορίας

ἔπορεν, ὦ παῖδες, ἐρατειναῖς ἐν εὐναῖς
μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι. σὺν δ' ἀνάγκᾳ πᾶν
καλόν.

1st Epode.

⏑ – – ⏑ ⏑ – ⏑ – – ⏑ –
– ⏑ ⏑ – ⏑ – – ⏑ ⏑ – ⏑ –
⏑ ⏑ – – ⏑ – –

. . . . . .
. . . . . .
. . . . . .

Ἀλλὰ θαυμάζω, τί με λέξοντι Ἰσθμοῦ δεσπόται
τοιάνδε μελίφρονος ἀρχὰν εὑρόμενον σκολίου
ξυνάορον ξυναῖς γυναιξίν.

. . . . . .
. . . . . .
. . . . . .

2d Strophe.

Διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ . . . . .

Another Epode.

Ὦ Κύπρου δέσποινα, τεὸν δεῦτ' ἐς ἅλσος φορβάδων
κουρᾶν ἀγέλαν ἑκατόγγυιον Ξενοφῶν τελέαις
ἐπάγαγ' εὐχωλαῖς ἰανθείς.

. . . . . .
. . . . . .
. . . . . .

Athenæus, xiii, p. 573, C–E.

At Corinth great importance was attached to the worship of Venus Urania, and when the city offered up public supplications to her they used to bring to her temple the greatest possible number of the prostitutes, with whom the city abounded, and who had dedicated themselves as ἱεροδοῦλοι to the goddess. When an individual begged the aid of this goddess in accomplishing any business which he had in hand, he would vow a solemn sacrifice, to be attended by a certain number of these females. Thus Xenophon, when he was about to compete for the Olympic

crown, promised to bring to the temple 100 ἑταῖραι: and it is probable that the scolium, to which the above fragment belongs, was sung in the temple of the goddess, by the poet, or, if he was not there (*O.* XIII, 97), by one of the guests, while this numerous chorus of women danced to the words of the song.

1. Πολύξεναι.] For this feminine form, see on *N.* III, 1. *Ibid.* ἀμφίπολοι Πειθοῦς.] See on *P.* IX, 89. 4. πτάμεναι νόημα.] "Flying up in your hearts:" comp. Soph. *Ajax*, 693: ἔφριξ' ἔρωτι, περιχαρὴς δ' ἀνεπτόμαν. Aristoph. *Aves*, 1436—1450. *Ibid.* ποτᾶν.] This is more Theocritean than Pindaric: Böckh proposes to read πρὸς τάν. 5. ἀπαγορίας.] "An excuse:" like ἀπηγόρημα: the excuse itself is given in v. 7: σὺν δ' ἀνάγκᾳ πᾶν καλόν. 7. ὥρας ἀπὸ κάρπον δρέπεσθαι.] Comp. *P.* IX, 37. *N.* VIII, 1. Æschyl. *Sept. c. Theb.* 335: κλαυτὸν δ' ἀρτιτρόποις, ὠμοδρόποις νομίμων προπάροιθεν, διαμεῖψαι δωμάτων στυγερὰν ὁδόν.

1st *Epode.* "But I wonder what the Corinthians will say of my devising such an exordium for a sweet scolium, in communion with common women."

2nd *Epode.* φορβάδων κουρᾶν ἀγέλαν ἑκατόγγυιον.] Φορβὰς properly means "one of a herd:" it is equivalent to ἀγελαία, and is opposed by Aristotle to τροφίας. It is used in the same reference as here by Sophocles, *Phœnix*, *Fragm.* II, quoted by Eustath. p. 1088, 36: φορβὰς γυνὴ παρὰ Σοφοκλεῖ ἐν Φοίνικι ἡ πολλοῖς προσομιλοῦσα τροφῆς χάριν. Ἑκατόγγυιον refers to the number 100, not, like ἑκατομπόδων Νηρηΐδων, Soph. *Œd. Col.* 723, to the number 50: Pindar uses γυῖον to signify "the whole body;" see *N.* VII, 73. *O.* VIII, 68 (compared with *P.* VIII, 82), and *N.* IX, 24. *Fragm.* 88, v. 10.

2.

Θεοξένῳ Τενεδίῳ.

Strophe.

(88) – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ – ⏑ ⏑ –
⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ – – ⏑ ⏑ –
– ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑
⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ –

Epode.

– ⏑ ⏑ – – ⏑ ⏑ – –
⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ – –

⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – ∪
⏑ ∪ ∪ – ∪

Strophe.

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἀλικίᾳ·
τὰς δὲ Θεοξένου ἀκτῖνάς τις ὄσσων μαρμαριζοίσας δρακείς
ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἠὲ σιδάρου κεχάλκευται μέλαιναν καρδίαν

Antistrophe.

Ψυχρᾷ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεὶς ἑλικοβλεφάρου
ἢ περὶ χρήμασι μυχθίζει βιαίως, ἢ γυναικείῳ θράσει
ψυχὰν φορεῖται πᾶσαν ὁδὸν θεραπεύων.
ἀλλ' ἐγὼ [ὥρας] ἕκατι τᾶς [ποθεινᾶς] κηρὸς ὣς

Epode.

Δαχθεὶς ἐλαιηρᾶν μελισσᾶν
τάκομαι, εὖτ' ἂν ἴδω παίδων νεόγυιον ἐς ἥβαν.
ἐν δ' ἄρα καὶ Τενέδῳ Πειθώ τε ναίει
καὶ Χάρις υἱὸν

Strophe.

Λγησίλα . . . . . .
. . . . . .
. . . . . .
. . . . . .

Athenæus, xiii, p. 601, C, D.

This scolium was written for Theoxenus of Tenedos, with whom Pindar fell in love in his old age, and was perhaps sung after the epinician ode commemorating a victory obtained by Theoxenus at the Theban Heraclea.

9. ἐλαιηρᾶν μελισσᾶν.] The MSS. have ἐλεηρὰν, with the various reading ἐλεκρὰν. Hermann formerly conjectured μελικρατῶν, subsequently, ἐλειηρᾶν, "wandering in the marshy meadows:" some read μελιχρᾶν. Böckh has written ἐλαιηρᾶν, "wet with honey," *quia corpuscula mellificorum animalculorum melle madent, ut puerorum in gymnasiis membra oleo uncta sunt.* See *Corpus Inscript.* ii, no. 2169, 6.

3.

Θρασυβούλῳ Ἀκραγαντίνῳ.

(89) ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – –
⏑ – – ⏑ – ⏑ ⏑ – ⏑ ⏑ – – ⏑ – – ⏑ – – ⏑ ⏑ –
⏑ – – ⏑ – – ⏑ ⏑ – ⏑ ⏑ – – ⏑ – ⏑

Ὦ Θρασύβουλ', ἐρατᾶν ὄχημ' ἀοιδᾶν
τοῦτό τοι πεμπω μεταδόρπιον. ἐν ξυνῷ κεν εἴη συμπότ ισίν
τε γλυκερόν
καὶ Διωνύσοιο καρπῷ καὶ κυλίκεσσιν Ἀθαναίαισι κέντρον.

Athenæus, xi, p. 480, C.

This scolium was probably written for the epinicia of the chariot-victory obtained by Xenocrates at the Panathenæa (see *I.* ii, 20), and was sent to Thrasybulus after his father's death.

(2). *ἐν ξυνῷ κεν εἴη.*] See *I.* ii, *ad finem.* 3. *κυλίκεσσιν Ἀθαναίαισι.*] See Posidonius and Crates, *apud Athen.* xi, p. 495, A.

4.

Ἀγάθωνι.

(90) ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑
⏑ – ⏑ – ⏑ ⏑ ⏑

⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑

Χάριτάς τ' Ἀφροδισίων ἐρώτων,
ὄφρα σὺν χειμάῤῥῳ μεθύω,
Ἀγάθωνι δὲ καλῷ κότταβον.

Athenæus, x, p. 427, D.

Σὺν χειμάῤῥῳ, "with the rest of the noisy guests."

Ἱέρωνι Συρακοσίῳ, 5—7.

5.

(91) ⏑ – – ⏑ ⏑ – ⏑ ⏑ – ⏑
⏑ – – – – ⏑ – –
⏑ – – ⏑ – – ⏑ – – ⏑ –

Τόν ῥα Τέρπανδρός ποθ' ὁ Λέσβιος εὗρεν
πρῶτος ἐν δείπνοισι Λυδῶν
ψαλμὸν ἀντίφθογγον ὑψηλᾶς ἀκούων πηκτίδος.

Athenæus, XIV, p. 635, B.

In this scolium the poet exhorts Hiero, though sick and sorrowful, not to withdraw himself from the elegant pleasures of music and poetry.

The first Fragment refers to the invention of the *Barbiton* by Terpander. "A fragment of Pindar relates, that Terpander, at the Lydian feasts, had heard the tone of the *pectis* (a Lydian instrument with a compass of two octaves), and had formed from it a kind of lyre called *Barbiton*. There are great difficulties as to the sense of this much-contested passage. Pindar's meaning probably is, that Terpander formed the deep-resounding barbiton, by taking the lower octave from the pectis (or magadis)." Müller, *Hist. Lit. Gr.* vol. I. p. 153.

6.

(92)

Μηδὲ μαύρου τέρψιν ἐν βίῳ· πολύ τοι
φέρτιστον ἀνδρὶ τερπνὸς αἰών.

Athenæus, XII, p. 512, D.

7.

(93)

Κείνῳ μὲν Αἴτνα δεσμὸς ὑπερφίαλος
ἀμφίκειται·

Ἀλλ' οἷος ἄπλατον κεραΐζες θεῶν
Τυφῶν' ἑκατοντακάρανον ἀνάγκᾳ, Ζεῦ πάτερ,
εἰν Ἀρίμοις ποτέ.

Strabo, XIII, p. 930, A. Julian, *Epist.* XXIV, p. 395.

The MSS. of Strabo give πεντηκοντακέφαλον, which Hermann has properly changed into ἑκατοντακάρανον: comp. *P.* I, 16. εἰν Ἀρίμοις.] See Hom. *Il.* II, 783. Julian adds ἐνὶ βλήματι, or ἐνὶ βλέμματι, which are probably Pindar's words.

8.

(94) – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ –

– ⏑ ∪ – ∪ ⏑ ∪ –

Δείπνου δὲ λήγοντος γλυκὺ τρωγάλιον
καίπερ πεδ' ἄφθονον βοράν.

Athenæus, XIV, p. 641, C.

X.

ΘΡΗΝΟΙ.

PINDAR'S *Dirges* were written not only for the funeral itself, but also for the solemn performance of funeral rites in commemoration of the dead: they were sung to the flute (Pausan. x, 7), and were probably accompanied by a choral dance. Dionysius says (*Rhet.* p. 69) that Simonides bewailed the dead παθητικῶς, but Pindar μεγαλοπρεπῶς. Pindar is said to have composed a Dirge for Hippocrates, the father of Agariste, and grandfather of Pericles. *Schol. Pyth.* VII, 18. We do not know the names of any other subjects of his θρῆνοι.

1.

(95)

Τοισι λάμπει μὲν μένος ἀελίου τὰν ἐνθάδε νύκτα κάτω,
φοινικορόδοις τ' ἐνὶ λειμώνεσσι προάστιον αὐτῶν
καὶ λιβάνῳ σκιαρᾷ καὶ χρυσέοις καρποῖς βέβριθεν.
καὶ τοὶ μὲν ἵπποις γυμνασίοις τε, τοὶ δὲ πεσσοῖς,
τοὶ δὲ φορμίγγεσσι τέρπονται, παρὰ δέ σφισιν εὐανθὴς ἄπας
τέθαλεν ὄλβος·
ὀδμὰ δ' ἐρατὸν κατὰ χῶρον κίδναται
αἰεὶ θύα μιγνύντων πυρὶ τηλεφανεῖ παντοῖα θεῶν ἐπὶ βωμοῖς.

The following is the end of another Strophe.

Ἔνθεν τὸν ἄπειρον ἐρεύγονται σκότον
βληχροὶ δνοφερᾶς νυκτὸς ποταμοί.....

Plutarch, *Consol. ad Apollon.* p. 365. Hutten. *de occulte vivendo*, c. VII. In the second passage we have ΣΚΥΘΙων δένδρων for ΣΚΙΕΡων δένδρων.

1. Τοῖσι—κάτω.] "The sun shines in the other world while it is night with us." Dissen ingeniously remarks, that this probably refers to the

performance of the funeral sacrifice after sun-set: see *I.* III, 83. Comp. Lobeck, *Aglaoph.* I, p. 412. In *O.* II, 61, the happy souls are represented as enjoying perpetual day. 2. *προάστιον.*] "Est urbs in Orco, ubi Pluto cum Proserpina habitat et heroes ceterique mortui, ante urbem vero amœnis in pratis suburbium pulcherrimum, veluti Athenis Κεραμεικὸς fuit. Etiam hic locus Pindarico more præsentibus rebus accommodatus. Videtur enim defunctus, qui canitur, in suburbio sepultus esse, ubi credo cognati fundum habebant." Dissen. *Ult. βληχροὶ—ποταμοί.*] "Sluggish rivers:" see Valcken. *ad Theocr.* p. 218, seqq. and compare Horat. *Carm.* II, 14, 17: Visendus ater *flumine languido* Cocytus.

2.

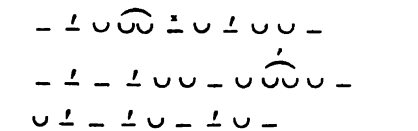
(96) ⏑ – ⏑ ⏑ – – ⏑ – ⏑ – [–] ⏑ – –
– ⏑ – – ⏑ – – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –
– ⏑ – – ⏑ – – ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –
⏑ – – ⏑ – – ⏑ – – ⏑ – ⏑ ⏑ – – ⏑ – – ⏑ – –
– ⏑ – ⏑ – – ⏑ – – ⏑ ⏑ – ⏑ ⏑ –

Ὀλβία δ' ἅπαντες αἴσᾳ λυσίπονον [μετανίσσονται] τελευτάν.
καὶ σῶμα μὲν πάντων ἔπεται θανάτῳ περισθενεῖ,
ζωὸν δ' ἔτι λείπεται αἰῶνος εἴδωλον· τὸ γάρ ἐστι μόνον
ἐκ θεῶν· εὕδει δὲ πρασσόντων μελέων, ἀτὰρ ἐνδόντεσσιν ἐν
πολλοῖς ὀνείροις
δείκνυσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρίσιν.

Plutarch, *Consol. ad Apollon.* p. 366, Hutten.

For *λυσίπονον*, see on *P.* IV, 41. *Μετανίσσονται* is due to Böckh. The sense of the passage is: "by a happy lot all persons travel to an end free from toil. And the body indeed is subject to the powerful influence of death: but a shadow of vitality is still left alive, and this alone is of divine origin: while our limbs are in activity it sleeps, but when we sleep it discloses to the mind in many dreams the future judgment with regard to happiness and misery." *Πρασσόντων* is used absolutely, like *μαρναμένων* and *μολόντων*, *P.* VIII, 43, 85. For the force of *πράσσω* here, see *N.* I, 26: *πράσσει γὰρ ἔργῳ μὲν σθένος βουλαῖσι δὲ φρήν.* It is equivalent to *ἐργάζομαι.* The doctrines hinted at in this Fragment seem to have been derived by Pindar from the philosophical systems of Heraclitus and Pythagoras: he is said to have attached much importance to the interpretation of dreams (see Pausan. IX, 23. *Vit. Pind.* p. 9).

3.



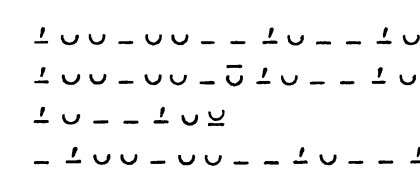
(97)

Ψυχαὶ δ' ἀσεβέων ὑπουράνιοι
γαίᾳ πωτῶνται ἐν ἄλγεσι φονίοις
ὑπὸ ζεύγλαις ἀφύκτοις κακῶν·
εὐσεβέων δ' ἐπουράνιοι νάοισαι
μολπαῖς μάκαρα μέγαν ἀείδοντ' ἐν ὕμνοις.

Theodoretus, *Gr. Affect. Curatio*, VIII, p. 599, C. Clemens Alexandrinus, *Strom.* IV, p. 640, 22.

Dissen justly suspects the genuineness of this Fragment: neither the diction nor the sentiments are Pindaric.

4.



(98)

Οἵσι δὲ Φερσεφόνα ποινὰν παλαιοῦ πένθεος
δέξεται, ἐς τὸν ὕπερθεν ἅλιον κείνων ἐνάτῳ ἔτεϊ
ἀνδιδοῖ ψυχὰς πάλιν.
ἐκ τᾶν βασιλῆες ἀγανοὶ καὶ σθένει κραιπνοὶ σοφίᾳ τε μέγιστοι
ἄνδρες αὔξοντ'· ἐς δὲ τὸν λοιπὸν χρόνον ἥρωες ἁγνοὶ πρὸς ἀνθρώπων καλεῦνται.

Plato, *Meno*, p. 81, B. Stobæus, *Serm.* CXLI, p. 432.

For ποινὴν δέχεσθαι, comp. Hom. *Il.* IX, 633. Pindar here refers to the ἀπενιαυτισμὸς or banishment of the homicide, which in the most ancient times appears to have been for a period of eight years, or during an ἐνναέτηρις.

We have ποινὰν πένθεος for ποινὰν ἁμαρτίας, because the Greeks considered an involuntary homicide as worthy rather of pity (αἰδώς) than censure: see Müller, *Eumeniden*, p. 144. With the last lines of this Fragment, comp. Empedocles, v. 407, p. 53:

> εἰς δὲ τέλος μάντεις τε καὶ ὑμνοπόλοι καὶ ἰητροὶ
> καὶ πρόμοι ἀνθρώποισιν ἐπιχθονίοισι πέλονται,
> ἔνθεν ἀναβλαστοῦσι Θεοὶ τιμῇσι φέριστοι.

Schleiermacher (*ad Plat. l. c.*) doubts the genuineness of this Fragment, but without any sufficient reason.

5.

(99)

..... – ⏑ ∪ –
⏑ ∪ – – ⏑ ∪ – –

..... εὐδαιμόνων
δραπέτας οὐκ ἔστιν ὄλβος.

Stobæus *Serm.* CCXLIX, p. 821, Wechel.

6.

⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – –

(100)

Πέφνε δὲ τρεῖς καὶ δέκ' ἄνδρας· τετράτῳ δ' αὐτὸς πεδάθη.

Schol. Olymp. I, 127.

This Fragment refers to the legend of Pelops and Œnomaus. For πεδάθη, comp. *O.* I, 76: πέδασον ἔγχος Οἰνομάου χάλκεον. Τετράτῳ, "by the fourteenth:" see *Eragm.* 157.

7.

(101) Aristides, T. I, p. 78: ἐπέρχεταί μοι τὸ τοῦ Πινδάρου προσθεῖναι· Ἄστρα τε καὶ ποταμοὶ καὶ κύματα πόντου τὴν ἀωρίαν τὴν εἰν ἀνακαλεῖ.

8.

(102)

⏑ ∪ ∪ – ∪ ∪ – ⏑ ⏑ ∪ – –
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ – –
– ⏑ ∪ ∪ – ∪ ∪ – –

Ὄλβιος ὅστις ἰδὼν ἐκεῖνα κοίλαν
εἶσιν ὑπὸ χθόνα· οἶδεν μὲν βίου [κεῖνος] τελευτάν,
οἶδεν δὲ διόσδοτον ἀρχάν.

Clemens Alexandrinus, *Strom.* III, p. 518.

This Dirge was obviously written for an Athenian who had been initiated at Eleusis: Böckh thinks it is perhaps part of the Dirge written for Hippocrates. The arrangement given above is Böckh's, who has inserted κεῖνος to fill up the metre according to his view of it. I prefer the following arrangement:

– ⏑⏑ | – ∪ ∪ | – ∪ | – ⏑ |
– ⏑⏑ | – ∪ ∪ | – ∪ ∪ |
– ⏑⏑ | – ∪ ∪ | – ∪ | – ⏑
– | – ∪ ∪ | – ∪ ∪ | – ⏑ |

ὄλβιος ὅστις ἰδὼν ἐκεῖνα
κοίλαν εἶσιν ὑπὸ χθόνα·
οἶδεν μὲν βιότου τελευτὰν
οἶδεν δὲ διόσδοτον ἀρχάν.

For the confusion of *βίος* and *βίοτος*, see on *I.* III, 23.

9.

Antiatticista Bekkeri, p. 99: *ἤτοι οὐκ ἄρχον, ἀλλ' ὑποτασσόμενον·* (103) *Πίνδαρος Θρήνοις.* "Hoc vult, apud Pindarum post *ἤ* illatum esse *ἤτοι*, quum usitatius post *ἤτοι* sit *ἤ*:" Böckh, who quotes Thom. M. v. *ἤτοι*. Phavorin. Pind. *N.* VI, 5. Plato, *Respubl.* I, p. 344, E.

10.

The following interesting, but mutilated, Fragment was first pub- (103*) lished in the Glasgow variorum edition of Euripides, after a transcript of some Scholia on the Rhesus (895), made by Amati, from a MS. in the Vatican, which has since been collated by Ambrosch; and Welcker and Schneidewin have attempted to restore the words of Pindar in a paper in the *Rheinisches Museum* for 1834, p. 110.

Amati's transcript runs as follows: *Ἰαλέμω.....λεγονπαρωνομᾶσθαι ἐπὶ τιμῇ Ἰαλέμου, τοῦ ἀπόλλωνος καὶ καλλιόπης· ὡς φησι Πίνδαρος· ἔντι μὲν χρυσαλακάτου τεκέων.....ἀοιδαὶ ὧ.....παιάνιδες· ἔντι.....ελλοντες· ἐκ κισυ.... στέφανον ἐκ διο.....αιόμεναι. τὸ δὲ κοιμίσαν τρ̣.....ἀποφθιμένων. ἀ μὲν ἀχέταν λίνον αἴλινον ὑμνεῖν. ἀ δὲ ὑμέναιον· ἐργάμοισι*

χροϊζόμενον.....σὺμ πρῶτ...λάβεν· ἐσχάτοις ὕμνοις· ἁ δὲ ἰάλεμον ὁμοβόλῳ νούσῳ. ὅτι παῖδα θέντοι σθένος υἱὸν οἴαγρον:—(λείπει.) The following are the variations pointed out by Ambrosch: "τεκέων is followed by the word Λατοῦς, which is almost obliterated; but it may still be read with certainty; παιάνιδες is not separated by so wide an interval from ωι or ωϊ, which appears in the MS. In the following mutilated passage the only remaining traces are: ...λλοντες ἑκισῦ—στέφανον; the characters ἑκισυ are not altogether certain, but there is certainly no trace of κκ; the ἑκδιο too is very doubtful. After this, all is obliterated; and consequently I dare not speak positively about ...αιόμεναι; but the faint traces which remain lead to this verbal-ending. The following words are altogether illegible; only σώματ appears certain, and here the apostrophe is wanting. In the following passage, which is more legible, I have only to remark that the MS. has Λινόν; ἐργάμοισι is quite certain. After χροϊζόμενον every word is effaced, so that no decision can be formed about συμ or ...Ϛ ὅμ: the only legible remains of ὁμοβόλῳ are ὁ——φ. The words ἐσχάτοις ὕμνοις are also somewhat suspicious: at any rate the letter which stands over the last syllable of ὕμνοις seems to be an α."

These are the only data for the restoration of this passage, which I would write as follows, availing myself of some few of the emendations proposed by Welcker and Schneidewin:

Ἰαλέμῳ [αὐθιγενεῖ—ὦ ματρὸς ἄλγος. Φασὶ τὸν ἔ]λεγον παρωδ-
μάσθαι ἐπὶ τιμῇ Ἰαλέμου τοῦ Ἀπόλλωνος καὶ Καλλιόπης· ὥς φησι Πίνδαρος·

ἔντι μὲν χρυσαλακάτου Λατοῦς τεκέων ἀοιδαὶ
ἰήϊ[οι] παιάνιδες·
ἔντι[δὲ σύγκω]μόν τισι κισσοῦ στέφανον
ἐκ Διω[νύσου μεταμ]αιόμεναι·
τὸ δὲ κοίμισαν τρ[εῖς θεαὶ τριῶν
παίδων] σώματ' ἀποφθιμένων·
ἁ μὲν ἀχέταν Λίνον αἴλινον ὑμνεῖν.
ἁ δ' Ὑμέναιον,
ἐν γάμοισι χροϊζόμενον [λέχος,
ἀμέρᾳ]σὺν πρώτᾳ λάβεν ἐσχάτοισιν ὕμνοις·
ἁ δ' Ἰάλεμον ὠμοβόρῳ νούσῳ,
ὅτε πεδαθέντα σθένος υἱὸν Οἰάγρου.....

The meaning is: "The Pæans belong to Apollo and Artemis: the Dithyrambs to Dionysus: but the three Muses have established funeral hymns in honour of their three sons Linus, Hymenæus, and Ialemus." For the epithet χρυσαλάκατος here applied to Latona, comp. *N.* VI, 37. I have inserted ἰήϊ[οι] from conjecture, for ωϊ = ιμϊ = ιηϊ: the word is an adjective of two genders: see Eurip. *Phœniss.* 1043. For ΛΛΟΝΤΕCΕ,

I have substituted MONTICI: see on *O.* I, 104; and have supplied [σύγκω]μον on the authority of Æschylus (*apud Plut. Moral.* p. 389, B, as emended by Porson), by whom it is used as an epithet of the Dithyramb. For τισι, comp. *O.* XI, 22. For μεταμαιόμεναι, which is due to Schneidewin, comp. *N.* III, 81. In v. 5, as supplied by me, the metre is two syllables shorter than that of v. 5 in the strophes of *O.* XIII. For χροΐζόμενον λέχος, comp. Eurip. *Heraclid.* 915:

Ἥβας δ' ἐρατὸν χροΐζει
λέχος χρυσέαν κατ' αὐλάν.
ὦ Ὑμέναιε, δισσοὺς
παῖδας Διὸς ἠξίωσας.

For ἀμέρᾳ σὺν πρώτᾳ, see Servius, *ad Virgil. Æneid.* I, 651. The reading ὠμοβόρῳ is due to Schneidewin; this epithet probably refers to the Argive story about Linus, with whom Ialemus is sometimes confused; see Müller, *Hist. Lit. Gr.* I, p. 18. The other emendations are due to Welcker: it is obvious that the Fragment breaks off in the middle of a sentence.

On the plaintive songs of the primitive Greeks, see a paper on Ancæus in the *Philol. Museum*, I, p. 119.

XI.

ΕΞ ΑΔΗΛΩΝ ΕΙΔΩΝ.

CLASS I. FRAGMENTS RELATING TO THE GODS.

1.

(104) Τι *θεός, τί τὸ πᾶν*;

Clemens Alexandrinus, *Strom.* v, p. 726, 19. Eusebius, *Præp. Ev.* XIII, 13.

2.

(105) ⏑ ⏑́ ⏑ – ⏑ – ⏓ ⏑ – – ⏑́ ⏑ – ⏓ ⏑ – ⏑̄

Θεὸς ὁ τὰ πάντα τεύχων βροτοῖς καὶ χάριν ἀοιδᾷ φυτεύει

Didymus Alexandrinus, *de Trinitate* III, 1, p. 320.

3.

(106) ⏑ ⏓ ⏑ ⏑́ ⏑ – ⏑ – –

– ⏑́ ⏑ – ⏑ – ⏓ ⏑ –

⏑ ⏓ ⏑́ ⏑ – ⏑ – ⏑ – ⏓ ⏑ ⏑ –

⏓ ⏑ – ⏑ ⏑̲

Θεῷ δὲ δυνατὸν ἐκ μελαίνας
νυκτὸς ἀμίαντον ὄρσαι φάος,
κελαινεφεῖ δὲ σκότει καλύψαι καθαρὸν
ἀμέρας σέλας.

Clemens Alexandrinus, *Strom.* v, p. 708, 25. Eusebius, *Præp. Ev.* XIII, 13.

4.

(107) ⏑̆ – ⏓ ⏑ ⏑ – ⏑ ⏑ – ⏑ –

⏑ ⏓ ⏑ – – ⏑́ ⏑ –

– ⏓ ⏑ – ⏑ ⏑́ ⏑ – ⏑̄

Κεῖνοι γάρ τ' ἄνοσοι καὶ ἀγήραοι
πόνων τ' ἄπειροι, βαρυβόαν
πορθμὸν πεφευγότες Ἀχέροντος.

Plutarch, *adv. Stoicos*, c. XXXI.
This Fragment is probably part of a Dirge.

5.

Ἐλασίβροντε παῖ Ῥέας. (108)

Schol. Arist. Eqq. 623.
Comp. *O.* IV, init.: *ἐλατὴρ ὑπέρτατε βροντᾶς.*

6.

Θεῶν ἅτε πλέον τι λαχών. (109)

Aristides, T. I, p. 8.

7.

"Philostratus, *Vit. Apoll. Tyan.* VI, 26. p. 267, de Nili fontibus: (110) *πολλὰ γὰρ καὶ περὶ δαιμόνων ᾄδουσιν, οἷα καὶ Πινδάρῳ κατὰ σοφίαν ὕμνηται περὶ τοῦ δαίμονος, ὃν ταῖς πηγαῖς ταύταις ἐφίστησιν ὑπὲρ ξυμμετρίας τοῦ Νείλου.* Videntur ergo ex Pindaro expressa verba illa *Imagg.* I, 5, p. 769: *ἐν Αἰθιοπίᾳ δὲ, ὅθεν ἔρχεται, ταμίας αὐτῷ δαίμων ἐφέστηκεν, ὑφ' οὗ πέμπεται ταῖς ὥραις σύμμετρος*: quem locum exscripsit Photius, *Biblioth.* p. 1015, F. ed. Schott. Ecce vero Schol. Arat. *ad Phænom.* 282: *ὁ δὲ ὑδροχόος οὗτος δοκεῖ κεκλῆσθαι ἀπὸ τῆς πράξεως· ἔχων γὰρ ἕστηκεν οἰνοχόην, καὶ ἔκχυσιν πολλὴν ποιεῖται ὑγροῦ, ἥτις εἰκάζεται τῷ νέκταρι τοῦ Γανυμήδους· τὸν Γανυμήδην γὰρ αὐτὸν ἔφασαν οἱ περὶ Πίνδαρον ἑκατοντόργυιον ἀνδριάντα, ἀφ' οὗ τῆς κινήσεως τῶν ποδῶν τὸν Νεῖλον πλημμυρεῖν.* Hunc esse Genium istum existimo, quem Pindarus sub Ganymedis nomine fontibus Nili custodem apposuit." Schneider.

8.

Suidas, *s. v.*: *Ἥρας δὲ δεσμοὺς ὑπὸ Διός.* Phot. *Lex.* p. 59: Πλάτων (111) Πολιτείᾳ *β'* (p. 378, D) *οὕτω γραπτέον. παρὰ Πινδάρῳ γὰρ ὑπὸ Ἡφαίστου δεσμεύεται ἐν τῷ ὑπ' αὐτοῦ κατασκευασθέντι θρόνῳ· ὅ τινες ἀγνοοῦντες γράφουσιν ὑπὸ Διὸς, καί φασι δεθῆναι αὐτὴν ἐπιβουλεύσασαν Ἡρακλεῖ. Κλήμης. ἡ ἱστορία καὶ παρ' Ἐπιχάρμῳ ἐν κωμασταῖς ἢ Ἡφαίστῳ.*

9.

(112) ..... ⏑ ∪ – ∪ ⏑ ∪ ∪ – ∪
– ⏑ ∪ – ∪ ⏑ ∪ ∪ – ∪ ∪ ⏓
⏑ ∪ – .....

Πῦρ πνέοντος ἄ τε κεραυνοῖ
ἄγχιστα δεξιὰν κατὰ χεῖρα πατρὸς
ἵζεαι.

Schol. Victor. ad Il. ω, *apud Heyn. ad Hom. T.* VIII, p. 612. Plutarch, *Symp. Qu.* I, 2, 4. Aristides, T. I, p. 10.

This is addressed to Minerva: see Æschyl. *Eumen.* 825.

10.

(113) Lucian, *Imagg.* c. VIII, T. II, p. 466: συνεπιλήψεται τοῦ ἔργου αὐτῷ καὶ ὁ Θηβαῖος ποιητής, ὡς ἰοβλέφαρον ἐξεργάσεσθαι (τὴν Ἀφροδίτην). *pro Imagg.* c. XXVI. T. II, p. 505: ἕτερος δέ τις ἰοβλέφαρον τὴν Ἀφροδίτην ἔφη.

11.

(114) Ἐν χρόνῳ δ' ἐγένετ' Ἀπόλλων.

Clemens Alex. *Strom.* I, p. 383, 15. Euseb. *Præp. Ev.* X, 12.

12.

(115) ⏑ – ⏑ ∪ ∪ – ∪ – – ⏑ ∪ ∪ – ∪ – ∪

Ὀρχήστ' ἀγλαΐας ἀνάσσων, εὐρυφάρετρ' Ἄπολλον.

Athenæus, I, p. 22, B. Eustath. *ad Iliad.* p. 52, 18. *ad Odyss.* p. 1602, 23.

13.

(116) ∪ ∪ ∪ – ∪ – ⏑ ∪ ∪ – ∪ ∪ – –

Κατεκρίθη δὲ θνατοῖς ἀγανώτατος ἔμμεν.

Plutarch, *de EI Delphico.* c. XXI. *de defect. oracul.* c. VII. *adv. Epicur.* c. XXIII.

Apollo is referred to.

14.

Schol. Æschyl. Eumen. 11: χαριζόμενος Ἀθηναίοις καταχθῆναί φησιν (Αἰσχύλος) αὐτὸν ἐκεῖσε Ἀπόλλωνα κἀκεῖθεν τὴν παραπομπὴν αὐτῷ εἶναι· ὁ δὲ Πίνδαρος ἐκ Τανάγρας (leg. Τεγύρας, Müller, *Orchom.* p. 147) τῆς Βοιωτίας. (117)

15.

– ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – (118)

Μαντεύεο, Μοῖσα, προφατεύσω δ' ἐγώ.

Eustath. *ad Iliad.* α, p. 9.

Comp. Plat. *Legg.* IV, p. 719: ποιητὴς ὁπόταν ἐν τῷ τρίποδι τῆς Μούσης καθίζηται.

16.

Μοῖσ' ἀνέηκέ με. (119)

Eustath. *ubi supra et ad Iliad.* α, p. 179.

17.

Julian, *Epist.* XIX, p. 386. Πινδάρῳ μὲν ἀργυρέας εἶναι δοκει τὰς Μούσας, οἱονεὶ τὸ ἔκδηλον αὐτῶν καὶ περιφανὲς τῆς τέχνης εἰς τὸ τῆς ὕλης λαμπρότερον, ἀπεικαζοντι. Comp. *P.* XI, 42. *I.* II, 7. (120)

18.

Libanius, *Epist.* XXXIV, p. 16. ed. Wolf: ὁ μὲν Πίνδαρός που φησι μήλων τε χρυσῶν εἶναι φύλαξ, τὰ δὲ εἶναι Μουσῶν, καὶ τούτων ἄλλοτε ἄλλοις νέμειν. (121)

19.

Himerius, *Orat.* XIII, 7, p. 594: τὰ δὲ σὰ νῦν δέον καὶ αὐτῷ τῷ Μουσηγέτῃ εἰκάζεσθαι· οἷον αὐτὸν καὶ Σαπφὼ καὶ Πίνδαρος ἐν ᾠδῇ κόμῃ τε χρυσῇ κοσμήσαντες κύκνοις ἔπεχον εἰς Ἑλικῶνα πέμπουσι Μούσαις Χάρισί τε ὁμοῦ συγχορεύσαντα, κ. τ. λ. (122)

20.

(123) *Etym. M.* p. 277, 40, v. Διόνυσος: οἱ δὲ ἀπὸ τοῦ Διὸς καὶ τῆς Νύσης τοῦ ὄρους ὠνομάσθαι, ἐπεὶ ἐν τούτῳ ἐγεννήθη, ὡς Πίνδαρος, καὶ ἀνετράφη.

21.

(124) Plutarch, *de adul. et amic. discrim.* c. XLI: εὐδίᾳ γὰρ ἐπάγει νέφος ὁ κυὼν ἐν παιδιᾷ καὶ φιλοφροσύνῃ λόγον ὀφρῦν ἀνασπῶντα καὶ συνιστάντα τὸ πρόσωπον, ὥσπερ ἀντιταττόμενον τῷ λυσίῳ (Λυαίῳ, Reiske) θεῷ, λύοντι τὸ τῶν δυσφόρων σχοίνιον μεριμνῶν, κατὰ Πίνδαρον. For Διόνυσος Λύσιος, comp. Pausan. IX, 16, 4, and see *Philol. Mus.* II, p. 303.

22.

(125) – ∪ ⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ ∪ – – ⏑ ∪ ⏓
⏑ – – ⏑ ∪ ∪ – –

Δενδρέων δὲ νομὸν Διόνυσος πολυγαθὴς αὐξάνοι,
ἀγνὸν φέγγος ὀπώρας.

Plutarch, *de Iside et Osiri*, c. XXXV. *Symp. Qu.* IX, 14, 4.
See Welcker, *Nachtrag*, p. 186.

23.

(126) ∪ ⏑ ⏑ ∪ ∪ – ⏑ ∪ –
∪ ⏑ ∪ ∪ – – ⏑ ∪ – ⏑ ∪
∪ ⏑ ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – –

⏑ ∪ – – ⏔ ∪ – ⏑ ∪ ∪ –

Ἐλαφρὰν κυπάρισσον φιλέειν,
εἶαν δὲ νομὸν Κρήτας περιδαῖον.
ἐμοὶ δ' ὀλίγον μὲν γᾶς δέδοται, ὅθεν ἄδρυα·
πενθέων δ' οὐκ ἔλαχον οὐδὲ στασίων.

Plutarch, *de exsilio*, c. IX. Comp. Synesius, *Laus Calvit.* p. 77.
"Be contented with a little cypress-tree, and leave alone the groves round mount Ida in Crete. A small parcel of land has fallen to my lot, whence I get nothing but apples: but I have no share in sorrow and contention." On the cypress-groves in Crete, consult Plato, *Legg.* I, p. 625, B. Cicero, *Legg.* I, 5. Hermippus, *apud Athen.* I, p. 27, F. Pliny, *H. N.* XVI, 33, 60. Höck, *Creta*, I, p. 6.

For the form περιδαῖον, comp. περάπτων (*P.* III, 52), περοδοις (*N.* XI, 40), and the words περώσιον, περόσχια, περῤῥεθήκατο, περφερέες, Περφίλη, quoted by Hesychius, and *Etym. M.* p. 141, 8: περβοὴ γὰρ ὁ πόλεμος. See Hermann, *de dial. Pind.* p. XXII. Böckh, *not. crit. ad O.* VI, 38. *New Cratylus*, p. 192, 229. For ὄδρνα, which I have given in the Fragment, and for which Plutarch has ἄδρυς, see Hesych. *s. v.*, and Athenæus, p. 83, A.

24.

⏑ ˊ ˊ ⏑ –
ˊ ⏑ ˊ ⏑⏑ – ˊ ⏑⏑ – ⏑ – ⏑ – ⏑̄
– ˊ ⏑ ˊ ⏑⏑ – ˊ –
ˊ – ˊ ⏑⏑ .....

(127)

Τί δ' ἔρδων φίλος
σοί τε, καρτερόβροντα Κρονίδα, φίλος δὲ Μοίσαις,
Εὐθυμίᾳ τε μέλων εἴην,
τοῦτ' αἴτημί σε.

Athenæus, v, p. 191, F.

25.

ˊ ⏑ – ⏑̄ ˊ ⏑⏑ – ⏑⏑ – – ˊ ⏑ ⏑ – ⏑⏑ – –

(128)

Ὦ τάλας ἐφάμερε, νήπια βάζεις χρήματά μοι διακομπέων.

Schol. Aristop. Nub. 223.
This is addressed by Silenus to Olympus, the Phrygian.

26.

Ταῖς ἱεραῖς μελίσσαις τέρπεται.

(129)

Schol. Pyth. IV, 104: τὰς περὶ τὰ θεῖα μυστίδας καὶ μελίσσας φασίν. See on *O.* VI, 46, 47.

27.

Schol. Ven. A. B. Lips. ad Iliad. θ, 386: Πίνδαρος γοῦν ἑκατὸν, Ἡσίοδος δὲ πεντήκοντα ἔχειν αὐτὸν (Cerberus) κεφαλάς φησιν.

(130)

28.

(131) Tertullianus, *de corona militis*, c. VII: *Hercules nunc populum capite præfert, nunc oleastrum, nunc apium. Habes tragœdiam Cerberi, habes Pindarum atque Callimachum, qui et Apollinem memorat interfecto Delphico dracone lauream induisse qua supplicem.*

29.

(132) Ἀνδρῶν δικαίων χρόνος σωτὴρ ἄριστος.

Dionysius Halicarn. *de orat. ant.* p. 81, 3.

30.

(133) ⏑ ˊ ⏑ – – ˊ ⏑ – – ˊ ⏑ ⏑ – ⏑ ⏑ –

Ἄνακτα τῶν πάντων ὑπερβάλλοντα χρόνον μακάρων.

Plutarch, *Qu. Plat.* 8, 4.

31.

(134) ..... – –

⏑ ˊ ⏑ – – ˊ ⏑ ⏑ – ⏑ [⏑ –] ...

..... οἱ μὲν

κατωκάρα δεσμοῖσι δέδενται .....

Suidas, *s. v.* κατωκάρα.

32.

(135) Pausan. V, 14: Ἀλφειῷ καὶ Ἀρτέμιδι θύουσιν (Ἠλεῖοι) ἐπὶ ἑνὸς βωμοῦ. τὸ δ' αἴτιον τοῦτον παρεδήλωσε μέν που καὶ Πίνδαρος, γράφομεν δὲ καὶ ἡμεῖς ἐν τοῖς λόγοις τοῖς Λετριναίοις (VI, 22).

33.

(136) *Etym. M.* p. 513, 20: Κιδαλία· οἷον, Κιδαλίης κρηνίδος ἐπλαγήθην. ἐκ Πινδάρου, χεῖρα Κιδαλίας. εἰς τὴν χεῖρα αἰτιατικὴν μὴ ποιήσῃς ἔκθλιψιν· Κιδαλία γάρ ἐστιν, i. e. we must not write χεῖρ' Ἀκιδαλίας, as some had done.

CLASS II. FRAGMENTS RELATING TO HEROES.

34.

⏑ – ⏑ ∪ ∪ – ∪ – ⏑ ∪ – ⏑ ∪ ⏑ ∪ ∪ – – (137)

Ἀλλαλοφόνους ἐπάξαντο λόγχας ἐνὶ σφίσιν αὐτοῖς.

Apollonius Dyscolus, *de Syntaxi* II, 27, p. 180.

This Fragment refers to Otus and Ephialtes, who, according to one legend, killed one another. For the diction, compare Soph. *Antig.* 145: *καθ' αὑτοῖν δικρατεῖς λόγχας στήσαντ', ἔχετον κοινοῦ θανάτου μέρος ἄμφω.*

35.

Etym. M. p. 60, 37: of Elara the mother of Tityus: Ἀλέρα καὶ Ἐλάρα· Ἐλάρας γενεά· οὕτω παρὰ Σιμωνίδῃ· Ἀλέρα δὲ παρὰ Πινδάρου· οἷον Ἀλέρας ὠσόν. Sylburg reads υἱὸν instead of the corrupt ὠσόν, but Böckh prefers ὠόν. (138)

36.

Servius *ad Virgil. Georg.* I, 14: of Aristæus: *Huic opinioni* (that he went from Thebes to Ceos, and from thence, with Dædalus, to Sardinia) *Pindarus refragatur, qui eum ait de Cea insula in Arcadiam migrasse, ibique vitam* (Heinsius *villam*) *coluisse. Nam apud Arcades pro Jove colitur, quod primus ostenderit, qualiter apes debeant reparari.* Comp. *P.* IX, 64. (139)

37.

Harpocration, *s. v.* Αὐτόχθονες: ὁ δὲ Πίνδαρος καὶ ὁ τὴν Δαναΐδα τετοιηκὼς φασιν Ἐριχθόνιον ἐξ Ἡφαίστου καὶ Γῆς φανῆναι.' (140)

38.

Schol. Hom. Iliad. ξ, 319: αὕτη δὲ (sc. Δανάη), ὥς φησι Πίνδαρος καὶ ἕτεροί τινες, ἐφθάρη ὑπὸ τοῦ πατραδέλφου αὐτῆς Προίτου· ὅθεν αὐτοῖς καὶ στάσις ἐκινήθη. (141)

39.

Φιλόμαχον γένος ἐκ Περσέος. (142)

Athenæus IV, p. 154, F.

40.

(143) Eustath. *ad Iliad.* φ, p. 1221, 35: Πίνδαρος ἰχθὺν παιδοφάγον τὸ κῆτός φησιν.

41.

(144) Apollodorus, *Bibl.* II, 4, 2: Πίνδαρος δὲ καὶ Ἡσίοδος ἐν Ἀσπίδι (223) ἐπὶ τοῦ Περσέως, referring to the use of the word κίβισις.

42.

(145) Charon of Lampsacus (quoted by *Schol. Apollon. Argon.* II, 479. *Etym. M.* p. 75, 25) relates a singular story about Rhœcus of Cnidus, who, having preserved an oak-tree from falling, was rewarded at his request by the love of the Hamadryad, whose life depended on that of the tree, on condition that he would abstain from all intercourse with mortal women; the goddess was to send a bee as her messenger when she intended to visit him. The messenger of love having on one occasion made its appearance while Rhœcus was engaged in a game of draughts, he uttered a peevish remark which incensed the Nymph, ὥστε πηρωθῆναι αὐτόν. "Huc pertinent (says Böckh) verba Pindari, quæ Plutarchus de eo disputans, cur apes præcipue impudicos petant (*Qu. natur.* c. XXXVI) posuerat, ex Gisb. Longolii Latina interpretatione, quæ sola habetur, ab Erasmo Schmidio deprompta: *Tu molitrix favorum parva, perfidum quæ punicus Rhœcum stimulo pupugisti eum.*"

43.

(146) ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – –

Ἰσοδένδρου τέκμαρ αἰῶνος λαχοῖσαι.

Schol. Apollon. et *Etym. M. ll. cc.* Plutarch, *amator.* c. XV. *de Oracul. def.* c. XI.

"Since they (the Hamadryads) have had allotted to them a measure of life equal to that of a tree." This Fragment belongs to the same poem as the foregoing.

44.

(147) ⏑ ∪∪ – ∪∪ – – ⏑ ∪ – – ⏑ ∪∪ – ∪∪ – ∪

⏑ ∪∪ – ∪∪ – – ⏑ ∪∪ – ∪∪ – –

⏑ ∪∪ – ∪ ∪ – – ⏑ ∪∪ – ∪∪ –

– ⏑ ∪ – – ⏑ ∪ .....

Ἀνδροδάμαντα δ' ἐπεὶ Φῆρες δάεν ῥιπὰν μελιαδέος οἴνου,
ἐσσυμένως ἀπὸ μὲν λευκὸν γάλα χερσὶ τραπεζᾶν
ὤθεον, αὐτόματοι δ' ἐξ ἀργυρέων κεράτων
πίνοντες ἐπλάζοντο.

Athenæus, XI, p. 476, B.

This Fragment and the following belonged (according to Dissen's suggestion) to a scolium designed for a marriage-feast at Athens, where there were some alleged descendants of the Pirithous; the subject is obviously the battle between the centaurs and the Lapithæ at the nuptials of Pirithous and Hippodamia: comp. Horat. *Carm.* IV, 2, 14. Ῥιπή, which is elsewhere used of *light* (Soph. *Electr.* 105) or *sound* (*P.* I, 10), is here said of the *smell* of the wine. For ἐπλάζοντο, comp. Hom. *Od.* II, 396. XIV, 464.

45.

[⏑] ∪ – – ⏑ ∪ ∪ – ∪ ∪ – (148)
⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ – – ⏑ ∪ ∪ –

... ὁ δὲ χλωραῖς ἐλάταισι τυπεὶς
ᾤχεθ' ὑπὸ χθόνα Καινεὺς σχίσαις ὀρθῷ ποδὶ γᾶν.

Schol. Apollon. Argon. I, 61. Plutarch, *de absurd. Stoic. opin.* init. Cæneus was one of the Lapithæ.

46.

Schol. Nem. VII, 103: ὡς Σκοπάδας καὶ Ἀλευάδας [ὁ Πίνδαρος] εἴωθε (149)
καλεῖν τοὺς Θεσσάλους. This is probably a mistaken interpretation of some passage in an ode written for a Thessalian.

47.

..... [⏑ ∪ ∪] – ∪ ∪ – (150)
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ –
⏑ ∪ – – ⏑ ∪ – ⏑ ∪ ⏑
⏑ ∪ ∪ – ⏑ ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏑

Δοιὰ βοῶν
θέρμ' ἔδει ἀνθρακιὰν στέψαντα πυρίπνοά τε

σώματα· καὶ τότ' ἐγὼ σαρκῶν τ' ἐνοπὰν
εἶδον ἠδ' ὀστέων στεναγμὸν βαρύν·
ἦν δὲ ἰδόντα διακρῖναι πολλὸς ἐν καιρῷ χρόνος.

Athenæus, x, p. 411, C. Philostratus, *Imagg.* II, 24.

This Fragment refers to the gluttony of Hercules, who, when entertained by Coronus, the son of Cæneus, one of the Lapithæ, devoured a whole ox, bones and all. And Böckh thinks that these words are put into the mouth of Coronus himself. In the last line I take διακρῖναι ἐν καιρῷ together: "there was plenty of time for a person looking on to discern the whole proceeding accurately:" in *O.* VIII, 24, we have διακρίνειν μὴ παρὰ καιρόν. For the sense of καιρός, see on *O.* IX, 38; and for διακρίνειν, see Hom. *Od.* VIII, 195: καί κ' ἀλαοὶ τοι, ξεῖνε, διακρίνειε τὸ σῆμα ἀμφαφόωνι.

48.

(151) . . . . . .

⏑ ˊ– ˘ ⏑ ⏑ –
– ˘ ⏑ ⏑ – ⏑ ⏑ –
⏑ ˘ ⏑ – ˘ ⏑ ⏑ – ⏑ ⏑ ⏑
⏑ ˘ ⏑ – ˘ ⏑ ⏑ – ⏑ ⏑
⏑ ˘ ⏑ – ⏑ ˊ⏑ ⏑ – ˘ ⏑ ⏑ – ⏑ –
⏑ ˘ ⏑ – ⏑ ˘ ⏑ ⏑ – – ˘ ⏑ ⏑
⏑ ˘ – ˘ ⏑ ⏑ – ⏑ ⏑ – ˘ ⏑ –

..... *κατὰ φύσιν . . .*
νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων
ἄγει δικαιῶν τὸ βιαιότατον
ὑπερτάτᾳ χειρί. τεκμαίρομαι
ἔργοισιν Ἡρακλέος· ἐπεὶ Γηρυόνα βόας
Κυκλωπίων ἐπὶ προθύρων Εὐρυσθέος
ἀναιτήτας τε καὶ ἀπριάτας ἤλασεν.

Plato, *Gorgias*, p. 484, B. Comp. *Legg.* III, p. 690, B. X, p. 890, A. *Protag.* p. 337, D. Aristides, T. II, p. 52. Herod. III, 38. VII, 104; see also Alberti *ad Hesych. s. v.* Νόμος. For the sentiment contained in this celebrated Fragment, see Eurip. *Hecuba*, 799:

ἡμεῖς μὲν οὖν δοῦλοί τε κἀσθενεῖς ἴσως·
ἀλλ' οἱ θεοι σθένουσι, χὠ κείνων κρατῶν
νόμος.

Heraclitus (p. 350, Schleiermacher): τρέφονται γὰρ πάντες ἀνθρώπινοι νόμοι ὑπὸ ἑνὸς τοῦ θείου. κρατεῖ γὰρ τοσοῦτον ὁκόσον ἐθέλει, καὶ ἐξαρκεῖ πᾶσι καὶ περιγίγνεται. Comp. Lobeck, *Aglaophamus*, p. 533. On the words ἄγει—χειρὶ, Böckh remarks: "Fatalis lex, inquit, etiam vim maximam *affert*, eamque *justam efficit*, quum humana ratione sit injusta: quia quod summa lex imperavit, etsi injustum nobis esse videatur, justum sit necesse est." Τεκμαίρομαι ἔργοισιν Ἡρακλέους: "I draw this conclusion from the deeds of Hercules:" τεκμαίρεσθαι generally means "to set up a τέκμαρ or fixed object for oneself" (Aristot. *Rhet.* I, 2. § 16, 17); it also means "to be a τέκμαρ, to be visible or discernible in or upon any thing," as in Sophocles, *Cedalion*, *Fragm.* 1:

τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ τεκμαίρομαι,
οὐ μᾶλλον ἢ λευκῷ λίθῳ λευκὴ σταθμή.

The ἅπαξ λεγόμενον ἀναιτήτας has been introduced by Böckh from conjecture for ἀναιρεῖται, which is found in the Scholiast on Aristides, *l. c.*

49.

Artemidorus, *Oneirocr.* IV, 2. p. 202, extr.: ἄλλα δὲ ἄλλοις νόμιμα, (152)
σφέτερα δὲ κεῖται ἑκάστοις, φησὶν ὁ Πίνδαρος. This is Schneider's reading: the old editions have δέδεικται instead of δὲ κεῖται.

50.

The *Scholia Minora* on Homer, *Iliad.* φ, 194, and the *Venetian Scholia*, (153)
p. 470, quote the authority of Pindar for the legend about Hercules and he Achelous, and their duel for the love of Deianeira, and how Achelous gave Hercules the horn of Amalthea in exchange for one of his own horns which had been broken off in the struggle. Comp. Fragments 27, 28.

51.

⏑ ∪ ∪ – ∪ ∪ ⏑ (154)

Πάντα θύειν ἑκατόν.

Strabo, III, p. 232, B. of the Lusitanians.
For the phrase, comp. Herod. IV, 88.

52.

(155) *Idem.* III, p. 258, D: καὶ τὰς Πλαγκτὰς καὶ τὰς Συμπληγάδας ἐνθάδε μεταφέρουσί τινες, ταύτας εἶναι νομίζοντες στήλας, ἃς Πίνδαρος καλεῖ πύλας Γαδειρίδας, εἰς ταύτας ὑστάτας ἀφῖχθαι φάσκων τὸν Ἡρακλέα. See also p. 260, and Eustath. *ad Dionys. Periegel.* 64.

53.

(156) Megasthenes (*apud Strabo*, XV, p. 1038, B) says that the Indian philosophers περὶ τῶν χιλιετῶν Ὑπερβορέων τὰ αὐτὰ λέγειν Σιμωνίδῃ καὶ Πινδάρῳ καὶ ἄλλοις μυθολόγοις. Comp. *O.* III. *P.* X, 41.

54.

(157) ... ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ – –
⏑ ∪ – – ⏑ ∪ –

... κατὰ μὲν φίλα τέκν' ἔπεφνεν θάλλοντας ἥβᾳ
δυώδεκ', αὐτὸν δὲ τρίτον .....

Porphyrius, *apud Schol. Ven. Iliad.* κ, 252.

This Fragment refers to the death of Neleus and his sons by the hand of Hercules. αὐτὸν δὲ τρίτον, "and himself the thirteenth:" see *Fragm. Thren.* 6.

55.

(158) – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ –
– ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ –
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ⏑ ⏑ ∪ ∪
⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ –

Οὐ Πηλέος ἀντιθέου μόχθοι νεότατ' ἐπέλαμψαν μυρίοις;
πρῶτον μὲν Ἀλκμήνας σὺν υἱῷ Τρώϊον ἅμ πεδίον
καὶ μετὰ ζωστῆρας Ἀμαζόνος ἦλθεν, καὶ τὸν Ἰάσονος εὔδοξον
πλόον
ἐκτελευτάσαις ἔλεν Μήδειαν ἐκ Κόλχων δόμων.

Schol. Eurip. Androm. 798 (*Matth. Eurip.* T. V, p. 582).

56.

Pausanias, VII, 2: πολλῷ δὴ πρεσβύτερα ἔτι ἢ κατὰ Ἴωνας τὰ ἐς τὴν (159)
Ἄρτεμιν τὴν Ἐφεσίαν ἐστίν· οὐ μὴν πάντα γε τὰ εἰς τὴν θεὸν ἐπύθετο, ἐμοὶ
δοκεῖν, Πίνδαρος, ὃς Ἀμαζόνας τὸ ἱερὸν ἔφη τοῦτο ἱδρύσασθαι στρατευομένας
ἐπὶ Ἀθήνας τε καὶ Θησέα.

57.

⏑ ⏓ ⏑ – ⏓ ⏑ – ⏓ ⏑ ⏑ (160)

Σύριον εὐρυαίχμαν διεῖπον στρατόν.

Strabo, XII, p. 819, C. of the Amazons.

58.

Pausanias, I, 2: ἐσελθόντων δὲ ἐς τὴν πόλιν ἐστὶν Ἀντιόπης μνῆμα Ἀμα- (161)
ζόνος. ταύτην τὴν Ἀντιόπην Πίνδαρος μέν φησιν ὑπὸ Πειρίθου καὶ Θησέως
ἁρπαχθῆναι.

59.

Plutarch, *vita Thesei*, c. XXVIII: τῆς δὲ Ἀντιόπης ἀποθανούσης (Θησεὺς) (162)
ἔγημε Φαῖδραν, ἔχων υἱὸν Ἱππόλυτον ἐξ Ἀντιόπης, ὡς δὲ Πίνδαρός φησι
Δημοφῶντα.

60.

Pausanias, I, 41, 5: Πίνδαρος δὲ τούτοις τε (Alcman and others) κατὰ (163)
ταὐτὰ ἐποίησε, καὶ γαμβρὸν τοῖς Διοσκούροις εἶναι βουλόμενον (Θησέα) ἐς
ὃ ἀπελθεῖν αὐτὸν Πειρίθῳ τὸν λεγόμενον γάμον συμπράξοντα.

61.

⏑ ⏓ ⏑ – ⏑ ⏓ ⏑ – – ⏑ ⏑ ⏑ (164)
– ⏓ ⏑ ⏑ – ⏑ – ⏓ ⏑ – ⏑ ⏑

Πεπρωμέναν ἔθηκε μοῖραν μετατραπεῖν
ἀνδροφθόρον· οὐδὲ σιγᾷ κατερρύη.

This Fragment and the five following are taken from Heliodorus *apud Priscian. de metris comicis*, p. 248—251. Fragments 164—166 belong to some poem about Œdipus, the third of them being antistrophic to the second. Fragments 167, 168, are extracted from some ode relating to Achilles and his father Peleus. And Fragment 169 relates either to the marriage of Cadmus and Harmonia, or to that of Peleus and Thetis.

62.

(165) ..... – ⏑ ∪ – ∪ ⏒
– ⏑ ∪ – ∪ – .....
..... αἴνιγμα παρθένου
ἐξ ἀγριᾶν γνάθων .....

63.

(166) ..... – ⏑ ∪ – ∪ –
– ⏑ ∪ – ∪ – .....
..... δ' οὐδὲν προσαιτέων
ἐφθεγξάμαν ἐπὶ .....

Ἐφθεγξάμαν is an emendation for ἐφιτζάμεν, which appeared in the older editions: Lindemann found ΕΦΘΕΤΖΑΜΑΝ in a MS.

64.

(167) ∪ ⏑ ∪ – ⏑ ∪ – ⏑ ∪ – ∪ –
Τροχὸν μέλος· ταὶ δὲ Χείρωνος ἐντολάς.

Böckh ingeniously conjectures that Achilles was represented, in the poem from which this verse is taken, as singing "a rapid song" to the harp, while the daughters of Chiron (Κενταύρου κοῦραι, *P.* IV, 103) sang to him "the injunctions of Chiron."

65.

(168) – ⏑ ∪ – ⏑ ∪ – ⏑ ∪ – ∪ – .....
Ἐν δασκίοισιν πατήρ· νηλεεῖ νόῳ δ'.....

66.

(169) ∪ ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ ⏒
Νώμων ἀκούοντες θεσπέσματον κέλαδον.

67.

..... ∪ – ⏑ ∪∪ – ∪∪ – ⏑ ∪ ⏓ (170)

– ⏑ ∪ .....

Ὑφαίνω δ' Ἀμυθαονίδαις ποικίλον
ἄνδημα.

Schol. Nem. VII, 116. See on *N.* VIII, 15.

68.

[⏑ ∪∪] – ∪∪ – – ⏑ ∪ – – ⏑ ∪∪ –
⏑ ∪ – – ⏑ ∪∪ – ∪∪ – (171)
∪ ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – –
⏑ ∪∪ – ∪∪ – – ⏑ ∪∪ – ∪∪ – – ⏑ ∪∪ –
⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – –

... Ἀλλοτρίοισιν μὴ προφαίνειν τίς φέρεται
μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω·
καλῶν μὲν ὧν μοῖράν τε τερπνῶν ἐς μέσον χρὴ παντὶ λαῷ
δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόσδοτος ἀτλάτα κακόταs
προστύχῃ, ταύταν σκότει κρύπτειν ἔοικεν.

Stobæus, *Serm.* CCVI, p. 848, Wechel.

This Fragment and the three following belong, according to Böckh's reasonable supposition, to a scolium in which the poet set forth the good counsel given by Amphiaraus to his son Amphilochus.

69.

Μὴ πρὸς ἅπαντας ἀναῤῥῆξαι τὸν ἀχρεῖον λόγον· (172)
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός· κέντρον δὲ μάχας
ὁ κρατιστεύων λόγος.

Clemens Alexandr. *Strom.* I, p. 345, 11.

Böckh has made one strophe by prefixing this to the preceding Fragment, as follows:

⏑ ∪∪ – ∪∪ – – ⏑ ∪ – – ⏑ ∪ ⏓
⏑ ∪∪ – ∪∪ – – ⏑ ∪ – – ⏑ ∪∪ –
⏑ ∪ – – ⏑ ∪∪ – ∪∪ – – ⏑ ∪ – – ⏑ ∪∪ –
⏑ ∪ – – ⏑ ∪∪ – ∪∪ –
∪ ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ – –

⏑ – – – ⏑ – – ⏑ – – – ⏑ – – ⏑ – – – ⏑ – –

⏑ – – – ⏑ – – – ⏑ – – –

Μὴ πρὸς ἅπαντας ἀναῤῥῆξαι τὸν ἀχρεῖον λόγον·
ἔσθ' ὅτε πιστοτάτα σιγᾶς ὁδός· κέντρον δὲ μάχας
ὁ κρατιστεύων λόγος. Ἀλλοτρίοισιν μὴ προφαίνειν τίς φέρεται
μόχθος ἄμμιν· τοῦτό γέ τοι ἐρέω·
καλῶν μὲν ὧν μοῖράν τε τερπνῶν ἐς μέσον χρὴ παντὶ λαῷ
δεικνύναι· εἰ δέ τις ἀνθρώποισι θεόσδοτος ἀτλάτα κακότας
προστύχῃ, ταύταν σκότει κρύπτειν ἔοικεν.

Ὁ κρατιστεύων λόγος is here "overbearing talkativeness," when a person talks more and louder than the rest of the company.

70.

(173) ..... ⏑ – –

⏑ – – – ⏑ – – – ⏑ – – – – –

⏑ – – – ⏑ – – – – – ⏑ – – – – – ⏑ – –

⏑ – – – ⏑ –

Ὦ τέκνον,
ποντίου θηρὸς πετραίου χρωτὶ μάλιστα νόον
προσφέρων πάσαις πολίεσσιν ὁμίλει· τῷ παρεόντι δ' ἐπαινήσαις ἐκὼν
ἄλλοτ' ἀλλοῖα φρόνει.

Athenæus, XII, p. 513, C.

The idea is probably borrowed from some cyclic poet; compare the lines in Athenæus VII, p. 317, A.

Πουλύποδός μοι, τέκνον, ἔχων νόον, Ἀμφίλοχ' ἥρως,
τοῖσιν ἐφαρμόζου, τῶν κεν καὶ δῆμον ἵκηαι.

and the contrary sentiment of Ion the tragedian in Eustathius *ad Od.* ι, p. 1541, 41:

τὸν πετραῖον πλεκτάναις ἀναίμονα
στυγῶ μεταλλακτῆρα πονλύπουν χροός.

71.

(174) [⏑ – – –] – – – ⏑ – – – – – ⏑ – –

..... Ὁ γὰρ ἐξ οἴκου ποτὶ μῶμον ἔπαινος κίρναται.

Schol. Nem. VII, 89.

72.

⏑ – ⏑⏑ – – ⏑ – ⏑⏑ – ⏑⏑ – (175)

⏑ – ⏑ – ⏑

Ὦ πόποι, οἳ ἀπατᾶται φρονὶς ἐφαμερίων
οὐκ ἰδυῖα.

Aristides, T. II, p. 402.

The words are said in reference to Eriphyla, who persuaded her husband Amphiaraus to join the fatal expedition against Thebes.

73.

(176) "*Schol. Vict. ap. Heyn. Hom.* T. V, p. 784, *ad Iliad.* π, 170: Πεντήκοντ' ἔσαν ἄνδρες] καὶ Πίνδαρος πεντήκοντα ἐρετμούς φησι τὰς ναῦς Ἀχαιῶν εἶναι. Scribe πεντηκοντηρέτμους. De classe Græcorum adversus Trojam proficiscentium." Böckh.

74.

⏑ – ⏑⏑ – ⏑⏑ – ⏑ – – ⏑ – – (177)

⏑ – ⏑⏑ – ⏑⏑ – ⏑ – ⏑

Ὃς Δολόπων ἄγαγε θρασὺν ὅμιλον σφένδονᾶσαι,
ἱπποδάμων Δαναῶν βέλεσι πρόσφορον.

Strabo, IX, p. 659, A: μνησθεὶς τοῦ Φοινίκος. Comp. Eustath. *ad Iliad.* p. 311.

75.

(178) Aristides, T. II, p. 260: on the contest between Palamedes and Ulysses: καὶ τίς οὐκ ἂν φήσειεν οὑτωσὶ πολλὴν εἶναι τὴν ἀλογίαν; ὄντα μὲν αὐτὸν κυριώτερον τοῦ Ὀδυσσέως εἰς σοφίας λόγον, ὡς ἔφη Πίνδαρος, εἶθ' ἡττηθῆναι ὑπὸ τοῦ χείρονος.

76.

(179) Ὑπερμενὲς ἀκαμαντόχαρμαν Αἶαν.

Chœroboscus *apud Bekker. Anecd.* p. 1183.

77.

(180) *Schol. Soph. Ajac. Argum. Extr.*: περὶ δὲ τῆς πλευρᾶς ὅτι μονὴν αὐτὴν τρωτὴν εἶχεν (ὁ Αἴας), ἱστορεῖ καὶ Πίνδαρος· ὅτι τὸ μὲν σῶμα, ὅπερ ἐκάλυπτεν ἡ τοῦ Ἡρακλέους λεοντῆ, ἄτρωτον ἦν, τὸ δὲ μὴ καλυφθέν, ὅπερ ἦν ἡ πλευρά, τρωτὸν ἔμεινεν.

78.

(181) The *Scholia Minora et Veneta ad Iliad.* κ, 435, quote Pindar as an authority for the exploits of Rhesus, and his destruction by the agency of Juno. "He fought only one day for the Trojans, and slew many of the Greeks." Eustath. *ad Iliad*, κ, p. 817. 24.

79.

(182) Aristophanes Byzantius, *ap. Eustath. ad Iliad.* λ, p. 877, 55: εἶτά φησιν, ὅτι καὶ Πίνδαρός που τὰς Διομήδους ἵππους πρόβατα καλεῖ, τὴν φάτνην αὐτῶν λέγων προβάτων τράπεζαν.

80.

(183) "Ibidem Aristophanes *Pegasum* quoque a Pindaro πρόβατον vocatum dicit; pergit enim Eustathius *ad Iliad. l. c.*: οὕτω δέ που, φησὶ, καὶ ἐπὶ τοῦ Πηγάσου ποιεῖ: quod nisi Grammaticum memoria fefellit de φάτναι ἐν Ὀλύμπῳ ἀρχαίαις (*O.* XIII, 92) cogitantem, pertinet ad locum de Bellerophonte, de quo Horatius *Carm.* IV, 2, 13." Böckh.

81.

(184) ⏑⏑ ∪ – ∪ ⏑ ∪ ∪ – ∪ ⏑ ∪ ⏓

ἔτι δὲ τειχέων ἀνακικύει καπνός.

Etymol. Gudian. p. 321, 54.

This probably refers to the destruction of Troy. Ἀνακικύειν is "to rise with violence:" "to burst forth impetuously."

82.

(185) – ⏑ ∪ – ⏑ ∪ ∪ – – ⏑ ∪ – –

⏑ – ⏑ ∪ ∪ – –

Αὐτόν με πρώτιστα συνοικιστῆρα γαίας
ἔσδεξαι τεμενοῦχον.

Apollonius Dyscolus, *de Syntaxi* II, 18, p. 142.

83.

(186) – ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ⏑ ∪ ⏓

ἥρωες αἰδοίαν ἐμίγνυντ' ἀμφὶ τράπεζαν θαμα.

Plutarch, *Qu. Sympos.* II, 10.

84.

Schol. Venet. ad Iliad. o, 256: Πίνδαρος χρυσάορα Ὀρφέα φησίν. (187)

85.

Schol. Pyth. IV, 313: Ἀπόλλωνος τὸν Ὀρφέα φησὶν (ὁ Πίνδαρος) εἶναι, (188) ὃν καὶ αὐτὸς ὁ Πίνδαρος καὶ ἄλλοι Οἰάγρου λέγουσιν.

86.

Pindar is said by the author of the *vita Homeri* (II, p. 2. *ed. Wassenbergh. in Paraphr. ad Iliad.*) to have called Homer *a Smyrnæan*, and in another life of Homer (*in Galei Opuscul. Mythol.* p. 283) he is stated to have made that poet a native of Chios *and of* Smyrna. In Ælian, *V. H.* IX, 15, Pindar is quoted as an authority for the story that Homer, being in distressed circumstances, could only give τὰ Κύπρια ἔπη as a dowry to his daughter. (189)

CLASS III. MISCELLANEOUS FRAGMENTS.

87.

– ∪ – – – ∪ – – – ∪ – – – ∪ ∪ – ∪ ∪ – ∪ (190)

Φθέγμα μὲν πάγκοινον ἔγνωκας Πολυμνάστου Κολοφωνίου ἀνδρός.

Strabo, XV, p. 952, C. Plutarch, *de musica*, c. V.

On Polymnestus the musician, consult Müller, *Hist. Lit. Gr.* vol. I, p. 162.

88.

Pausanias, IX, 30, 2: ὁ δὲ Σακάδα τοῦ Ἀργείου τὸν ἀνδρίαντα πλάσας, (191) οὐ συνιεὶς Πινδάρου τὸ ἐς αὐτὸν προοίμιον, ἐποίησεν οὐδὲν ἐς τὸ μῆκος τοῦ σώματος εἶναι τῶν αὐλῶν μείζονα τὸν αὐλητήν. Comp. Plutarch, *de musica*, c. VIII. "Fortasse Pindarus dixerat tibiis staturam ejus æquantibus (αὐλοῖς ἀνδρομήκεσιν) usum esse Sacadam, vel simile quid." Böckh.

89.

Tzetzes (*Chiliad.* I, 8) quotes Pindar as an authority for the story (192) that Crœsus gave Alcmæon as much gold as he could carry, and was so amused with his fruitless attempt to walk under his burden, that he doubled the present. Comp. *Schol. Pyth.* VII, *init.* Herod. VI, 125. Pindar speaks of the liberality of Crœsus in *P.* I, 94.

90.

(193) Harpocratio, v. Ἄβαρις: Ἱππόστρατος μὲν γὰρ κατὰ τὴν τρίτην αὐτὸν Ὀλυμπιάδα λέγει παραγενέσθαι (εἰς τὴν Ἑλλάδα)· ὁ δὲ Πίνδαρος κατὰ Κροῖσον τὸν Λυδῶν βασιλέα· ἄλλοι δὲ κατὰ τὴν εἰκοστὴν καὶ πρώτην Ὀλυμπιάδα.

91.

(194) Origen (*contra Celsum* III, p. 129, Höschel) quotes Pindar, conjointly with Herodotus, as an authority for the legend about Aristeas of Proconnesus.

92.

(195) *Vita Pindari Vratislaviensis*, p. 9: Σιμωνίδης τὴν ἐν Σαλαμῖνι ναυμαχίαν γέγραφε· καὶ Πίνδαρος μέμνηται τῆς Καμβύσου βασιλείας. I have introduced Böckh's emendation Καμβύσου for Κάδμου, which I consider quite certain: comp. Suidas, v. Σιμωνίδης· καὶ γέγραπται αὐτῷ Δωρίδι διαλέκτῳ ἡ Καμβύσου καὶ Δαρείου βασιλεία καὶ Ξέρξου ναυμαχία καὶ ἡ ἐπ' Ἀρτεμισίῳ ναυμαχία δι' ἐλεγείας, ἡ δ' ἐν Σαλαμῖνι μελικῶς.

93.

(196) [–] ∪ ∪ – ∪ ∪ – – – ∪ ∪ – ∪ ∪ – –
– – ∪ – ∪ ∪ –

...Ὅθι παῖδες Ἀθαναίων ἐβάλοντο φαεννὰν
κρηπῖδ' ἐλευθερίας.

Plutarch, *vit. Themist.* c. VIII. *de glor. Athen.* c. VII. *de Herod. malign.* c. XXXIV. *S. N. V.* c. VI. p. 23. Wyttenb.

This refers to the battle of Artemisium. For the phrase, see on *P.* VII. 3, 4. Böckh proposes to read in the second line *κρηπῖδα τοῖς Ἕλλασι ἐλευθερίας*, on the authority of Aristides, T. II, p. 188.

94

(197) *πανδείματι μὲν ὑπὲρ πόντιόν Ἕλλας πόρον ἱερόν.*

Schol. Aristoph. Vesp. 302.

This refers to the passage of the Persian army under Xerxes across the Hellespont. For the epithet *ἱερὸν*, comp. Æschyl. *Persæ.* 742:

ὅστις Ἑλλήσποντον ἱερὸν, δοῦλον ὡς, δεσμεύμασιν
ἤλπισε σχήσειν ῥέοντα, Βόσπορον ῥόον θεοῦ.

In Herod. VII, 36, the Hellespont is called ὁ πόρος.

95.

– ⏑ ∪ – – ⏑ ∪ ∪ – ..... (198)

Ἀ Μιδύλου δ' αὐτῷ γενεὰ .....

Schol. Pyth. VIII, 53.

Böckh conjectures that this Fragment belonged to a lost Isthmian ode, commemorating a victory in the wrestling-match obtained by Clitomachus the uncle of Aristomenes: see *P.* VIII, 37.

96.

– ⏑ ∪ – ∪ ⏑ ∪ – ∪ (199)

Κεῖ μοί τιν' ἄνδρα τῶν θανόντων.

Schol. Isthm. IV, *inscr.*: λέγει δὲ ἤδη τετελευτηκότα τὸν Πυθέαν.

97.

Schol. Soph. Œd. T. 888: Ἄβαι τόπος Λυκίας, ἔνθα ἱερόν ἐστιν Ἀπόλλω- (200)
νος· ἢ διὰ τῶν Σαμίων, ὅτι καὶ ἐκεῖ μαντεύονται, ὡς καὶ Πίνδαρος. For the corrupt Σαμίων Böckh proposes Ἰαμιδῶν.

98.

⏑ ∪ – ∪ – ∪ – ∪ ⏑ ∪ – ∪ – – (201)

Αἰολεὺς ἔβαινε Δωρίαν κέλευθον ὕμνων.

Schol. Pyth. II, 128.

See on *O.* I, 101, 102.

99.

Schol. Apollon. Rhod. I, 411: Αἴσωνις πόλις τῆς Μαγνησίας ἀπὸ τοῦ (202)
πατρὸς Ἰάσονος, ὡς καὶ Πίνδαρός φησι καὶ Φερεκύδης. Böckh suggests that this may refer only to the mention of Æson as the father of Jason.

100.

Stephan. Byzant. *s. v.* Ἀπέσας ὄρος τῆς Νεμέας ὡς Πίνδαρος καὶ Καλ- (203)
λίμαχος ἐν τρίτῃ.

101.

Δελφοὶ θεμιστῶν ὕμνων μάντιες Ἀπολλωνίδαι. (204)

Schol. Pyth. IV, 4.

Böckh would omit ὕμνων, and read θεμιστῶν: comp. Hom. *Od.* XVI, 403.

102.

(205) ..... ⏑ ∪ ∪ – ∪ ∪ – –
– ⏑ ∪ ∪ – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ –

..... πενταετηρὶς ἑορτὰ
βουτομπός, ἐν ᾇ πρῶτον εὐνάσθην ἀγαπατὸς ὑπὸ σταργάνοις.

Vit. Vratisl. p. 9. Comp. Plutarch, *Sympos. Qu.* VIII, 1.

Pindar was born at the beginning of the Pythia, on the first day of which there was a solemn *βουθυσία*.

103.

(206) ⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – –
⏑ ∪ – ⏑ ∪ ∪ – – ⏑ ∪ –
⏑ ∪ – – ⏑ ∪ ∪ –
– ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ –
⏑ ∪ – – ⏑ ∪ – –

Κεκρότηται χρυσέα κρηπὶς ἱεραῖσιν ἀοιδαῖς,
οἷα τειχίζομεν ἤδη ποικίλον
κόσμον αὐδάεντα λόγων·
ὃς καὶ πολύκλειτόν περ ἐοῖσαν ὅμως Θήβαν ἔτι μᾶλλον ἐπασκήσει θεῶν
καὶ κατ' ἀνθρώπων ἀγυιάς.

Aristides, T. II, p. 378. Plutarch, *de profect. in virtute* ad finem. For οἷα τειχίζομεν, see note on *O.* I, 13—17.

104.

(207) Εὐάρματε χρυσοχίτων, ἱερώτατον ἄγαλμα, Θήβα.

Schol. Pyth. IV, 25. *Schol. Vict. ad Iliad.* δ, 391. *Schol. Pyth.* II, *inscr.* See on *I.* I, *init.*

105.

(208) Pausanias V, 22, *extr.*: λέγεται δὲ καὶ ἐς Κόρκυραν, ὡς μιχθείη Ποσειδῶν αὐτῇ· τοιαῦτα δὴ ἕτερα ᾖσε Πίνδαρος ἐς Θήβην τε καὶ ἐς Δία.

106.

(209) Λιπαρᾶν τε Θηβᾶν μέγαν σκόπελον.

Schol. Pyth. II, *inscr.*

This refers to the Cadmea; see *Fragm.* (23.).

107.

Ὦ ταλαίπωροι Θῆβαι. (210)

Vita Pindari a Thoma digesta, p. 4.
"Fragmentum mihi magnopere suspectum." Böckh.

108.

Μελιγαθὲς ἀμβρόσιον ὕδωρ (211)
Τιλφώσσας ἀπὸ καλλικράνου.

Strabo IX, p. 630, A, B. Steph. Byz. v. Τέλφουσσα.
See Müller, *Orchom.* p. 47. The fountain was near Haliartus and Alalcomenæ.

109.

Steph. Byz. v. Κρήστων: ὁ πολίτης Κρηστωναῖος παρὰ Πινδάρῳ. (212)

110.

⏑ – – ⏑ – – ⏑ – – ⏑ – – ⏑ – – (213)
⏑ – – ⏑ – – – –

Ἔνθα βουλαὶ μὲν γερόντων καὶ νέων ἀνδρῶν ἀριστεύοισιν αἰχμαί, καὶ χοροὶ καὶ Μοῖσα καὶ Ἀγλαΐα.

Plutarch, *Lycurg.* c. XXI, who also quotes Terpander: ἔνθ' αἰχμά τε νέων θάλλει καὶ Μοῦσα λιγεῖα καὶ Δίκα εὐρυάγυια. Comp. c. X.

111.

Οἵ τ' ἀργείλοφον παὰρ Ζεφυρίου κολώναν ..... (214)

Schol. Olymp. XI, 19.
Böckh would read Ζεφύριον.

112.

– ⏑ – – ⏑ – – ⏑ – – (215)
⏑ – – ⏑ – – – –
– ⏑ – – ⏑ – – ⏑ .....

Αἴγυπτίαν Μένδητα, πὰρ κρημνὸν θαλάσσας,
ἔσχατον Νείλου κέρας, αἰγιβάται
ὅθι τράγοι γυναιξὶ μίσγονται .....

Aristides, T. II. p. 360. Priscian, VI, p. 705. Strabo, XVII, p. 1154, A.

"Non noverat Pindarus accurate Ægyptum, neque enim ad mare sita urbs Mendes fuit, sed in magna planitie." Dissen.

113.

(216) ..... – – ⏑ ∪ – – ⏑ ∪ – –

..... *Λευκίππων Μυκηναίων προφᾶται.*

Schol. Pyth. IV, 206.

114.

(217) – ⏑ ∪ ∪ – ⏑ ∪ ∪ – ∪ –
⏑ ∪ – ⏑ ∪ – ⏑ ∪ – ⏑̑ ∪ – ∪ –
∪ ⏑ ⏑ ∪ ∪ – ⏑̑ ∪ – ∪ – ⏑ ∪ ∪ – ⏑̑ ∪ –

Ἄνδρες τινὲς ἀκκιζόμενοι Σκύθαι
νεκρὸν ἵππον στυγέοισιν λόγῳ, κτάμενον ἐν φάει·
κρυφᾷ δὲ σκολιοὺς γένυσιν ἀνδέροισιν πόδας ἠδὲ κεφαλάς.

Zenobius, V, 59. Diogenianus, VII, 12. Mich. Apostolius, XV, 88. Suidas, *s. v.* Σκύθης ὁρᾷ, et v. ἀκκιζόμενος. Hesychius, *s. v.* Σκύθης ὄνειον δαῖτα, and many other passages.

The poet here alludes to the proverb Σκύθης τὸν ἵππον, ἐπὶ τῶν κρύφα τινὸς ἐφιεμένων, φανερῶς δὲ ἀπωθουμένων καὶ διαπτυόντων αὐτό, as Zenobius explains it. The verb ἀκκίζεσθαι, which was very common in Attic Greek, signifies "to pretend to need pressing," "to dissemble one's wishes," "to say no and mean yes:" Suidas: ἀκκίζεσθαι—τὸν θέλοντά τι προσποιεῖσθαι μὴ ἐθέλειν. *Bekker. Anecd.* p. 364, 31: ἀκκιζόμενος: θρυπτόμενος, προσποιούμενος, γυναικιζόμενος, ἢ μωραίνων. It is used in the same reference as here by Philippides, *apud Athen.* IX, p. 384, F: τὰ μὲν οὖν γύναια τἄλλ' ἠκκίζετο, ἡ δ' ἀνδροφόνος Γνάθαινα.... δύο [κεφροὺς] ἁρπάσασα κατέπιεν. ΦΑΕΙ is Heyne's excellent emendation for ΦΑCI. The words κτάμενον ἐν φάει are opposed to κρυφᾷ in the next line. Böckh's translation of the Fragment is as follows: *gens quoddam hominum cupiditatem stulte dissimulans Scythæ mortuum equum verbo aversantur palam occisum, clam vero incurvos malis suis excoriant pedes et capita.*

115.

Καὶ λιπαρῷ Σμυρναίῳ ἄστει ..... (218)

Schol. Pyth. II, *inscr.* Βέλτιον ἴσως Σμυρναίων

116.

Eustathius, *ad Dionys. Perieget.* 467, says that Pindar called Sicily (219) τριγλώχωα, in reference to its triangular form.

117.

Galen, *de puls. differ.* T. III, p. 38. extr.: καί τοί γ' οὐδ' ἀπὸ τῶν κυρίων (220) ὡς ἔτυχε μεταφέρειν ἔξεστιν οὐδὲ τοῖς ποιηταῖς, ἀλλὰ κἂν Πίνδαρος ἤ τις, Ὠκεανοῦ τὰ πέταλα τὰς κρήνας λέγων οὐκ ἐπαινεῖται, and then he quotes *P.* I, 86, as another instance of bombastic diction.

118.

– ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – ⏑ ∪ – – ⏑ ∪ – (221)
⏑ ∪ – – ⏑ ∪ – – ⏑ ...

Ἀρχὰ μεγάλας ἀρετᾶς, ὤνασσα Ἀλάθεια, μὴ πταίσῃς ἐμὰν σύνθεσιν τραχεῖ ποτὶ ψεύδει .....

Stobæus, *Serm.* LIX, p. 230, Wechel.

119.

..... [⏑] ∪ ∪ – ∪ ∪ – ∪̄ (222)
⏑ ∪ – – ⏑ .....

..... παρὰ Λύδιον ἅρμα
πεζὸς οἰχνεύων .....

Plutarch, *vita Niciæ*, c. I.

120.

⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – [– ⏑] ∪ – ∪̄ (223)

Ταρτάρου πυθμὴν πιέσει σ' ἀφανοῦς σφυρηλάτοις...ἀνάγκαις.

Plutarch, *consol. ad Apollon.* T. I, p. 321. Hutten.

121.

(224) ⏑ ⏑ ˉ ⏑ ⏑ – ⏑ ˉ ⏑ ⏑ –
– ˉ ⏑ ⏑ – ⏑ –

Μανίαι τ' ἀλαλαί τ' ὀρινομένων
ῥιψαύχενι σὺν κλόνῳ.

Plutarch, *de def. orac.* c. XIII. *Symp. Qu.* I, 5, 2. VII, 5, 4.

122.

(225) ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –
ˉ ⏑ – ⏑ – ⏑ –
ˉ ⏑ ⏑ – – ⏑̂ ⏑ ⏑̂ ˉ ⏑ ⏑ ⏑

Κλῦθ', Ἀλαλὰ Πολέμου θύγατερ,
ἐγχέων προοίμιον·
ἀμφύετ' ἄνδρες τὸν ἱερόθυτον θάνατον.

Plutarch, *de gloria Atheniensium*, c. VII.

123.

(226) Plato, *Theætetus*, p. 173, D: *ἀλλὰ τῷ ὄντι τὸ σῶμα μόνον ἐν τῇ πόλει κεῖται αὐτοῦ καὶ ἐπιδημεῖ, ἡ δὲ διάνοια ταῦτα πάντα ἡγησαμένη σμικρὰ καὶ οὐδὲν ἀτιμάσασα πανταχῇ φέρεται κατὰ Πίνδαρον τά τε γᾶς ὑπένερθε καὶ τὰ ἐπίπεδα γεωμετροῦσα, οὐρανοῦ τε ὕπερ ἀστρονομοῦσα καὶ πᾶσαν παντὶ φύσιν ἐρευνωμένη τῶν ὄντων ἑκάστου ὅλου, εἷς τι τῶν ἐγγὺς οὐδὲν αὐτὴν συγκαθιεῖσα.* This reference to Pindar is repeated by several subsequent writers, most of whom have borrowed from Plato. The allusion is probably to some poem in which Pindar had spoken contemptuously of certain philosophers of the Ionian school: and the following Fragment is in the same strain.

124.

(227) [ˉ] ⏑ ⏑ – ⏑ ⏑ – – ˉ ⏑ –

Ἀτελῆ σοφίας καρπὸν δρέπειν.

Stobæus, *Serm.* CCXI, p. 711.

Böckh connects this with the preceding Fragment, as follows:

⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ –
– ⏑ – – ⏑ ⏑ – ⏑ ⏑ – – ⏑ ⏑ –

Ὃς πέταται τά τε νέρθεν γᾶς ἐφύπερθέ θ' ὕπερθέν τ' οὐρανοῦ ἐξερευνάσων, ἀτελῆ σοφίας καρπὸν δρέπει

125.

⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ – (228)
⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ ⏑ –
⏑ ⏑⏑ ⏑ ⏑⏑ ⏑ ⏑⏑ ⏑ ⏑⏑ ⏑ –
⏑ ⏑ ⏑ ⏑ – ⏑ – – ⏑ ⏑ ⏑ –

Τὸ κοινόν τις ἀστῶν ἐν εὐδίᾳ τιθεὶς·
ἐρευνασάτω μεγαλάνορος Ἀσυχίας τὸ φαιδρὸν φάος,
στάσιν ἀπὸ πραπίδος ἐπίκοτον ἀνελών,
πενίας δότειραν, ἐχθρὰν κουροτρόφον.

Polybius, IV, 31, 6. Stobæus, *Serm.* CCXXIV, p. 742.
For the personification of Hesychia, comp. *P.* VIII, 1.

126.

Ἄγαν φιλοτιμίαν μνώμενοι ἐν πόλεσιν ἄνδρες ἢ στάσιν, ἄλγος ἐμφανές. (229)

Plutarch, *de cohib. ir.* c. VIII.

127.

Κακόφρονά τ' ἀμφάνῃ πραπίδων καρπόν. (230)

Plutarch, *S. N. V.* c. XIX, p. 76, Wyttenb.

128.

Φθόνον κενεοφρόνων ἑταῖρον ἀνδρῶν. (231)

Plutarch, *de cap. ex host. util.* T. I, p. 283, Hutten.

129.

(232) ⏑ ⏑ ˉ ⏑ – ˉ ⏑ – ⏑ ⏒
ˉ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏓
⏑ ˉ ⏑ ⏑ – ⏑ ⏑ – –
⏑ ⏑ ˉ ⏑ ⏑ – ⏑ – ⏑ – ⏓

Πότερον δίκᾳ τεῖχος ὕψιον
ἢ σκολιαῖς ἀπάταις ἀναβαίνει
ἐπιχθόνιον γένος ἀνδρῶν,
δίχα μοι νόος ἀτρέκειαν εἰπεῖν.

Plato, *Respubl.* II, p. 365, A, B, and others.

For the metaphor, comp. *I.* IV, 45. The question seems to be, "whether open dealing or manœuvre is the most likely to lead to eminence;" compare *P.* II, 81—85, with Cicero's application (*ad Atticum* XIII, 38): *nunc me juva, mi Attice, consilio, πότερον δίκας τεῖχος ὕψιον, id est aperte hominem asperner et respuam, ἢ σκολιαῖς ἀπάταις; ut enim Pindaro, sic δίχα μοι νόος ἀτρέκειαν εἰπεῖν.*

130.

(233) ⏑ ˉ ⏑ – ˉ ⏑ – ⏑ – ˉ ⏑ – ˉ ⏑ – ⏑ – ⏑ ⏒
ˉ ⏑ – ⏑ – ⏑ – ˉ ⏑ – ⏑ – – ˉ ⏑ – ⏓

Γλυκεῖά οἱ καρδίαν ἀτάλλοισα γηροτρόφος συναορεῖ
ἐλπίς, ἃ μάλιστα θνατῶν πολύστροφον γνώμαν κυβερνᾷ.

Plato, *Respubl.* I, p. 330, E, 331, A, and others.

131.

(234) Anonymus, *ap. Stob. Serm.* CXLXII, p. 855 : Πίνδαρος εἴτε τὰς ἐλπίδας εἶναι ἐγρηγορότων ἐνύπνια.

132.

(235) ⏓ ˉ ⏑ – ⏓ ˉ ⏑ ⏑ – ⏑ ⏑ – – ˉ ⏑ – ⏓

Σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἴνησαν περισσῶς.

Plutarch, *Consol. ad Apollon.* T. I, p. 355, ed. Hutten.

133.

(236)

– ⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ – ∪̄
– ⏑ ∪ ∪ – ∪ ∪ – ∪ ⏑ ∪ – ∪̄
⏑ ∪ .....

Εἴη καὶ ἐρᾶν καὶ ἔρωτι χαρίζεσθαι κατὰ καιρόν·
μὴ πρεσβυτέραν ἀριθμοῦ δίωκε, θυμέ,
πρᾶξιν.

Athenæus, XIII, p. 561, B, 601, C.

For *κατὰ καιρὸν*, comp. *Fragm.* (88). *Πρεσβυτέραν ἀριθμοῦ*, "at a more advanced age than the proper number of years." For *πρᾶξιν*, see Plato, *Phædrus*, p. 232, 233.

134.

(237)

Γλυκύ τι κλεπτόμενον μέλημα Κύπριδος.

Clemens Alex. *Pædag.* p. 295, 24.

135.

(238)

Plutarch, *adv. Epicur.* c. XIII (after having quoted some lines from P. I): *ποῖος γὰρ ἂν αὐλὸς ἢ κιθάρα διηρμοσμένη πρὸς ᾠδὴν ἢ τίς χορὸς εὐρύπα κέλαδον ἀκροσόφων ἀγνύμενον διὰ στόματος φθεγγόμενος οὕτως ἡδέως ἔφρανεν Ἐπίκουρον*, in which Böckh does not hesitate to recognize the words of Pindar.

136.

(239)

⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – –
⏑ ∪ – – ⏑ ∪ ∪ – ⏑ ∪ – – ⏑ ∪ – –
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – –
⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – –

* * *

[⏑ ∪ ∪ – ∪] ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – –

Ἀνίκ' ἀνθρώπων καματώδεες οἴχονται μέριμναι
στηθέων ἔξω, πελάγει δ' ἐν πολυχρύσοιο πλούτου
πάντες ἴσᾳ νέομεν ψευδῆ πρὸς ἀκτάν·

ὃς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτέοντες
* * *
..... ἀέξονται φρένας ἀμπελίνοις τόξοις δαμέντες.

Athenæus, XI, p. 782, D.

137.

(240) ... – – ˈ ∪ – – ˈ ...

Οἱ δ' ἄφνει πεποίθασιν.

Etym. M. v. ἄφενος (p. 178, 10).

138.

(241) ..... ˈ ∪ ∪ – ∪ ∪ – ∪̄
– ˈ ∪ – – ˈ [∪ –] – ˈ ∪ – –
– ˈ ∪ – ˈ ∪ – ∪̄

..... τῶνδε [γὰρ] οὔτε τι μεμπτὸν
οὔτ' ὢν μεταλλακτὸν...ὅσσ' ἀγλαὰ χθὼν
πόντου τε ῥιπαὶ φέροισιν.

Plutarch, *Sympos. Qu.* VII, 5, 3.

139.

(242) [ˈ ∪] ∪ – ∪ ∪ – ˈ ∪ – – ˈ ∪ – –
ˈ ∪ ∪ – ∪ ∪ – – ˈ ∪ – – ˈ ∪ ∪ – ∪ ∪ –
ˈ ∪ – ∪̄ ˈ ∪ ∪ – ∪ ∪ – ˈ ∪ ∪ –
ˈ ∪ – – ˈ .....

... Ἀελλοπόδων μέν τιν' εὐφραίνοισιν ἵππων
τίμια καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτὰ
τέρπεται δὲ καί τις ἐπ' οἶδμ' ἅλιον ναὶ θοᾷ
σὺν διαστείβων .....

Sextus Empiricus, *Hypotyp. Pyrrh.* I, p. 23.
Comp. Horace's first ode.

140.

(243)

..... ⏑ – ˈ ⏑ – ⏑̄

ˈ ⏑ – – ˈ ⏑ – ˈ –

ˈ ⏑ – ˈ ⏑⏑ – ⏑⏑ – – ˈ ⏑⏑ –

..... Διὸς παῖς ὁ χρυσός·
κεῖνον οὐ σὴς οὐδὲ κὶς δάπτει,
δάμναται δὲ βροτέαν φρένα κάρτιστον κτεάνων.

Schol. Pyth. IV, 408. Proclus *ad Hesiod. Opp. et D.* 435.

This Fragment has been erroneously attributed to Sappho: see Blomfield, *Mus. Crit.* I, p. 31. Böckh, *ad Schol. Pind.* p. 368.

141.

(244)

ˈ ⏑ – – ˈ ⏑⏑ – – ˈ ⏑ –

ˈ ⏑ – – ˈ ⏑⏑ – ⏑⏑ –

ˈ ⏑ ... ˈ ⏑⏑ – .....

Καὶ φέρονταί πως ὑπὸ δούλειον τύχαν
αἰχμάλωτοι, καὶ χρυσέων βελέων
ἐντὶ τραυματίαι.....

Theodorus Metochita, Ὑπομνηματισμοὶ καὶ σημειώσεις γνωμικαί, C. LXXXVI.

This alludes to the avaricious, who are sent captive under the yoke, wounded with golden darts.

142.

(245)

Id. ibid. C. XLVIII: τίνα δὲ τῶν ἐν μακραῖς συμβιούντων οὐσίαις οὐ καταπρέχουσι καὶ σπαράττουσι δή τινες Κῆρες ὀλβοθρέμμονες, φησὶ Πίνδαρος, μεριμναμάτων ἀλεγεινῶν;

143.

(246)

Schol. Venet. ad Iliad. ρ, 98: ὁ Πίνδαρος ἴσον μὲν θεὸν ἄνδρα τε φίλον θεῷ ὑποτρέσσαι ἐκέλευσεν.

144.

(247)

... ⏑ ⏑ ⏑̂ ⏑ – ⏑ – ⏑ – –

ˈ [⏑] ⏑ – – ˈ ⏑ – ˈ ⏑ ⏑ – ⏑

ὃς μὲν ἀχρήμων, ἀφνεὸς τότε, τοὶ δ' αὖ πλουτέοντες
* * *
..... ἀέξονται φρένας ἀμπελίνοις τόξοις δαμέντες.

Athenæus, XI, p. 782, D.

137.

(240) ... – – ⏑ ∪ – – ⏑ ...

Οἱ δ' ἄφνει πεποίθασιν.

Etym. M. v. ἄφενος (p. 178, 10).

138.

(241) ..... ⏑ ∪ ∪ – ∪ ∪ – ∪̄
– ⏑ ∪ – – ⏑ [∪ –] – ⏑ ∪ – –
– ⏑ ∪ – ⏑ ∪ – ∪̄

..... τῶνδε [γὰρ] οὔτε τι μεμπτὸν
οὔτ' ὢν μεταλλακτὸν...ὅσσ' ἀγλαὰ χθὼν
πόντου τε ῥιπαὶ φέροισιν.

Plutarch, *Sympos. Qu.* VII, 5, 3.

139.

(242) [⏑ ∪] ∪ – ∪ ∪ – ⏑ ∪ – – ⏑ ∪ – –
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ –
⏑ ∪ – ∪̄ ⏑ ∪ ∪ – ∪ ∪ – ⏑ ∪ ∪ –
⏑ ∪ – – ⏑ .....

...Ἀελλοπόδων μέν τιν' εὐφραίνοισιν ἵππων
τίμια καὶ στέφανοι, τοὺς δ' ἐν πολυχρύσοις θαλάμοις βιοτά·
τέρπεται δὲ καί τις ἐπ' οἴδμ' ἅλιον ναὶ θοᾷ
σὼς διαστείβων .....

Sextus Empiricus, *Hypotyp. Pyrrh.* I, p. 23.
Comp. Horace's first ode.

140.

..... ∪ – ⏑ ∪ – ∪ (243)

⏑ ∪ – – ⏑ ∪ – ⏑ –

⏑ ∪ – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ –

..... Διὸς παῖς ὁ χρυσός·
κεῖνον οὐ σὴς οὐδὲ κὶς δάπτει,
δάμναται δὲ βροτέαν φρένα κάρτιστον κτεάνων.

Schol. Pyth. IV, 408. Proclus *ad Hesiod. Opp. et D.* 435.
This Fragment has been erroneously attributed to Sappho: see Blomfield, *Mus. Crit.* I, p. 31. Böckh, *ad Schol. Pind.* p. 368.

141.

⏑ ∪ – – ⏑ ∪ ∪ – – ⏑ ∪ – (244)

⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ –

⏑ ∪ ... ⏑ ∪ ∪ – .....

Καὶ φέρονταί πως ὑπὸ δούλειον τύχαν
αἰχμάλωτοι, καὶ χρυσέων βελέων
ἐντὶ τραυματίαι.....

Theodorus Metochita, Ὑπομνηματισμοὶ καὶ σημειώσεις γνωμικαί, C. LXXXVI.
This alludes to the avaricious, who are sent captive under the yoke, wounded with golden darts.

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Id. ibid. c. XLVIII: τίνα δὲ τῶν ἐν μακραῖς συμβιούντων οὐσίαις οὐ κατα- (245)
τρέχουσι καὶ σπαράττουσι δή τινες Κῆρες ὀλβοθρέμμονες, φησὶ Πίνδαρος, μεριμναμάτων ἀλεγεινῶν;

143.

Schol. Venet. ad Iliad. ρ, 98: ὁ Πίνδαρος ἴσον μὲν θεὸν ἄνδρα τε φίλον (246)
θεῷ ὑποτρέσσαι ἐκέλευσεν.

144.

... ∪ ∪ ⏑ ∪ – ∪ – ∪ – – (247)

⏑ [∪] ∪ – – ⏑ ∪ – ⏑ ∪ ∪ – ∪

..... Ὁπότε θεὸς ἀνδρὶ χάρμα πέμψῃ,
πρὸς μέλαιναν καρδίαν ἐστυφέλιξεν.
Schol. Ol. II, 40.

145.

(248) Οὔτις ἑκὼν κακὸν εὕρετο.
Aristides, T. II, p. 402.

146.

(249) Libanius, *Orat.* T. II, p. 215: πρὸς γὰρ τῷ τὰ δεύτερα τῶν πρωτείων πεφυκέναι κρατεῖν, ὡς ἔφη Πίνδαρος, κ. τ. λ.

147.

(250) [⏑ ∪] ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ ∪ ∪ –
⏑ ∪ – – ⏑ ∪ – – ⏑ ∪ ⏑
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ .....

... Νέων δὲ μέριμναι σὺν πόνοις εἱλισσόμεναι
δόξαν εὑρίσκοντι· λάμπει δὲ χρόνῳ
ἔργα μετ' αἰθέρα λαμπευθέντα .....

Clemens Alex. *Strom.* IV, p. 586.
For μέριμνα see on *O.* I, 106. II, 54. For λαμπευθέντα Buttmann proposes ἀναμπρευθέντα, Böckh ἀερθέντα.

148.

(251) Theodorus Metochita, *ubi supra*, c. LXXV: καὶ φέρειν ἀνάγκην ἔχοντες κατὰ Πίνδαρον ἀλλότρια μεριμνάματα καὶ κεάρ ἀλλοτρίας φύσεως.

149.

(252) Τιθεμένων ἀγώνων πρόφασις ἀρετὰν ἐς αἰπὺν
ἔβαλε σκότον.

Plutarch *an seni sit gerenda respublica, init.* et *de sollert. anim.* c. XXIII.
For the sense of τιθεμένων here, see note on *O.* XI, 63; and for πρόφασις, see *P.* V, 26, and comp. Euripides, *Fragm. inc.* LI: ἡ δ' εὐλάβεια σκότον ἔχει καθ' Ἑλλάδα, where εὐλάβεια is much the same as πρόφασις. There was a proverb: ἀγὼν οὐ δέχεται σκῆψιν. Zenob. II, 45.

150.

_ ⏑ ∪ _ ⏒ ⏑ ∪ ∪ _ ⏒ ⏑ ∪ _ ⏒ (253)
⏑ ∪ _ ⏒ ⏑ ∪ ∪ _ ⏒

Νικώμενοι γὰρ ἄνδρες ἀγρυξίᾳ δέδενται
οὐ φίλων ἐναντίον ἐλθεῖν.

Schol. Ol. VIII, 92.
See note on *O.* VIII, 67—69.

151.

ἐπὶ λεπτῷ δενδρέῳ βαίνειν. (254)

Libanius, *Epist.* CXLIV, p. 491.

152.

_ ⏑ ∪ ⏑ ∪ ∪ _ ⏑ ∪ ∪ _ ⏑ ∪ ⏒ (255)
∪ ∪ ⏑ ∪ .....

Τόλμα τέ μιν ζαμενὴς καὶ σύνεσις πρόσκοπος
ἐσάωσεν.

Schol. Nem. VII, 87. See note on *O.* VII, 43, 44.

153.

_ ⏑ ∪ ∪ _ ∪ ∪ _ _ ⏑ ∪ _ _ (256)
⏑ ∪ .....

Σχήσει τὸ πεπρωμένον οὐ πῦρ, οὐ σιδάρεον
τεῖχος.

Plutarch, *Marcell.* c. XXIX.

154.

Πιστὸν δ' ἀπίστοις οὐδέν. (257)

Clemens Alex. *Pædag.* p. 307, 7.

155.

(258) ..... [⏑ ∪] ∪ – ∪ ∪ – ⏓
⏑ ∪ – – ⏑ ∪ ∪ – ⏑ ∪ – ⏓ ⏑ ∪ – ⏓
⏓ ⏑ ∪ – – ⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ – – ⏑ [∪ ⏒]

Ὑφ' ἅρμασιν ἵππος,
ἐν δ' ἀρότρῳ βοῦς· παρὰ ναῦν δ' ἰθύει τάχιστα δελφίς·
κάπρῳ δὲ βουλεύοντα φόνον κύνα χρὴ τλάθυμον ἐξευρεῖν...

Plutarch, *de tranquill. anim.* c. XIII.

156.

(259) [⏑ ∪ ∪ –] ∪ ∪ – – ⏑ ∪ ∪ – ∪ ∪ [– ⏒]
⏑ ∪ ∪ – ∪ ∪ – – ⏑ ∪ ∪ ⏒
– ⏑ ∪ – ⏑ ∪ ∪ – ∪ ∪ [–].....

..... ἁλίου δελφῖνος ὑπόκρισιν...
τὸν μὲν ἀκύμονος ἐν πόντου πελάγει
αὐλῶν ἐκίνησ' ἐρατὸν μέλος.

Idem. *Symp. Qu.* VII, 5, 2.

Ὑπόκρισιν = δίκην, in accordance with the phrases ὑποκρίνασθαι σχῆμα, or πρόσωπον.

157.

(260) ∪ ⏑ ∪ ∪ – ∪ ∪ – ∪ ∪ –

φιλάνορα δ' οὐκ ἔλιπον βιοτάν.

Eustathius *ad Odyss.* κ, p. 1657, 13.
This is also said of the dolphins: see Creuzer *Symbolik* II, p. 601.

158.

(261) – ⏑ ∪ ∪ – ⏑ ∪ – –
⏓ ⏑ ∪ – – ⏑ ∪ –

Ὄπισθε δὲ κεῖμαι θρασειᾶν
ἀλωπέκων ξανθὸς λέων.

Aristides, T. II, p. 378: who seems to mistake the application, when he says πρός τινα τῶν ἀκροατῶν, ἐπειδὴ νυστάζοντα ἑώρα καὶ οὐκ εἰδότα ὅτῳ σύνεστιν, οὕτω πεποίηκε. Compare, however, *P.* II, 72—78.

159.

Ἔνθα ποῖμναι κτιλεύονται κάπρων λεόντων τε. (262)

Schol. Pyth. II, 31.

160.

Eustathius, *ad Odyss.* ι, p. 1636, 7: Πίνδαρός που ἐπὶ πολυήχου τὸ (263) ἐρισφάραγον τίθησιν.

161.

"Plutarchus, *S. N. V. extr.* p. 107, ed. Wyttenb. apud inferos animas (264) repræsentans nova corpora ad futuram vitam agendam induentes, eos qui hæc corpora fabricarentur, Neronis animæ dicit facturos fuisse Πινδαρικῆς ἐχίδνης εἶδος, ἐν ᾧ κνηθεῖσα καὶ διαφαγοῦσα τὴν μητέρα reviviscere. Aut Pindarus de tali cecinerat vipera, aut in genitivo Πινδαρικῆς nomen generis viperarum latet, ut monuit Wyttenbachius. Prius tamen verisimilius." Böckh.

162.

Ἰάχει βαρυφθεγκτᾶν ἀγέλαι λεόντων. (265)

Herodian (*apud Villoisin. Anecd.* T. II, p. 95) quotes this as an instance of the *schema Pindaricum*. See on *O.* x, 5, 6. *Fragm.* 45, p. 345.

163.

..... ⏑ ⏓ ⏑ – – ⏓ ⏑ – (266)
⏑ ⏓ ⏑ ⏑ – ⏑ ⏑ – – .....

..... Μελισσοτεύκτων κηρίων
ἐμὰ γλυκερώτερος ὀμφά.

Etym. M. p. 577.
For ὀμφά, "a tuneful voice," see on *N.* x, 34. *Fragm. Dithyr.* 3, 13.

164.

Schol. Eurip. Orest. 1621. *Phœniss.* 689, quote the expression Συὸς (267) ὀρικτίτου (or ὀρεικτίτου) παρὰ Πινδάρῳ, ἀντὶ τοῦ ὀρεινοίκου. And *Schol. Pyth.* II, 31, quotes from Pindar ὀρικτίτου συὸς, τοῦ ἐν ὄρεσι τεθραμμένου.

165.

(268) Suidas: Ἀράχνη θηλυκῶς τὸ ὕφασμα, ἀράχνης δὲ ἀρσενικῶς τὸ ζῷον—εἴρηται δὲ ἀράχνης καὶ παρ' Ἡσιόδῳ καὶ παρὰ Πινδάρῳ καὶ παρὰ Καλλίᾳ.

166.

(269) Μὴ σιγᾷ βρεχέσθω.

Schol. Ol. XI, 58.
Comp. *I.* IV, 51.

167.

(270) Eustathius, *ad Iliad. a*, p. 128, *extr.*: ἡγεμονεὺς καὶ ἡνιοχεὺς καὶ ὁ ἐκ τοῦ Ἀλκαῖος Ἀλκεὺς ὅθεν καὶ Ἀλκείδης Ἡρακλῆς, καὶ ὁ ἐκ τοῦ παρὰ Πινδάρῳ διάβολος κοινῶς διαβολεύς. Id. *ad Odyss. a*, p. 1406, 14: καὶ ὁ παρὰ Πινδάρῳ διάβολος ἄνθρωπος.

168.

(271) *Etymol. Gudian.* p. 193, 9: ἐξεστηκώς (Pindarice ἐξεστακώς) διχῶς λέγεται παρὰ Θουκυδίδῃ καὶ Πινδάρῳ· ὅτε μὲν τὸ μαίνεσθαι καὶ ἔκφρονα εἶναι, ὅτε δὲ τὸ ὑπαναχωρεῖν καὶ ὑπέρχεσθαι ἢ ἀφίστασθαι.

169.

(272) Pindar and Demosthenes (who has ἐπέτειος, *c. Timocr.* p. 651, 16) are quoted by *Etym. M.* p. 355, as an authority for ἔπετος, for which I would read ἐπ' ἔτος, referring this alone to Pindar (see Suidas, *s. v.* ἐπέτειος). Böckh suggests ἔπετες.

170.

(273) *Etym. M.* p. 404, 21: ἐχέτης (ἐχάτας) ὁ πλούσιος, ὡς Πίνδαρος· ἀπὸ τοῦ ἔχω ἐχέτης· σθένω σθενέτης, καὶ ἐρισθενέτης. Similarly the Greeks used ὁ ἔχων as synonymous with πλούσιος. Comp. Soph. *Ajax.* 157: πρὸς γὰρ τὸν ἔχοντ' ὁ φθόνος ἕρπει.

171.

(274) Eustathius *ad Iliad.* ξ, p. 975, 46: ἔλαιον, ἐξ οὗτινος ἠλαιοῦντο, εἰπεῖν κατὰ Πίνδαρον. Comp. Hesych. v. ἐλαιοῦται θρίξ.

172.

Etym. M. p. 517, 25. *Gud.* v. κλέος: Πίνδαρος οὐκ οἶδα ποῦ φησι κλέος κλέεος καὶ συγκοπῇ κλεός. *Schol. Nem.* II, 77: ὀρειᾶν ἔνιοι διὰ τὸ ἐπὶ τῆς ὠρᾶς τοῦ Ταύρου κεῖσθαι, κατὰ ὕφεσιν τοῦ ῦ, ὡς καὶ τὸ κλέος ἔκατι. (275)

173.

Schol. Venet. B. ad Iliad. o, 137: μάρψει: κυρίως χερσὶ συλλήψεται. μάρη γὰρ ἡ χεὶρ κατὰ Πίνδαρον, ὅθεν καὶ εὐμαρές. δηλοῖ ἁπλῶς καὶ τὸ καταλαμβάνειν, καὶ μάρνασθαι δὲ τὸ διὰ χειρῶν μάχεσθαι. *Schol. Lips. ad Iliad.* γ, 307: μαρνάμενον: οἱ δὲ ἀπὸ τοῦ μάρη ἡ χεὶρ ἤγουν τὸ διὰ χειρῶν μάχεσθαι κατὰ Πίνδαρον, ὅθεν καὶ εὐμαρές. See *New Cratylus*, p. 544. (276)

174.

Etym. M. p. 579, 3; v. μεμνέφτο: Πίνδαρος δὲ Δωρικώτερον διὰ τῆς αι μεμναίατο. Böckh supposes that he refers to a plural form μεμνᾶατο, as used by Pindar. (277)

175.

⏑ ∪ ∪ – ∪ ∪ – – (278)

Ξεινοδόκησέ τε δαίμων.

Apollon. *Lex. Hom.* v. Ξεινοδόκος.

176.

Schol. Venet. B. ad Iliad. χ, 51, ad vocem ὀνομάκλυτος: κατὰ σύνθεσιν οὖν ἐστι, ὡς τὸ τοξόκλυτος παρὰ Πινδάρῳ καὶ περίκλυτος. *Schol. Victor. et Townl.* (*apud Heyn.* T. VIII, p. 245): κατὰ σύνθεσιν οὖν ὡς τοξόκλυτος· ἔστι γοῦν παρὰ Πινδάρῳ τὸ θηλυκὸν αὐτοῦ ἐν παρωνύμῳ χαρακτῆρι· ὀνομάκλυτα γὰρ ἐστιν; whence Heyne suspects that Pindar wrote τοξοκλύτα, Böckh that he used the form ὀνομακλύτα or ὀνομακλυτά. See on *P.* XI, 32. (279)

177.

Ποτίκολλον ἅτε ξύλον ξύλῳ. (280)

Athenæus, I, p. 24, B. VI, p. 248, D.

178.

(281) Chœroboscus, *apud Bekker.* p. 1287: ῥερίφθαι ἔπος παρὰ Πινδαρῳ.

179.

(282) *Schol. Ven. B.* et *Lips. ad Iliad.* ζ, 24: σκότιον, ὡς λόγιον—τὸ γὰρ κύριον παροξύνεται παρὰ Πινδάρῳ—τὸν ἐκ λαθραίας μίξεως γεννηθέντα· τὸ δὲ κύριον ὄνομα Σκοτίος.

180.

(283) *Etym. M.* p. 172, 8, v. Αὐτίκα: Δωρικῶς τουτάκι, ὡς παρὰ Πινδάρῳ· τουτάκι πεξαμένης, for which Böckh conjectures: τουτάκι τε ζαμενής.

181.

(284) *Etym. M.* p. 249, 50. Zonaras, p. 466: δαυλός, ὁ δασύς. παρὰ τὸ δάσσω γίνεται δασῶ ῥῆμα, ὡς τεῖχος τειχῶ, ἀφ' οὗ Πίνδαρος τετείχηται. Tittmann supposes that this is a mistaken reference to *P.* VI, 9. *I.* IV, 44.

182.

(285) Ὑψικέρατα πέτραν.

Etym. M. p. 504, 3.

183.

(286) Lesbonax (*de figuris*, p. 184, Valcken.) quotes μελιῤῥόθων δ' ἕπεται πλόκαμοι, and διήγεται (l. διαγετο) σάρκες, as instances of the *schema Pindaricum*, probably both from Pindar.

184.

(287) Servius *ad Æneid.* v, 830: Fecere pedem] *Podium, hoc est funem, quo tenditur velum: quod Græce πόδα vocant, ut est apud Pindarum et Aristophanem.* As πούς ναός is not used in this sense in *N.* VI, 57, this is probably a reference to some lost poem.

185.

(288) Quintilian, X, 1, 109: *non enim pluvias, ut ait Pindarus, aquas colligit, sed vivo gurgite exundat.* This does not seem to refer to *Ol.* X, 1: ὕδατα ὄμβρια.

186.

"Deperditum quidem Fragmentum, de cujus tamen argumento constat, (289)
hoc loco memorabo. Plutarchus *de Pythiæ oraculis* c. XVIII: Πίνδαρος δὲ καὶ περὶ τρόπου μελῳδίας ἀμελουμένου καθ' αὑτὸν ἀπορεῖν ὁμολογεῖ, ὅτι... οὐδὲν γάρ ἐστι δεινὸν οὐδὲ ἄτοπον αἰτίας ζητεῖν τῶν τοιούτων μεταβολῶν· ἀναιρεῖν δὲ τὰς τέχνας καὶ τὰς δυνάμεις, ἄν τι κινήθῃ καὶ παραλλάξῃ τῶν κατὰ ταύτας οὐ δίκαιον. Reiskius putabat excidisse locum paulo post c. XXIII. allatum, qui est *I.* II, 3. prorsus contra Plutarchi sensum. Erat locus de modo musico Pindari ætate obsoleto." Böckh.

186.*

(289*)

– ⏑ ∪ –

⏑ ∪ – – ⏑ ∪ ∪ – ⏑ ∪ – – ⏑ ∪ [– ∪]

φὰν δ' ἔμμεναι
Ζηνὸς υἱοὶ καὶ κλυτοπώλου Ποσειδάωνος.

This Fragment was first added by Dissen from Herodian περὶ σχημάτων, p. 60, ed. Dindorf. It refers to Theseus and Pirithous, the former of whom was the son of Neptune or Ægeus, the latter of Ixion or Jupiter (Hom. *Il.* II, 740).

187.

Böckh here collects sundry references to the *Epinicia*, which were (290)
formerly placed among the Fragments, and verifies them all. It was necessary that this should be done once for the purposes of criticism, but it is needless to go over the same ground again. Besides these Fragments, there are several apophthegms attributed to Pindar, and one epigram on Hesiod, which was inscribed on a monument in the forum of Orchomenus, and which runs as follows (*Anthol.* T. II, p. 780, Jacobs):

Χαῖρε δὶς ἡβήσας, καὶ δὶς τάφου ἀντιβολήσας,
Ἡσίοδ', ἀνθρώποις μέτρον ἔχων σοφίας.

But the genuineness of these remains is supported by very slender authority.

INDICES.

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*Ἀδράστειος. Ἀδραστείῳ νόμῳ N. X, 28. Ἀδραστείοις ἀέθλοις I. III, 44.
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ἀεί v. aiεί.

ἀεθλητής, ἀθλητής. ἀεθληταῖς ἀγαθοῖς N. x, 51. ἀεθληταῖσιν N. v, 49. ἀνδράσιν ἀθληταῖσιν I. v, 69.

ἄεθλον, ἆθλον, ἄεθλοι, ἆθλοι. ἐμοὶ οὗτος ἄεθλος ὑποκείσεται O. i, 84. τοῦτον ἄεθλον τέλεσον P. iv, 165. ἀέθλων γ' ἕνεκεν O. i, 99. μεγάλων ἀέθλων κρίσιν O. iii, 22. μεγάλων ἀέθλων μεμνᾶσθαι N. i, 11. ἀέθλων κορυφάν O. ii, 14. ὑψηλοτάτων μάρτυρ' ἀέθλων O. iv, 3. ἀέθλων πεμπταμέροις ἀμίλλαις O. v, 6. ἀγωνίων ἀέθλων F. 4, 8. μοῖραν ἀέθλων ἔχει O. vi, 79. τεθμὸν μέγιστον ἀέθλων O. vi, 69. μᾶτερ χρυσοστεφάνων ἀέθλων O. viii, 1. ἱερῶν ἀέθλων O. viii, 64. κυδίμων ἀέθλων πτεροῖσι O. xiv, 24. κῶμον ἀέθλων Πυθίων P. iii, 73. πείρατ' ἀέθλων πατρωίων P. iv, 220. ἐξ ἀγλαῶν ἀέθλων P. v, 53. γεύεται ἀέθλων P. x, 7. τὰ μέγιστ' ἀέθλων ἅλῃ P. x, 24. ἐξ ἀέθλων νίκαι N. ii, 19. δεξιγυίων ἀέθλων κάρυξ N. iv, 73. Νεμέαι ἐξ ἀρατῶν ἀέθλων N. vi, 12. ἀέθλων κρίσιν N. x, 23. στεφάνους ἐξ ἀέθλων I. i, 11. ἑτείων τέρμ' ἀέθλων I. iii, 85. ἀέθλων κράτος I. vii, 5. νέοις ἐν ἀέθλοις τιμώμενος O. ii, 47. κρίσις ἀμφ' ἀέθλοις O. vii, 80. ἱεροῖς ἐν ἀέθλοις O. xiii, 15. γυίων ἀέθλοις P. iv, 253. νικαφόροις ἀέθλοις P. viii, 27. κλεινὰν ἀέθλοις P. ix, 72. ἐν Ὀλυμπίοισι καὶ βαθυκόλπου Γᾶς καὶ πᾶσιν ἐπιχωρίοις P. ix, 106. σὺν ἀέθλοις ποδῶν P. ix, 119. ἀμφ' ἀέθλοις N. ii, 17. I. i, 50. ἐν ἀέθλοισι θέγον πλείστων ἀγώνων I. i, 18. σὺν εὐδόξοις ἀέθλοις I. iii, 1. ἐν Ἀδραστείοις ἀέθλοις I. iii, 44. ἐν ἀέθλοισιν ἀριστεύων N. xi, 14. ἐν ἀγωνίοις ἀέθλοισι I. iv, 8. ἀμφ' ἀέθλοισιν I. iv, 62. ἄεθλα γαρύει O. i, 3. τοῦτο προσφέρων ἆθλον O. ix, 114. μνᾶμα τῶν Οὐλυμπίᾳ ἄθλων O. iii, 16. πρῶτον ἆθλων P. i, 99. ἱππίων ἆθλων κορυφάν N. ix, 9. ἐσχάτων ἄθλων κορυφαῖς N. x, 32. πειρᾶσθαι ἀέθλων N. xi, 23. ἆθλον διδύμων μοῖρα I. iii, 9. πάμπρωτον ἆθλον I. v, 46.

ἀεθλονικία N. iii, 7.

ἀεθλοφόρος, ἀθλοφόρος. ἀεθλοφόρου λήματος N. iii, 79. τρεῖς ἀεθλοφόροι N. vi, 24. ἀθλοφόροις ἀνδράσιν O. vii, 7.

ἀεί v. αἰεί.

εἶδω. οὐκ ἄγνωτ' εἶδω νίκαν I. ii, 12. εἴδεται ἅλσος O. v, 10. πρόφρων ἴδε Μοισᾶν χορός N. v, 22. εἰδόντι μάκαρα μέγαν μολπαῖς F. 97, 5. τὸν ἴδεισεν ἐθέλων N. iv, 90. Θεμίστιον εἶδεν N. v, 56. Ἀνδίῳ ἐν τρόπῳ μελέταισ' ἔν τ' ἀείδων O. xiv, 18. ἀγῶν' ἴδεσαι O. xi, 26. Ἵππων ἐλάτειραν ἴδεσαι F. 59. εἴδεται Σωγένης N. vii, 8. ἀείδεται θρήψαισα ἥρωας P. viii, 26. εἴδετο τέμενος θαλίαις O. xi, 79. εἰσομαι χαίταν στεφάνοισιν ἁρμόσαις I. vi, 39. ἀμφὶ κατον Ἀφροδίταν ἀειδόμενον P. v, 24. ἐξ ὑπερῴων ἴδεισιν Κληδόνες F. 25.

εἰρω. ῥόπαλον εἰρατοῦ F. 77, 2. πέραν ἀερθεὶς ἀνίκραγον N. vii, 75. ἄρτα ἀερθεῖσα πρὸς αἰθέρα N. viii, 41. πτερύγεσσιν ἀερθέντα Πιερίδων I. i, 64.

ἑκών. ἑκόντ' ἐκών O. xi, 30. οὐκ ἑκόντες N. iv, 21.

Ἄελιος, ἅλιος. *Ἀελίοιο νύμφαν O. vii, 14. *ἀπέοντος λάχος Ἀελίου O. vii, 58. *Ἀελίου υἱός P. iv, 241. σθένος ἀελίου χρύσεον P. iv, 144. *Ἅλιον μᾶτερ I. iv, 1. *ἀκτὶς Ἀελίου F. 74, 1. τοῖσι λάμπει μένος ἀελίου F. 95, 1. ἁλίου θαλπνότερον ἄστρον O. i, 5. ἀμέραν παῖδ' ἁλίου O. ii, 35. αἰγλαῖς ὀξείαις ἁλίου O. iii, 28. ἁλίᾳ ἀμφ' ἰνί O. xiii, 36. ζαμενεῖ ἁλίᾳ ἐθέλητο N. ix, 13. αἴθωνι πρὶν ἁλίᾳ γοῦν ἐμπεσεῖν N. vii, 73. ἅλιον O. ii, 66. ἐς τὸν ὕπερθεν ἅλιον ἀνδιδοῖ ψυχὰς πάλιν F. 98, 2.

ἀελλόπους. ἀελλοπόδων ἵππων N. i, 6. F. 242. ὄλφρους ἀελλόποδας P. iv, 18.

ἀελπτία. τὶν' ἀελπτίᾳ βαλών P. xii, 31.

ἄενος, ἀένναος. ἀενάου πυρός P. i, 6. ἀέναον τιμάν O. xiv, 12. ἀέννασον ὁρμᾶλόν χθονός P. vi, 4. ἀενάοις τραπέζαις N. xi, 8. ἀενάου πλούτου νέφος F. 84.

ἀεξιγυίων ἀέθλων N. iv, 73.

ἀέξω. ἀέξει σε παγκρατίου ἀλκά N. ii, 15. ἄεξ' ἄνθος ὕμνων O. vi, 105. αὐτοὺς ἀέξοι καὶ πόλιν O. viii, 88.

ἄημι. ἄηται μαρτύρια ἐπ' ἀνθρώποισι I. iii, 27.

* Ἀθάνα, Ἀθαναία. ἀγεῖτο Ἀθάνα P. x, 45. Παλλὰς Ἀθήνα P. xii, 8. θρασεῖα N. iii, 48. Ἰππία Ἀθάνᾳ O. xiii, 79. Ἀθαναία ἀλάλαξεν O. vii, 36. σὺν' Ἀθαναίᾳ N. x, 84. τέκετο ξανθὰν Ἀθάναν F. 9.

* Ἀθᾶναι. αἱ μεγαλοπόλιες Ἀθᾶναι P. vii, 1. κλειναὶ Ἀθᾶναι F. 46. λιταρᾶν εὐωπίων ἀπ' Ἀθανᾶν N. iv, 19. x, 49. ἐν γουνοῖς Ἀθανᾶν I. iii, 43. ἐν Ἀθάναις O. ix, 94. κρανααῖς ἐν Ἀθάναις O. vii, 82. ἐν ταῖς ἱεραῖς Ἀθάναις F. 45. μεγάλαις N. ii, 8. ταῖς λιταραῖς ἐν Ἀθάναις I. ii, 20. κρανααῖς ἐν Ἀθάναισι O. xiii, 37. N. viii, 11.

* Ἀθαναῖος. Ἀθαναίων χάριν P. i, 75. ὀμφαὶ N. x, 34. παῖδες Ἀθαναίων F. 196. Ἀθαναίαισι κυλίκεσσί κεν εἴη κέντρον F. 89, 3.

ἀθάνατος. ἀθανάτα Θέτις P. iii, 100. ἀθανάτου στόματος P. iv, 11. βίου ἀθάνατον P. iii, 61. ἀθάνατον Ζῆνά νιν θήσονται P. iv, 65. τοῦτο ἀθάνατον φωνᾶεν ἔρπει I. iii, 58. ὄνυμ' ἀθάνατον O. vi, 57. ἀθάνατοι O. i, 65. Ζεὺς καὶ ἀθάνατοι O. viii, 55. ἀθάνατοι δαίονται πήματα βροτοῖς P. iii, 82. παλίγγλωσσον ἀγγέλων ῥῆσιν θέσαν N. i, 58. ἀθανάτων ὅτι κλέψαις νέκταρ ἀμβροσίαν τε O. i, 60. τεθ-

μόϛ τις ἀθανάτων O. VIII, 25. νόμοι ὁ πάντων βασιλεύϛ F. 151, 3. χωρὶϛ ἀθανάτων O. IX, 44. ἀθανάτων σὺν εὐμενίᾳ P. XII, 4. ἀθανάτων βασιλεύϛ N. V, 35. X, 16. πρὸϛ ἀθανάτων τετίμαται φίλοϛ I. III, 77. ἀθανάτων φθόνοϛ I. VI, 39. προσφέρομεν μέγαν νόον ἀθανάτοιϛ N. VI, 5. δῶρα ἀθανάτοιϛ ἀνέχοντεϛ F. 84, 3. ἀθανάτοιϛ τιμαῖϛ, F. 86, 2. ἰδοξε τόδ' ἀθανάτοιϛ I. VII, 59. ἀθανάτοιϛ τιμαῖϛ I. II, 26. γλεφάροιϛ ἀθανάτοισιν I. VII, 45.

ἄθεμιϛ. ἄθεμιν δόλον P. III, 32. Πελίαν ἄθεμιν P. IV, 109.

ἀθέων βελέων P. IV, 162.

ἀθρέω. ἄθρησον τὸ Καστόρειον P. II, 70.

ἀθρόοι. κακότατ' ἀθρόαν P. II, 35. ἀθρόοι στέφανοι I. IV, 9. Καδμείων ἀγοὶ ἀθρόοι N. I, 51. θήσω φανέρ' ἀθρόα O. XIII, 94. ἀθρόαιϛ πάντε νύκτεσσιν ἔν θ' ἡμέραιϛ P. IV, 130. ἀθρόοιϛ ὄρνεσιν I. I, 28.

ἄθυρμα. Ἀπολλώνιον ἄθυρμα P. V, 23.

ἀθύρω. ἄθυρε μεγάλα ἔργα N. III, 42. ἀθύρειν I. III, 57.

*Αἰακίδαι N. V, 8. Αἰακίδᾳ παρὰ Πηλεῖ P. III. 87. Πηλεῖ Αἰακίδᾳ I. VII, 39. Αἰακίδαν I. V, 33. Αἰακίδαι N. VI, 48. χρυσάρματοι Αἰακίδαι I. V, 17. Αἰακιδᾶν ἅλσοϛ O. XIII, 105. ἀρεταῖϛ Αἰακιδᾶν P. VIII, 24. φέγγοϛ Αἰακιδᾶν N. III, 61. Αἰακιδᾶν ἕδοϛ N. IV, 11. πόλιν δορικτύπων Αἰακιδᾶν N. VII, 10. ἅλσει Αἰακιδᾶν κρεόντων N. VII. 45. ἄτερ Αἰακιδᾶν I. IV, 22. οὖροϛ Αἰακιδᾶν I. VII, 55. Ὀλυμπιόνικοϛ ἐὼν Αἰακίδαιϛ πρῶτοϛ N. VI, 17.

*Αἰακόϛ. ἐξ Αἰακοῦ O. VIII, 30. Αἰακοῦ παίδων N. IV, 71. Αἰακοῦ λόγοϛ F. 4, 1. πρυθύροισιν Αἰακοῦ N. V, 53. Αἰακοῦ γονάτων N. VIII, 13. ὀργαὶ Αἰακοῦ παίδων τε I. IV, 39. κρέοντι σὺν Αἰακῷ P. VIII, 104. Αἰακῷ γένει τε N. III, 27. Αἰακόν O. VIII, 50. N. VII, 84. δῖον Αἰακόν I. VII, 23.

αἰανήϛ. κόροϛ αἰανὴϛ P. I, 83. λιμὸν αἰανῆ I. I, 49. κόρον αἰανῆ I. III, 2. κέντρον αἰανέϛ P. IV, 236.

*Αἰάντειοϛ. Αἰάντειον βωμόν O. IX, 120.

*Αἴαϛ. Σαλαμῖν' ἔχει πατρῴαν N. IV, 48. ὁ καρτερὸϛ Αἴαϛ N. VII, 26. χρυσέων στερηθεὶϛ ὅπλων N. VIII, 27. Ἕκτωρ Αἴαντοϛ ἄκουσεν N. II, 14. Αἴαντοϛ ἀλκὰν φοίνιον I. III, 53. πόλιϛ Αἴαντοϛ I. IV, 54. Αἴαντοϛ Τελαμωνιάδα καὶ πατρόϛ I. V, 25. ἐπώνυμον εὐρυβίαν Αἴαντα I. V, 51. ὑπερμενὲϛ Αἴαϛ F. 179. cf. F. 180.

*Αἰγᾶθεν νίσσεται Ποσειδάων N. V, 37.

*Αἰγεῖδαι. φῶτεϛ Αἰγείδαι P. V, 75. Αἰγεῖδαι σέθεν ἐκγονοι I. VI, 15.

αἰγιβάται τράγοι F. 215.

*Αἰγιμιός. τεθμοῖσιν ἐν Αἰγιμιοῦ Δωρίοιϛ P. I, 64. ἐκγόνουϛ Αἰγιμιοῦ P. V, 72. Αἰγιμιοῦ στρατόϛ F. 4, 3.

*Αἴγινα. υἱὸν Ἄκτοροϛ Αἰγίναϛ τε O. IX, 75. Αἰγίναϛ ἕκατι N. IV, 22. ἀπ' Αἰγίναϛ N. V, 3. Διὸϛ Αἰγίναϛ τε λέκτρον N. VIII, 6. Αἴγινα ναυσικλυτόϛ F. 4, 1. Αἰγίνᾳ νικῶντα O. VII, 86. Αἰγίνᾳ εὐκλεΐξαι P. IX, 93. Αἰγίνᾳ ὕψωσαϛ ὕμνων N. V, 41. Αἰγίνᾳ χαρίτων ἄωτον προνέμειν I. VII, 16. ἐξένεπεν δολιχήρετμον Αἴγιναν O. VIII, 20. πολυξέναν Δωρίδα νᾶσον Αἰγιναν N. III, 3. Αἴγιναν πάτραν διαπρεπέα νᾶσον I. IV, 48. Αἴγιναν κάτα I. V, 7. Αἰγιναν πρόφαινεν I. VII, 55. Αἴγινα φίλα μᾶτερ P. VIII, 103. N. VII, 50.

*Αἰγίοχοϛ. παρ' Αἰγιόχῳ I. III, 76.

*Αἰγισθοϛ. θῆκεν Αἴγισθον ἐν φοναῖϛ P. XI, 37.

αἴγλα. αἴγλα ποδῶν ἀνάκειται O. XIII, 35. αἴγλα διόϛδοτοϛ P. VIII, 100. αἴγλαν στεφάνοιϛ P. III, 13. θαητὰν ἐϛ αἴγλαν N. I, 35.

αἰγλάειϛ. αἰγλᾶντα κόσμον P. II, 10. κῶαϛ αἰγλᾶεν χρυσέῳ θυσάνῳ P. IV, 231.

*Αἰγυπτίαν Μένδητα F. 215.

*Αἴγυπτοϛ. Αἰγύπτῳ ᾤκισεν ἄστη N. X, 5. Αἴγυπτον ἀγχίκρημνον F. 50.

*Ἀΐδαϛ. οὐδ' ἀκινήταν ἔχε ῥάβδον O. IX, 35. Ἀΐδα λάθεται O. VIII, 72. εἰϛ Ἀΐδα σταθμόν O. XI, 96. εἰϛ Ἀΐδα δόμον P. III, 11. χθόνιον Ἄιδα στόμα P. IV, 44. κῦμ' Ἀΐδα N. VII, 31. ἅγαλμ' Ἀΐδα N. X, 67. ψυχὰν Ἀΐδα τελέων I. I, 68. λαχόντεϛ ἀΐδαν P. V. 96. αἴδαν δέξασθαι I. V, 13.

αἰδέομαι. αἰδέομαι μέγα εἰπεῖν N. V, 14. ἐν θεοῖϛ κἀνθρώποιϛ τοῦτ' αἰδέονται P. IX, 42. αἰδεσθέντεϛ ἀλκάν P. IV, 173.

αἰδοῖοϛ. αἰδοῖοϛ ἀστοῖϛ ὁμιλεῖν I. II, 37. αἰδοία Χάριϛ O. VI, 76. ἀνδρὸϛ αἰδοίου P. IV, 29. αἰδοίαν Χάριν O. VII, 89. αἰδοιότατον γέρας P. V, 18. κτεάνων αἰδοιέστατον O. III, 44. αἰδοίαν ἀμφὶ τράπεζαν F. 166.

ἀΐδριϛ ἀνήρ P. II, 37.

ἀϊδροδίκαι. θῆραϛ ἀϊδροδίκαϛ N. I, 63.

*Αἰδώϛ. Προμαθέοϛ Αἰδὼϛ ἐν ἀρεταὶ ἔβαλεν ἀνθρώποιϛ O. VII, 44. αἰδὼϛ ὑπόκρυφα κέρδει κλέπτεται N. IX, 33. αἰδὼ δίδοι O. XIII, 110. σφὶν ἐπ' εὐναῖϛ ἐρατὰν βάλεν αἰδῶ P. IX, 12. τοκέων ἀφέλοιτ' αἰδῶ P. IV, 218. αἰδῶ καλύψαι P. IV, 146.

αἰεί O. I, 58. 99. II, 29. 67. V, 15. VIII, 10. IX, 60. P. I, 64. 67. 90. II, 34. 71. 75. III, 106. IV, 256. IX, 79. N. VI, 57. VII, 39. 100. I. III, 22. 60. F. 95. 7. αἰὲν N. VI, 3. δεῖ N. VIII, 22. I. VII, 13. ἀέ P. IX, 91. ἐναεὶ v. suo loco.

αἰετόϛ, αἰητόϛ. εὐδεῖ δυὰ σκάπτῳ Διὸϛ αἰετόϛ P. I, 6. γλῶσσάν τε θάρσοϛ τε ταυήπτεροϛ P. V, 112. ὠκὺϛ ἐν ποτανοῖϛ N. III, 77. αἰετοῦ ῥόμβον ἴσχει I. III, 95. καὶ πτεροέντ' αἰετὸν κίχεν P. II, 50. πέμψεν θεὸϛ ἀρχὸν οἰωνῶν μέγαν αἰετόν I. V, 48.

πέραν πόντοιο πάλλοντ' αἰετοί N. v, 21. χρυσέων Διὸς αἰητῶν πάρεδροι P. iv, 4.
*Αἰήτας. υἱὸς Ἀελίου P. iv, 224. ἴυξεν δύνασιν Αἰήταο ἀγασθείς P. iv, 238. Αἰήτα ζαμενὴς παῖς P. iv, 10. Αἰήτα θαλάμους P. iv, 160. Αἰήτᾳ παρ' αὐτῷ P. iv, 213.
αἰητός v. αἰετός.
αἰθήρ. ἐρήμας δι' αἰθέρος O. i, 9. αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμου O. xiii, 85. φαενὸν ἐς αἰθέρα O. vii, 67. ἔργα μετ' αἰθέρα λαμπευθέντα F. 250. πίτναν εἰς αἰθέρα χεῖρας N. v, 11. ἀερθεῖσα πρὸς ὑγρὸν αἰθέρα N. viii, 42. φλὸξ αἰθέρα λακτίζουσα καπνῷ I. iii, 84.
*Αἰθίοψ. Ἀοῦς παῖδ' Αἰθίοπα O. ii, 91. στράταρχον Αἰθιόπων P. vi, 31. I. iv, 44. ἀγχεσφόροις Αἰθιόπεσσι N. iii, 59. ἐς Αἰθίοπας ἐπᾶλτο N. vi, 51.
αἰθός. αἰθᾶς ἀσπίδος P. viii, 48.
αἴθω. αἰθοίσας φλογός O. vii, 48. αἰθόμενον πῦρ O. i, 1. αἰθομένα δᾴς F. 48.
αἴθων. αἴθων ἀλκήτης O. x, 20. αἴθων κεραυνός P. iii, 58. αἴθωνι ἀλίᾳ N. vii, 73. αἴθωνα κεραυνὸν O. xi, 87. ῥόον καπνοῦ αἴθωνα P. i, 23.
αἷμα. αἱμά οἱ P. iv, 48. Ζεῦ, τεὸν αἷμα N. iii, 62. ἀπὸ ταύτας αἵμα πάτρας Καλλίας N. vi, 36. τὸ Πεισάνδρου αἷμ' ἀπὸ Σπάρτας N. xi, 34. χάλαζαν αἵματος I. vi, 27. ἐμφύλιον αἷμα θνατοῖς ἐπέμιξε P. ii, 32. κεκραμένα ἐν αἵματι F. 77, 1.
αἱμακουρίαι. ἐν αἱμακουρίαις ἀγλααῖσι μέμικται O. i, 90.
αἱμάσσω. αἵμαξε μέλανι φόνῳ πεδίον I. vii, 50.
*Αἵμονες. Ἰαωλκὸν Πηλεὺς παρέδωκεν Αἱμόνεσσιν N. iv, 56.
αἱμύλιος. μύθων N. viii, 33.
*Αἰνέας O. vi, 88.
αἰνέω. σὲ αἰνέω, Γηρυόνα F. 49, 1. αἰνέω μιν O. iv, 66. ἄνδρα στεφανωσάμενον αἰνέσω πυγμᾶς ἄποινα O. vii, 16. κλέος ἐτήτυμον αἰνεσω N. vii, 63. παῖδ' Ἀρχεστράτου αἴνησα O. xi, 104. ἄλλον αἴνησεν γάμον P. iii, 13. αἴνησαν τὸ ἔπος F. 235. αἶνει οἶνον παλαιόν O. ix, 52. αἰνεῖν καὶ τὸν ἐχθρόν P. iv, 98. δίκας ἄωτος ἑσλὸς αἰνεῖν N. iii, 28. τὸν αἰνεῖν ἀγαθῷ παρέχει I. vii, 69. αἰνήσειν δόμον N. i, 72. ἄνδρα κεῖνον αἰνῆσαι μενοινῶν P. i, 43. κέρδος δόλιον αἰνῆσαι πρὸ δίκας P. iv, 140. αἰνέων Μελησίαν N. iv, 93. αἰνέων αἰνητά N. viii, 39. αἰνέων Μελέαγρον, αἰνέων δὲ καὶ Ἕκτορα I. vi, 32. αἰνήσαις ἢ καὶ υἱόν O. ix, 15. ἐν λόγοις ἀστῶν ἀγαθοῖσιν αἰνεῖσθαι N. xi, 27.
*Αἰνησίδαμος. τὸν Αἰνησιδάμου O. ii, 51. Αἰνησιδάμου παιδί O. iii, 9. παῖδες I. ii, 28.
αἰνητά N. viii, 39.
αἴνιγμα παρθένου ἐξ ἀγριᾶν γνάθων F. 165.
αἰνίσσομαι. λόγον ὃν ἠνίξατο P. viii, 42.
αἶνος. τὶν αἶνος ἑτοῖμος O. vi, 12. ἀφθέγκτοις αἶνος οὐτος ἀγκειται O. x, 7. αἶνον ἔβα κόρος O. ii, 105. αἶνον θάμες μέγαν ἵππων N. i, 6.
αἰνός. αἰνῷ φόβῳ P. v, 61. αἰνᾷ Ταρτάρῳ P. i, 15. αἰνὰν ὄβριν P. xi, 55.
αἴξ. Σύριαι αἶγες F. 73.
*Αἰολεύς. Αἰολέων στρατιὰν χαλκεντέων N. ix, 35. Αἰολεῦσι ἅβαινε Δωρίαν κέλευθον F. 201.
*Αἰολητίς. Αἰολητίδι μολπᾷ O. i, 102. Αἰολῆσιν ἐν πνοαῖσιν αὐλῶν N. iii, 76.
*Αἰολίδαι. Αἰολίδα βασιλεῦ O. xiii, 65. ἐξ ἀγανῶν Αἰολιδᾶν P. iv, 72. Αἰολίδαι Σίσυφος F. 1.
*Αἰολίς. Αἰολίδεσσι χορδαῖς P. ii, 69.
αἰολοβρόντα Διός O. ix, 45.
*Αἴολος. λαγέτᾳ Αἰόλῳ καὶ παισί P. iv. 108. αἰόλῳ ψεύδει N. viii, 25.
αἰπεινός. Πυθῶνος αἰπεινᾶς N. ix, 5. αἰπεινοὶ λόγοι N. v, 32. σοφίαι (ὁδοὶ) αἰπειναί O. ix, 116. αἰπειῶν σταθμῶν P. iv, 76.
αἰπύς. θάνατον αἰπύν O. xi, 44. ἐς αἰπὺν σκότον F. 252.
*Αἴπυτος. οὐδ' ἅλαθ' Αἴπυτον O. vi, 36.
αἵρεσις. τῶνδέ τοι αἱρέσιν παρδίδωμι N. x, 82.
αἱρέω. Ἰωλκὸν εἷλε N. iii, 33. εἷλε Περγαμίαν I. v, 29. κόρῳ ἕλεν ἅταν O. i, 56. ἕλεν Οἰνομάου βίαν παρθένον τε O. i, 88. ἕλεν Μήδειαν F. 158, 4. ἕλεν ἵππον O. xiii, 81. ἕλε μόχθον P. ii, 30. στεφάνους ἕλε P. iii, 74. ἥρωας ἕλεν N. iv, 29. ἕλον Ἀμύκλας I. vi, 14. δὲ ἐγκύρσῃ καὶ ἕλῃ P. i, 100. τὰ μέγιστ' ἀέθλων ἕλᾳ P. x, 24. ἄντλον ἑλεῖν O. ix, 57. ἀρετὰν ἑλεῖν F. 75, 2. πρὶν μέσον ἅμαρ ἑλεῖν P. ix, 117. ἑλεῖν ἀρετάν N. v, 52. φιάλαν ἀπὸ χειρὸς ἐλών O. vii, 1. νίκαν ἐλὼν O. viii, 66. γλυκὺν ἐλὼν βίοτον P. ii, 26. εὖχος ἵπποις ἑλών P. v, 21. παρθένου χερὶ χειρὸς ἑλών P. ix, 126. ἄκρον ἑλὼν P. xi, 55. τοῦτον εἵλετ' αἰῶνα N. x, 59. ἀρεταῖς κλέος ἑλέσθαι O. ix, 110.
αἴρω. ἀρέομαι Ἀθαναίων χάριν μισθόν P. i, 75. ἄρηται κῦδος ἀβρόν I. i, 50. ἐπίδοξον ἄρηται κῦδος N. ix, 46. ἄραντο νίκαν ἀπὸ παγκρατίου I. v, 57. τόλμαν καλὸν ἀραμένῳ N. vii, 59.
αἶσα. οἷαι εἰμὲν αἶσαι P. iii, 60. Διὸς αἶσα O. ix, 45. ὁλβία αἶσα μετανίσσεται τελευτάν F. 96, 1. σὺν θεῶν αἴσᾳ F. 4. θεὸς κλυτὰν αἶσαν παρέχοι O. vi, 102. τοιαύταν αἶσαν P. i, 68. οὐ κατ' αἶσαν P. iv, 107. N. iii, 16. κατ' αἶσαν P. x, 26. παρ' αἶσαν P. viii, 13. χθονὸς αἶσαν ἔννομον P. ix, 58. αἶσαν τυραννίδων P. xi, 53. ταύταν μεθέπων Διόθεν αἶσαν N. vi, 13. ἐπορόν σφιν ἔξοχον αἶσαν N.

VI, 49. γαρύσομαι ἀγακλέα τὰν Ἀσωποδώρου αἶσαν I. I, 34.
αἴσιος. αἴσιον βροντάν P. IV, 23. βροντᾶς αἴσιον φθέγμα P. IV, 197. αἰσιᾶν ὀρνίχων N. IX, 18.
*Αἰσονίδαι. σοφὸν Αἰσονίδαν P. IV, 217.
ἄϊσσε. δαίμων ἄϊσσε I. VI, 43.
ἀΐσσω. δενδρέων ᾇσσει N. III, 40.
ἀϊστόω. πῦρ ἀΐστωσεν ὕλαν P. III, 37.
αἰσχρός. ἄγει ἀρετὰν οὐκ αἰσχιον φυᾶς I. VI, 22.
αἰσχύνω. αἰσχύνοι εἶδος P. IV, 264. αἰσχύνων ἐπιχώρια P. III, 22. μαχατὰν θυμὸν αἰσχυνθῆμεν N. IV, 27.
*Αἴσων. Αἴσονος παῖς P. IV, 118.
*Αἰσωνίς F. 202.
αἴτ' ὤν P. IV, 78.
αἰτέω. θεῶν ὅπιν αἰτέω ὑμετέραις τύχαις P. VIII, 75. αἰτέω σε, δέξαι P. XII, 1. αἰτέω σε ὑπάζειν N. IX, 30. αἴτημι τοῦτό σε F. 127, 4. παῖς δν αἰτεῖς I. V, 50. αἴτει φύτευμα O. III, 18. τὰν πολλοὶ αἰτεον P. IX, 111. αἰτέων τιμὰν ἀᾷ κεφαλᾷ O. VI, 60. αἰτήσων πόλιν δαιδάλλειν O. V, 20. τῷ αἰτέομαι καλέσαι Μοῖσαν I. VII, 5.
αἰτία. μείων αἰτία O. I, 35. μελίφρων αἰτίαν ὐνέβαλεν N. VII, 11.
αἴτιος. παντὶ θεὸν αἴτιον ὑπερτιθέμεν P. V, 25.
*Αἴτνα. νιφόεσσ' Αἴτνα, χιόνος τιθήνα P. I, 20. κείνῳ Αἴτνα ἀμφίκειται F. 93. ὑπ' Αἴτναι ὑψιλόφου O. XIII, 108. Αἴτναι ἐν κορυφαῖς μελαμφύλλοις P. I, 27. Αἴτνας βασιλεῖ P. I, 60. κτίστορ Αἴτνας F. 711. δν Αἴτναν ἔχεις O. IV, 6. νεοκτίσταν ἐς Αἴτναν N. IX, 2.
*Αἰτναῖος. Ζηνὸς Αἰτναίου O. VI, 96. N. I, 6. Αἰτναῖον ξένον P. III, 69. παισὶν Αἰτναίοις N. IX, 30.
*Αἰτωλός. Αἰτωλὸς ἀνὴρ O. III, 12. Αἰτωλῶν θυσίαισι I. IV, 33.
αἰχμά. Κάστορος αἰχμὰ γέρας ἔχει I. IV, 37. ἄτερθε δαμασιμβρότου αἰχμᾶς N. IX, 85. κλέος αἰχμᾶς P. I, 66. Ἀργείᾳ σὺν αἰχμᾷ O. VII, 19. παρμένοντας αἰχμᾷ P. VIII, 42. ὑπέραλλον αἰχμὰν ταμών N. III, 32. αἰχμὰν Ἀμφιτρύωνος θρέψε N. X, 13. αἰχμαὶ νέων ἀνδρῶν F. 213. Ἄρηι ἀνθεῖ οὐλίαις αἰχμαῖσιν ἀνδρῶν O. XIII, 22. αἰχμαῖσιν διδύμαισιν ἔκπαγλος P. IV, 79. ἀκοντίζοντες αἰχμαῖς I. I, 24.
αἰχμάλωτος. φέρονται ὑπὸ δούλειον τύχαν αἰχμάλωτοι F. 224.
αἰχματάς. Ἰάσονος αἰχματᾶο P. IV, 12. αἰχματὰν στρατόν O. X, 19. αἰχματὰν κεραυνόν P. I. 5. θυμὸν αἰχματάν N. IX, 37. ἀνδράσιν αἰχματαῖσιν O. VI, 86. ἥρωας αἰχματάς N. V, 7.
αἴψα P. IV, 133. N. III, 77.
ἀΐω. οὐκ ἀΐει κλέος I. V, 24. ἄϊεν Λοξίας P. III, 27. ἄϊε λειβόμενον θρῆνον P. XII, 10. ἄϊον μελπομενᾶν Μοισᾶν P. III, 91. βοᾶν Πιερίδων αἴοντα P. I, 14.
αἰών. αἰὼν ἕφεπε μόρσιμος O. II, 11. καθέλοι μιν αἰὼν πότμον ἐφάψαις O. IX, 64. αἰὼν ἐρρίσθη F. 77, 3. τερπνὸς αἰὼν F. 92, 2. αἰὼν ἀσφαλὴς οὐκ ἔγεντο παρ' Ἀλακίδᾳ P. III, 86. μείλιχος αἰὼν ἔπεστιν ἀνδρῶν P. VIII, 102. ὁ μακρὸς αἰὼν ἑλᾷ τέσσαρας ἀρετάς N. III, 72. αἰὼν πρὸς γῆρας ἀμέρα N. IX, 44. αἰὼν ἄλλ' ἄλλοτ' ἐξάλλαξεν I. III, 13. δόλιος αἰὼν ἐπ' ἀνδράσι κρέμαται I. VII, 14. εὐθυπομπὸς αἰών N. II, 8. αἰῶνος ἀκρᾶν βαθμίδων ἅπο P. V, 7. αἰῶνος εἰδωλον λείπεται F. 96, 3. ἰσοδένδρου τέκμαρ αἰῶνος F. 146. ἄδακρυν νέμονται αἰῶνα O. II, 74. τὰν ἀκίνδυνον αἰῶνα πέσσοντα P. IV, 186. εἶλετ' αἰῶνα Κάστορος N. X, 59. ἵκειμι ἐς τὸν μόρσιμον αἰῶνα I. VI, 42.
ἀϊών. Ὀγχηστίαισιν ἀϊόνεσσιν I. I, 33.
αἰωρέω. ὑγρὸν νῶτον αἰωρεῖ P. I, 9.
ἀκᾶ P. IV, 156.
ἀκαμαντολόγχας. Σπαρτῶν ἀκαμαντολογχᾶν I. VI, 10.
ἀκαμαντομάχας. Ζηνὸς υἱοὶ τρεῖς ἀκαμαντομάχαι P. IV, 171.
ἀκαμαντόπους. ἀκαμαντόποδος βροντᾶς O. IV, 1. ἀκήνας O. V, 3. ἀκαμαντοπόδων ἵππων O. III, 3.
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ἀκάμας. πόντου γέφυρ' ἀκάμαντος N. VI, 40. πτεροῖσιν ἀκάμαντας ἵππους O. I, 87.
ἄκαμπτος. ψυχὰν ἄκαμπτος I. III, 71. χείρεσσιν ἢ βουλαῖς ἀκάμπτοις P. IV, 72.
*Ἄκαστος. Ἀκάστου δάμαρτος N. IV, 57. ἐν λέκτροις Ἀκάστου N. V, 30.
ἄκατος. ἐν ἀκάτῳ N. V, 2. ἄκατον εἰναλίαν P. XI, 40.
ἀκειρεκόμας. ἀκειρεκόμᾳ Φοίβῳ P. III, 14. ἀκειρεκόμαν Φοῖβον I. I, 7.
ἀκέντητον δέμας O. I, 21.
ἀκέομαι. δίψαν ἀοιδᾶν ἀκεϊόμενον P. IX, 108.
ἀκέρδεια O. I, 53.
ἄκεσμα. νόσων ἀκέσματα νέμει P. V, 64.
ἀκρατότοις ἀνίαις P. V, 32.
ἀκίνδυνος. ἀκίνδυνον ἔτος P. II, 66. ἀκίνδυνον αἰῶνα P. IV, 189. ἀκίνδυνοι ἀρεταί O. VI, 9.
ἀκίνητος. οὐδ' ἀκινήταν ἔχε ῥάβδον O. IX, 35. ἀκίνητοι σιωπᾷ ἥρωες P. IV, 57. ἀκίνητον τέρας F. 58, 3. str.
ἀκκίζομαι. ἄνδρες τινὲς ἀκκιζόμενοι F. 217, 1.
ἀκλάρωτος. χώρας ἀκλάρωτον λίπον O. VII, 59.
ἀκλεής. τιμά O. XII, 16. ἀκλεὴς ἔβα F. 72.
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ἄκμων. ἀψενδεῖ πρὸς ἄκμονι χάλκευε γλῶσσαν P. I, 86.

ἀκοά. ἀστῶν ἀκοὰ θυμὸν βαρύνει P. I, 83. ἀκοὰ σοφοῖτ ἐν μακροῖσι ποικίλλειν βαιά P. IX, 81. ἀκοὰν ἀδεῖαν κλύειν P. I, 90.

ἀκοίτας. Ναΐδος ἀκοίτας F. 57. ἀκοίταν πείσαισα N. V, 28.

ἀκοιτις. Διὸς ἄκοιτιν ἐπείρᾶτο P. II, 34. θαλερὰν Ἥβαν ἄκοιτιν N. I, 71. πράξειν ἄκοιτιν N. V, 36.

ἀκόνα. δόξαν ἔχω ἐπὶ γλώσσᾳ ἀκόνας λιγυρᾶς O. VI, 82. Ναξίαν χαλκοδάμαντ' ἀκόναν I. V, 70.

ἀκοντίζω. μακρὰ διοκήσαις ἀκοντίσσαιμι τοσοῦτο I. II, 35. ἀκοντίζων σκοποῦ ἄγχιστα Μοισᾶν N. IX, 55. ἀκοντίζοντες αἰχμαῖς I. I, 24.

ἄκορος. εἰρεσία ὑπεχώρησεν ἄκορος P. IV, 202.

ἄκος. πλαγᾶν ἄκος ὑγιηρὸν τὸ καλλίνικον φέρει N. III, 17.

ἀκούω. ἀκούει βάσις P. I, 2. ἀκούομεν ἔμμεναι N. IV, 77. ψαλμὸν ὑψηλᾶς πηκτίδος ἀκούων F. 91, 3. νόμων ἀκούοντες θεόδματον κέλαδον F. 169. ἀκούοντι χθονίᾳ φρενὶ ὄλβον P. V, 101. ἀρὰν ἄκουσας I. V, 40. ἄκουσε τοῦ θεοῦ Κάδμος F. 8. ἄκουσεν Δαναοῦ, οἷον εὗρεν γάμον P. IX, 116. Αἴαντος ἄκουσεν N. II, 14. λόγον ἐσλὸν ἀκούσῃ I. IV, 15. ἄκουσον N. VII, 2. ἄκουσατε P. VI, 1. φωνὰν ἀκούειν O. VI, 66. εὖ ἀκούειν P. I, 99. οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν O. VI, 52. θαῦμα παρίοντων ἀκοῦσαι P. I, 26. εὖ ἀκοῦσαι N. I, 32. ἀκούσαις Ἀγγελίας O. VIII, 81. τῶν ἀκούσαις P. IV, 135.

ἄκρα. πρὸς ἀλλοδαπὰν ἄκραν N. III, 26.

*Ἀκραγαντῖνος. Ἀκραγαντίνων φάος I. II, 17.

*Ἀκράγας. ἔρεισμ' Ἀκράγαντος O. II, 7. ὄχθαις ἔπι μηλοβότου Ἀκράγαντος P. XII, 3. ἐπ' Ἀκράγαντα τανύσαις O. II, 100. ποταμίᾳ Ἀκραγαντι P. VI, 6. κλεινὰν Ἀκράγαντα γεραίρων O. III, 2.

ἄκραντος. ἀκράντοις ἔπεσι O. I, 86. ἀκράντοις ἐλπίσιν P. III, 23. ἄκραντα γαρύετον O. II, 96.

ἀκροθίνιον, ἀκρόθινον. κτέατ' ἀνάγων ἀκροθινίων N. VII, 41. Ὀλυμπιάδα ἀκρόθινα πολέμου ἔθνε O. II, 4. πολέμοιο δόσιν ἀκρόθινα διελών O. XI, 59.

ἀκρόπολις. ἐν ἀκροπόλει ἕλσος O. VII, 49.

ἄκρος. ἄκραν Ταινάρου P. IV, 174. ἄκρᾳ ἐσπέρᾳ P. XI, 10. τέλος ἄκρον P. IX, 122. I. III, 50. ἄκρον ἐλών P. XI, 55. παιδοξίας ἄκρον N. I, 11. πρὸς ἄκρον ἀρετᾶς N. VI, 24. σοφίας ἄωτον ἄκρου I. VI, 18. κορυφὰν κατ' ἄκραν O. VII, 36. αἰῶνος ἀκρᾶν βαθμίδων P. V, 7. ἄκραις ἀρεταῖς O. XIII, 15. ἐπ' ἀκροτάτῳ βωμῷ O. VI, 70. ἀκρόσοφον καὶ αἰχματὰν ἀφίξεσθαι O. X, 19.

*Ἄκρων O. V, 8.

ἀκρωτήριον Ἄλιδος O. IX, 6.

ἀκτά. Λερναίας ἀπ' ἀκτᾶς O. VII, 33. παρὰ τὰν εὔνδρον ἀκτὰν Ἰμέρα P. I, 79. Ἀχέροντος ἀκτὰν παρ' εὐσκιον P. XI, 21. νεόμεν ψενδῆ πρὸς ἀκτάν F. 239, 3. ἐπ' ἀκταῖσιν θορών P. IV, 36. βαθυκρήμνοισιν ἀμφ' ἀκταῖς Ἑλείρου N. IX, 40. Νείλου πρὸς ἀκτάς I. II, 42.

ἀκτίς. ἐργμάτων ἀκτὶς καλῶν I. III, 60. ἀκτὶς Ἀελίου F. 74, 1. στέρμ' ὑμετέρας ἀκτῖνος ὄλβου P. IV, 255. Ὀλυμπίαν ἀγώνων θοὰν ἀκτῖνα ἔσχον P. XI, 48. λαμπρὰ ἀκτῖνες ἦλθον στεροπᾶς ἀτορηγνύμεναι P. IV, 198. ὀξειᾶν ἀκτίνων πατήρ O. VII, 70. ἴων ξανθαῖσι καὶ πορφυρόεσσι ἀκτῖσι βεβρεγμένος O. VI, 55. Θεοξένου ἀκτῖνας ὅσσων F. 88. str. 2,

*Ἄκτωρ. υἱὸν Ἄκτορος O. IX, 74.

ἀκύμονος πόντου F. 259.

ἄκων. ἄκοντι ἔλασε σκοτόν O. XI, 74. ἐφορμαθεὶς ἄκοντι θοῷ N. X, 69. χαλκοπάραον ἄκοντ' ὠσείτε βαλεῖν P. I, 44. βραχυσίδηρον ἄκοντα πάλλων N. III, 43. ἄκοντ' ὥτε χαλκοπάραον ὄρσαι γλῶσσαν N. VII, 71. εὐθὺν ἀκόντων λέντα ῥόμβον O. XIII, 89. ἀκόντεσσιν προγόνων τιμὰν δέεσθαι P. IV, 148. ἀκόντεσσιν χαλκέοις κεράΐζων P. IX, 20.

ἀλάθεια. *Ἀλάθεια, θυγάτηρ Διός O. XI, 4. ὦ 'νασ' Ἀλάθεια F. 221. οὐχ ἅπασα ἀλάθει' ἀτρεκὴς κερδίων N. V, 17. δέστοις' ἀλαθείας O. VIII, 2. ἀλαθείας ὁδόν P. VII, 103. ἀλαθείας ὁδῶν ἄγχιστα I. II, 10. ἐν ἀλαθείᾳ πετοῖσαι O. VII, 69. ἀλάθειαν ἐξελέγχων ἐτήτυμον O. XI, 56. τὰν ἀλάθειαν ἰδέμεν N. VII, 25.

ἀλαθής. ἀλαθὴς ἔξορκος O. XIII, 94. ἀλαθῆ λόγον O. I, 28. ἀλαθέα μαντίων θῶκον P. XI, 6. ἀλαθέσιν λόγοις O. VI, 89. ἀλαθέας Ὥρας F. 6.

ἀλαλά. *Ἀλαλὰ Πολέμου θύγατερ F. 225. ἐξ ἀλαλᾶς καρταρᾶς ἐπεμψαν I. VI, 10. δορίκτυπον ἀλαλὰν Λυκίων προσμένοι N. III, 57. ἀλαλαὶ ὁρινομένων F. 224.

ἀλαλάζω. ἀλαλαξεν ὑπερμάκει βοᾷ VII, 37.

ἀλαλατός. Τυρσανῶν ἀλαλατὸς κατ' οἶκον ἔχῃ P. I, 72.

ἀλάλκω. Γανυμήδει πότμον ἀλαλκε O. XI, 110. ἀλαλκε Χείρων N. IV, 60.

ἀλάομαι. εὐφροσύναις ἀλᾶται O. I, 58. ἀλᾶται Στράτων F. 72.

*Ἀλάτας. παῖδες Ἀλάτα O. XIII, 14.

ἀλεγεινῶν μεριμναμάτων F. 245.

ἀλέγω. ξύν' ἀλέγειν γάμον I. VII, 46. Λοκρῶν γενεᾶν ἀλέγων O. X, 13. ἐν τοῖσιν ἀλέγονται O. II, 86.

*Ἀλεῖοι. στονδοφόροι Ζηνὸς Ἀλεῖοι I. II, 24.
*Ἀλεκτραι. Ἀλεκτρᾶν ὕπερθεν I. III, 79.
ἀλέκτωρ. ἐνδομάχαι ἄτ' ἀλεκτωρ O. XII, 14.
*Ἀλεξιβιάδαι. Ἀλεξιβιάδα P. V, 45.
*Ἀλεξίδαμοι P. IX, 125.
ἀλεξίμβροτος. ἀλεξιμβρότῳ λόγχᾳ N. VII, 30. Ἀπολλωνίαις ἀλεξιμβρότοις πομπαῖς P. V, 91.
ἀλέξω. ἀλέξειν Ὕβριν O. XIII, 9.
*Ἀλέρα. οἷον Ἀλέραι ὠόν F. 138.
*Ἀλεύα παῖδες P. X, 5.
*Ἀλευάδαι F. 149.
ἀλίβατος. πέτραν ἀλίβατον O. VI, 64.
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*Ἄλτις. περὶ δὲ πάξαις Ἄλτιν O. XI, 47.

ἀλύσκω. οὔ μιν ἅλυξεν P. VIII, 16.

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*Ἀλφεός, Ἀλφειόν. Ἀλφεοῦ πόρῳ O. I, 22. πόρον Ἀλφεοῦ O. II, 14. XI, 50. ζαθέαις ἐπὶ κρημνοῖς Ἀλφεοῦ O. III, 22. παρὰ Ἀλφεοῦ ῥείθροις O. IX, 20. ἐπ' Ἀλφεοῦ ῥείθροισιν O. XIII, 34. ἀμπνευμα σεμνὸν Ἀλφεοῦ N. VI, 18. Ἀλφεοῦ ἄρνεσι I. I, 66. παρ' Ἀλφεῷ O. I, 20. Ἀλφεῷ μέσσῳ καταβάς O. VI, 58. ἐπ' Ἀλφεῷ ἅλσει O. VIII, 9. Ἀλφειὸν εὐρὺ ῥέοντα O. V, 18. Ἀλφειὸν οἰκεῖν O. VI, 34. παρ' Ἀλφειῷ O. VII, 15.

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*Ἀμαζονίδων O. XIII, 84.

*Ἀμαζών. χαλκότοξον Ἀμαζόνων ἑλκάν N. III, 37. Ἀμαζόνας εὐίππους O. VIII, 47. μετὰ ζωστῆρας Ἀμαζόνος ἦλθεν F. 158, 3. cf. F. 159 sqq.

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ἁμαρτάνω. ἁμαρτάνει O. I, 64. Σκότον ἁμαρτε N. VII, 37.

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ἀμβασε v. ἀναβαίνω.

ἀμβατός. οὐρανὸς οὔποτ' ἀμβατὸς αὐτῷ P. X, 27.

ἀμβλύνω v. ἀπαμβλύνω.

ἀμβολά. προοιμίων ἀμβολάς P. I, 4.

ἀμβολάδαν N. X, 33.

ἀμβροσία. ἀμβροσίαν ἀθανάτων κλέψαις δῶκε συμπότοις O. I, 62. ἀμβροσίαν ἐν χείλεσσι στάξοισι P. IX, 65.

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ἄμβροτος. ἄμβροτον θεόν N. X, 7. ἄμβροτοι θεῶν πρατῖδες I. VII, 30. ὑπ' ἀμβρόταν χέρσον F. 45, 15.

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ἀμείλιχος. νεφέλας στρατὸς ἀμείλιχος P. VI, 12. ἀμείλιχον κότον P. VIII, 8.

ἀμείρω. βίον τιμᾶς ἀμείρειν P. VI, 27.

ἄμελξις. ἐς ἄμελξιν γάλακτος F. 73, 3.

ἀμεμφής. ἀμεμφεῖ ἰῷ μελισσᾶν O. VI, 46.

*Ἀμένα παρ' ὕδωρ P. I, 67.

ἀμέρα. ποδαρκὴς ἀμέρα O. XIII, 38. ἀμέρας καθαρὸν σέλας F. 106, 4. ἐν ἀμέρᾳ O. I, 6. F. 74, 2. ἀμέρᾳ ἐν μιᾷ I. III, 34. ἀσύχιμον ἀμέραν παῖδ' ἅλιον τελευτάσομεν O. II, 35. μίαν δι' ἀμέραν O. IX, 91. ἀμέραν τὰν μὲν, τὰν δέ N. X, 55. ἀμέραι ἐπίλοιποι μάρτυρες σοφώτατοι O. I, 22. ἐν ἀμέραις O. II, 68. P. IV, 130. ἀμέραισι P. I, 22. ὑστέραισιν ἐν ἀμέραις P. X, 18. ἐν πολυφθόροις ἀμέραις N. VIII, 32. ἄλλαις ἀμέραις N. IX, 42. κυλινδομέναις I. III, 18. δώδεκα ἀμέρας P. IV, 26.

ἀμέρδω. ἄμερσε πάτρας O. XII, 18.

ἄμερος. οἶκον ἄμερον ἀστοῖς O. XIII, 2. ἄμερον οἶκον P. I, 71. τέκτονα νωδυνίαν ἄμερον P. III, 6. ἀμέρᾳ ὁπί N. VII, 83. ἀμέροις ἀνάγκαις χερσί N. VIII, 3.

ἀμερόω. ναυτιλίαισι πορθμὸν ἀμερώσαις I. III, 75.

ἀμέτερος. ἀμετέρα γλῶσσα O. X, 8. μᾶτερ ἀμετέρα N. III, 1. ἀμετέρας γλώσσας P. III, 2. ὕμνοι ἀμέτεροι P. III, 65. ἀμετέρων τοκέων P. IV, 110. 150.

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ἀμετρήτας ἁλός I. I, 37.

ἀμευσιπόρων τριόδων P. XI, 38.

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ἅμιλλα. ὑπ' ἀέθλων πεμπταμέροις ἁμίλλαις O. V, 6. ἰσχύος ἀνδρῶν ἁμίλλαις N. IX, 12. εἰκυδιάτοις ἐν ἁμίλλαισιν ἵπποι θαυμασταί I. IV, 7. τεαῖσιν, Λοξία, ἁμίλλαισιν I. VI, 50.

ἁμιλλάομαι. ὅττις ἁμιλλᾶται περὶ ἄθλων κορυφαῖς N. X, 31.

ἄμμες v. ἐγώ.

ἄμμορος. καλῶν ἄμμορος O. I, 84. οὐκ ἄμμορος κυναγέτας N. VI, 14.

*Ἄμμων. Διὸς Ἄμμωνος P. IV, 16. Ἄμμων Ὀλύμπου δέσποτα F. 11.

ἀμνάμονες βροτοί I. VI, 17.

ἀμνάσει, ἀμνάσειεν v. ἀναμνάω.

ἀμοιβά. γλυκεῖαν μόχθων ἀμοιβάν N. V, 48. ἀγαναῖς ἀμοιβαῖς ἐποιχόμενον τίνεσθαι P. II, 24.

ἀμοιβαῖα δεῖπνα O. I, 39.

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ἀμόχθῳ καρδίᾳ N. X, 30.

ἀμπελόεις. Μύσιον ἀμπελόεν πεδίον I. VII, 49.

ἄμπελος. ἀμπέλου δρόσῳ O. VII, 2. βιατὰν ἀμπέλου παῖδα N. IX, 52.

ἄμπεμψας v. ἀναπέμπω.

ἀμπιπλάντες v. ἀναπίμπλημι.

ἀμπλακέω. ἀνορέας οὐκ ἀμπλακών O. VIII, 67.

ἀμπλακία. Λαομεδοντίαν ὑπὲρ ἀμπλακίαν I. V, 27. ἀμφὶ φρασὶν ἀμπλακίαι ἀναρίθμητοι κρέμανται O. VII, 24. αἱ δύο ἀμπλακίαι P. II, 30. ἀμπλακίαισι φρενῶν P. III, 13.

ἀμπλάκιον. ἔχθιστον ἀμπλάκιον νέαις ἁλόχοις P. XI, 26.

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ἀμπνεῦσαι, ἀμπνέων v. ἀναπνέω.

ἀμπνοάν v. ἀνάπνοά.

ἀμπολεῖν v. ἀναπολέω.

*Ἀμυθάν P. IV, 129.

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ἀνέχω. θεὸς ἀνέχει τὰ κείνων P. II, 89. δῶρα ἀθανάτοις ἀνέχοντες F. 84. 3.
ἀνεψιός. ζαμενὴς Ἑλένοιο ἀνεψιός N. III, 60. εὐμενέοντες ἀνεψιῷ P. IV, 127.
ἀνήρ. ἀνήρ τις O. I, 64. Αἰτωλὸς ἀνήρ O. III, 12. κεῖνος ἀνὴρ O. VI, 7. ἅρμενα πράξαις ἀνήρ O. VIII, 73. ἀνὴρ N. VII, 42. O. XI, 97. σοφὸς, καλὸς, ἀγλαὸς O. XIV, 7. ἀνὴρ ἐκ θεοῦ ἀνθεῖ πραπίδεσσιν O. X, 10. ἀνὴρ XI, 22. ἀνὴρ καλὰ ἔρξαις O. XI, 97. ἀνὴρ ὑπὲρ ἀνδρὸς ἰσχύει F. 33. ἀνὴρ θνατός O. XIII, 30. ἀγητὴρ ἀνὴρ P. I, 69. κυβερνάτας ἀνὴρ P. I, 91. ἀνὴρ ὃς ἂν ἐγκύρσῃ P. I, 99. ἄλλοις ἄλλος ἀνὴρ ἐτέλεσσεν ὕμνον P. II, 13. παθὼν ἐοικότα P. II, 29. βιατὰς ἀνὴρ P. IV, 236. ἄϊδρις ἀνὴρ P. II, 37. εὐθύγλωσσος ἀνὴρ P. II, 86. ἀνὴρ ἔκπαγλος P. IV, 79. ἀνὴρ P. IV, 132. 236. βροτήσιος ἀνὴρ P. V, 3. ὁ θεῖος P. VI, 38. κωφόν τις P. IX, 90. εὐδαίμων καὶ ὑμνητὸς οὗτος ἀνὴρ P. X, 22. ὅδε N. II, 3. I. III, 88. ψεφηνὸς N. III, 39. ἐν ἀνδράσιν ἀνὴρ N. III, 69. ἄλλος N. IV, 39. Ἀχαιὸς N. VII, 64. ἀνδρὸς γένεται ἀνὴρ N. VII, 87. ἀνήρ τις N. VIII, 49. κρέσσων N. IX, 15. ἀνὴρ, ὃς φᾶ I. II, 11. ἦλθε I. III, 71. μάντις I. V, 49. ἀνδρὸς O. IX, 14. αἰδοίου P. IV, 29. κείνου N. I, 9. φιλοξείνου N. I, 20. τοῦδε I. I, 34. φίλου I. V, 16. Κολοφωνίου F. 190. ἀνδρὶ N. III, 29. φέρτιστον ἀνδρὶ τερπνὸν αἰών F. 92, 2. θεὸς ἀνδρὶ F. 247. ἀνδρὶ ἐοικὸς ἀμφὶ δαιμόνων καλὰ φάμεν O. I, 35. ἀνδρὶ φέγγος O. II, 62. ἀνδρὶ δεσπότᾳ O. VI, 18. ὅ, τι φέρτατον ἀνδρὶ τυγχεῖν O. VII, 26. ἀνδρὶ φίλῳ P. IV, 1. ἀνδρὶ P. VII, 20. σοφῷ I. I, 45. τῷδε I. V, 43. χρὴ ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν I. VII, 15. θεῷ ἀνέρι εἰδομένῳ P. IV, 21. ἄνδρα τινὰ θνατόν O. I, 54. ἄνδρ' ἐκ θανάτου κομίσαι ἤδη ἀλωκότα P. III, 56. μή τιν' ἄνδρα O. II, 103. τίν' ἄνδρα, τίν' ἥρωα O. II, 2. εὐθυμάχαν πελώριον O. VII, 15. πὰξ ἀρετὰν εὐρόντα O. VII, 89. μέλλοντα δόξαν φέρειν O. VIII, 63. ὑπέρφατον μορφᾷ καὶ ἔργοισι O. IX. 73. κεῖνον P. I, 42. V. 107. καρτερόν P. IV, 239. ὄλβιον P. IX, 4. ἄνδρα τῶν θανόντων F. 199. ἄνδρα φίλον θεῷ F. 246. νυμφίον P. IX, 123. φίλον P. XII, 18. N. VII, 62. ἄνδρα τετρ' Ἀρκεσίλαν N. XI, 11. εὐάρματον I. II, 17. ἀνέρα O. IX, 118. οἷα παίζομεν ἄνδρες O. I, 17. νικώμενοι ἄνδρες F. 253. ἄνδρες ὑπὲρ πολέων F. 265. ἐν πόλεσιν ἄνδρες F. 229. ἄνδρες τινὲς ἀκκιζόμενοι F. 217. μάτρωες O. VI, 77. μάντιες O. VIII, 2. ἀγαθοὶ καὶ σοφοὶ κατὰ δαίμονα O. IX, 30. ὠροφόροι P. V, 86. ἄνδρες κρέσσονας ψυχὰς κτεάνων ἔχοντες N. IX, 33. δοιοὶ ὑψιχαῖται ἀνέρες P. IV, 173. ἀνδρῶν ἀρετᾶς πέρι O. III, 39. Ἀρκάδων O. VI, 34. γένος O. VI, 24. ἐπὶ προτέρων O. VII, 73. λιταῖς O. VIII, 8. μάχᾳ O. VIII, 58. κῦδος O. IX, 94. ἑπιμομφὰν O. XI, 9. ἐλπίδες O. XII, 5. ἐν καρδίαις O. XIII, 16. νέων αἰχμαῖσιν O. XIII, 22. πολεμίων P. I, 80. μάργων ὑπ' ἀνδρῶν O. II, 106. ἀποιχομένων P. I, 93. ἵππων τε σιδαροχαρμᾶν P. II, 2. νοῦν φίλον P. III, 5. ὄλβος P. III, 105. γόνον καλλίστου P. IV, 123. Λακεδαιμονίων P. IV, 257. ἀνδρῶν συμποσίου I. IV, 1. ἀνδρὸς μέτα P. V, 94. δαίμονα φίλων P. V, 123. φέγγος ἔπεστιν P. VIII, 101. παλλοὶ ἀριστῆες P. IX, 111. ἐπικωμίαν ὅπα P. X,

6. μακάρων ὄμιλον P. x, 46. ἀθανάτων ἀνδρῶν τε P. xii, 4. ἐλπίδες πολυπόνων N. i, 33. καί τινα ἄνδρα στείχοντα N. i. 65. ἓν ἀνδρῶν, ἓν θεῶν γένος N. vi, 1. ὄμιλον N. vii, 24. ἐν σοφοῖς ἀνδρῶν N. viii, 41. φίλων N. viii, 43. ἰσχύος N. ix, 12. στρατόν N. ix, 18. δυσμενέων N. ix, 38. Κλεωναίων N. x, 42. δικαίων N. x, 54. γενεαῖς ἀνδρῶν σθένος N. xi, 38. Ἀχαιῶν I. i, 58. εὐδόξων I. ii, 34. Σπαρτῶν ἀνδρῶν ἱερὸν γένος F. 5. γένος F. 74, 11. δικαίων F. 132. νέων αἰχμαί F. 213. κενεοφρόνων F. 231. ἐπιχθόνιον γένος ἀνδρῶν F. 232, 3. εὐτυχήσαις τις I. iii, 1. ἀρετάν I. iii, 13. τεσσάρων I. iii, 15. χειρόνων τέχνα I. iii, 52. ἀλκά I. iv, 2. ἀναρίθμων φόνῳ I. iv, 56. μόχθος I. iv, 64. ταχύποτμον ἀνέρων ἔθνος O. i, 66. κῶμον ἀνέρων P. v, 22. παροιχομένων N. vi, 30. νέοις ἐν ἀνδράσιν O. iv, 23. παρ' ἀνδράσιν O. vi, 10. πτανὸν ἔθηκας ἰσκὺν ἀνδράσιν F. 74, 3. αἰχματαῖσιν O. vi, 86. ἀθλοφόροις O. vii, 8. ἀνδράσι O. xiii, 7. ναυσιφορήτοις P. i, 33. ἐν ἀνδράσι γερασφόρον P. ii, 43. ἰσλοῖσι P. iii, 66. ἀνδράσιν P. viii, 29. ἐπ' ἀνδράσι P. viii, 79. φίλοις P. ix, 66. θνατοῖς P. xii, 22. ἐν ἀνδράσιν ἀνήρ N. iii, 69. ἀνδράσιν N. vi, 10, ποντίοις I. i, 9. ἀθληταῖσιν I. v, 69. ὀδλιος αἰὼν ἐπ' ανδράσι κρίμαται I. vii, 14. ἱπποσόαισιν ἄνδρεσσι P. ii, 65. ἄνδρεσσι καὶ γυναιξί P. v, 64. ἄνδρας ὀλέσαις O. i, 79. ἐς ἄνδρας O. ii, 38. πέφνε τρεῖς καὶ δέκ' ἄνδρας F. 100. ἀνδρας νῶτα πτεροῖσι πεφρίκοντας P. iv, 182. ἀλκίμους N. v, 15. ἄνδρας περικτίοναι I. vii, 65. ἀμφύετ' ἄνδρες τὸν θάνατον F. 225.

ἄνθεμον. λείριον ἄνθεμον ποντίας ὑφελοῖσ' ἐέρσας N. vii, 79. ἀνθεμα χρυσοῦ φλέγει O. ii, 79.

ἀνθέω. σοφὸς ἀνὴρ ἀνθεῖ πραπίδεσσιν O. x, 10. ἐν δὲ Μοῖσα ἐν δ' Ἄρης ἀνθεῖ O. xiii, 22. κλέος ἄνθησεν P. i, 66. χθὼν ἄνθησεν ῥόδοις I. iii, 36. πλοῦτον ἀνθεῖν σφίσιν P. x, 18. Ἕκτορι κλέος ἀνθῆσαι N. ix, 39. ἦβας καρπὸν ἀνθήσαντα P. ix, 114.

ἄνθος. σὸν ἄνθος ἦβας κυμαίνει P. iv, 158. ἄεξ' ὕμνων εὐτερπὲς ἄνθος O. vi, 105. δένδρεα οὐκ ἐθέλει φέρειν ἄνθος εὐῶδες N. xi, 41. τὰ τέρπν' ἄνθε' Ἀφροδίσια N. vii, 53. ἀνθέων ποιᾶντα στεφανώματα N. v, 54. ἀέθλων ἄνθεσιν ἐστεφανώσατο O. vii, 80. ἄνθεσί νιν μίγνυον N. iv, 21. ἄνθεα τεθριππων O. ii, 55. ἄνθεα ὕμνων O. ix, 52. δύο ἄνθε' Ὀλυμπιάδος N. vi, 65.

ἀνθρακιά. ἔδει βοῶν σώματα ἀνθρακιὰν στέψαντα F. 150.

ἄνθρωπος. σκιᾶς ὄναρ ἄνθρωπος P. viii, 100. διάβολος ἄνθρωπος F. 270. σιγᾶν ἀνθρώπῳ σοφώτατον N. v, 18. ἀνθρωποι καλέοισι N. ix, 41. ἄνθρωποι μεγασθενῆ νόμισαν χρυσόν I. iv, 3. ἀνθρώπων φρασίν O. vii, 24. ἀνθρώπων παλαιαὶ ῥήσιες O. vii, 54. ἀνθρώπων μαιομένων O. viii, 4. ἔνθα ἔξοχ' ἀνθρώπων ἀσκεῖται Θέμις O. viii, 23. πολλοὶ ἀνθρώπων O. ix, 109. ἔτυμον λόγον ἀνθρώπων P. i, 68. μῶμος ἀνθρώπων P. i, 82. τιν' ἀνθρώπων P. iii. 86. ἀνθρώπων φάτις P. iii, 112. τίς ἀνθρώπων χαμαιγενέων P. iv, 98. πρὸς ἀνθρώπων καλεῦνται F. 98, 5. κατ' ἀνθρώπων ἀγυιάς F. 206, 5. ἀνθρώπων μέριμναι F. 239. καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει P. iv, 286. γλυκὺ ἀνθρώπων τέλος P. x, 10. τίς ἀνθρώπων P. ix, 34. ἔστι τις λόγος ἀνθρώπων N. ix, 6. κόρος ἀνθρώπων N. x, 20. ὑπὲρ ἀνθρώπων I. ii, 36. Ὅμηρος τετίμακεν δι' ἀνθρώπων I. iii, 55. εἴ τις ἀνθρώπων πράσσει ἀρετάς I. v, 9. ξυνὸν ἀνθρώποις O. iii, 19. τολύβοσκον γαῖαν ἀνθρώποισι O. vii, 63. Αἰδὼς ἐνέβαλεν χάρματα καὶ ἀρετάν ἀνθρώποις O. vii, 44. τερπνὸν ἀνθρώποις ἴσον οὐδέν O. viii. 53. εἶρπεν ἀοιδὰ ἀνθρώποισι F. 47. εἰ δέ τις ἀνθρώποισι κακότας προστύχῃ F. 171, 4. ἀνέμων χρῆσις ἀνθρώποις O. x, 1. πολλὰ παρὰ γνώμαν ἀνθρώποις ἔπεσεν O. xii, 10. ἔστι φῦλον ἐν ἀνθρώποισι ματαιότατον P. iii, 21. ἀνθρώποισιν ἰᾶσθαι νόσους P. iii, 46. ἀνθρώποισι φέρειν ἴυγγα P. iv, 217. εἴ τις ὄλβος ἐν ἀνθρώποισιν P. xii, 28. ὄλβος ἀνθρώποισι παρμονώτερος N. viii, 17. ἔρις χαλεπὰ ἀνθρώποις ὁμιλεῖν N. x, 72. ἐκ Διὸς ἀνθρώποις σαφὲς οὐχ ἕπεται τέκμαρ N. xi, 43. ἄλλοις ἀνθρώποις μισθὸς ἄλλος γλυκύς I. i, 47. νίσσοντ' ἐπ' ἀνθρώπους ἀοιδαί O. iii, 10. οὗροι πάντας ἀνθρώπους ἐπαίσσων ἐλαύνει I. iii, 24. ἐπ' ἀνθρώπους ἦνται μαρτύρια I. iii, 27. ἐν θεοῖς κἀνθρώποις P. ix, 41.

ἀνία. ἄνευ ξυνᾶς ἀνίας P. iv, 154. ὀξείαις ἀνίαισι τυπείς N. i, 53.

ἀνία. ἀκηράτοις ἀνίαις P. v, 32. ἀπάσαις ἀνίαις I. ii, 22.

ἀνιαρός. ἀνιαραῖς ζάλαις O. xii, 11. τοῦτ' ἀνιαρότατον P. iv, 288.

ἀνίημι. Μοῖσ' ἀνέηκέ με F. 119.

ἀνίκα O. xii, 35. ix, 33. ἀνίχ' εὑρίσκοιτο P. i, 48. P. iv, 24. I. vi, 4. ἀνίκ' ἄρα I. vi, 12. ἀνίκα οἴκονται μέριμναι F. 239.

ἀνικάτου φαρέτρας P. iv, 91.

ἀνίον. ἀνία νωμάσοισιν P. iv, 18. ἀνία νωμάσαντα I. i, 15. [Add. F. 80.]

ἀνίσχος. χειρῶν καὶ ἰσχύος ἀνίσχον N. vi, 69. ἐν τεσσαράκοντα πετόντεσσιν ἀνιόχοις P. v, 50.

ἀνίστημι. ἐξ αὐτῶν ἀναστὴῃ κακόν P. iv, 155.

ἀνοίγω. ναυσὶν ἁλὸς κέλευθον ἀνοίγων P. v, 38.

ἀνομαι. ἄνεται δὲ πρὸς χάριν εὐσεβίας ἀνδρῶν λιταῖς O. VIII, 8.
ἀνόμοια ἅλκεα N. VIII, 28.
ἀνορέα. ἀνορέαι οὐκ ἀμπλακεῖν O. VIII, 67. ἀρίστευον ἀνορέᾳ ἀμφέπειν ὅμαδον I. VII, 25. πέταται ὑποπτέροις ἀνορέαις P. VIII, 95. ἀνορέαις ὑπερτάταις ἐπέβα N. III, 19. ἀνορέαις I. III, 29.
ἀνορούω. κορυφὰν κατ' ἄκραν ἀνορούσαισα O. VII, 37.
ἀνόρω. ἀνὰ δ' αὐλὸν ὄρσομεν N. IX, 8.
ἄνοσος. κεῖνοι ἄνοσοι F. 107, 1.
ἄντα. σκοπῷ ἄντα τυχεῖν N. VI, 28.
ἀνταγορεύω. ἀνταγόρευσεν ἀκᾷ P. IV, 156.
ἀντάειε. ἀστῶν εἴ τις ἀντάειε P. IX, 96.
*Ἀνταῖος. Ἀνταίου κούραν P. IX, 110. Ἀνταίου δόμους I. III, 70.
*Ἀντανορίδας. Τρῶες Ἀντανορίδαι P. V, 83.
ἀνταυδω. φθέγμα βροντᾶς οἱ ἀντάυσε P. IV, 197.
ἀντάω. ὕστατος ἀλκάσιος ἀντάσαις O. XI, 44.
ἀντερείδω. χειρί οἱ χεῖρ' ἀντερείσαις P. IV, 37.
ἀντέχω. Ἡρακλέος ἀντέχομαι N. I, 33.
ἀντί P. II, 17. IV, 17. 18. I. I, 46. IV, 27.
ἀντία. ἀντία προτέρων O. I, 36. ἀντία τίναξε O. IX, 31. πατρὸς ἀντία O. XIII, 51. ἐρίζων ἀντία τοῖς ἀγαθοῖς P. IV, 285. οἰκοθεν ἀντία πράξει P. VIII, 54.
ἀντιάζω, ἀντιάω. Γιγάντεσσιν ἀντιάζωσιν θεοί N. I, 64. κόρος βαρὺν ἀντιάσαι N. X, 20. ὀργαῖς ἀντιάσαις I. V, 13. μολπὰ πρὸς κάλαμον ἀντιάξει μελέων O. XI, 88.
ἀντιάνειρα στάσις O. XII, 17.
*Ἀντίας N. X, 40.
ἀντιβολέω. τῶν ἀντεβόλησεν O. XIII, 29.
ἀντίθεος. ἀντιθέου Πηλέος F. 158, 1. ἀντιθέῳ Κάδμῳ P. III, 88. ἥρωες ἀντίθεοι P. IX, 58. ἀντίθεοι υἱέες I. VII, 24. ἀντιθέοισιν διδύμοισι παισὶ Λήδας O. III, 36. ἥρωας ἀντιθέους P. I, 53.
ἀντίκειμαι. τιμὰ ἀγαθοῖσιν ἀντίκειται I. VI, 26.
ἀντικύρω. ζάλαις ἀντικύρσαντες O. XII, 12.
*Ἀντίλοχος P. VI, 28.
ἀντιόω. Νεμέα οὐκ ἀντιοῖ O. XIII, 33.
ἀντίος. ἀντίος ἦλυθέ οἱ N. X, 79. ἀντίον ὀρμαίνων O. VIII, 39. ὕδωρ καπνῷ φέρειν ἀντίον N. I, 25. ἀμεύσασθ' ἀντίους P. I, 45. vide et ἀντία.
ἀντίπαλος. μένος γήραος ἀντίπαλον O. VIII, 71. δεξιὸν νόῳ ἀντίπαλον I. IV, 68. δηριώντων ἀντιπάλων N. XI, 26.
ἀντιτείνω. ἀντίτειν' ἐπιβουλίᾳ N. IV, 37.
ἀντιτίνω. λοιγὸν ἀντιτίνων στρατῷ I. VI, 28.
ἀντίτομος. φαρμακώσαισ' ἀντίτομα ὀδυνᾶν P. IV, 221.
ἀντιτυγχάνω. μάχαι ἀντιτυχόντα N. VII, 42.
ἀντιφερίζω. πάρ σοφὸν ἀντιφερίξαι N. IX, 52.
ἀντιφθέγγομαι. ἀντεφθέγξατο πατρὶ ὅσσα O. VI, 61.
ἀντίφθογγον ψαλμόν F. 91, 3.
ἀντιφλέγω. ὄλον ὀφθαλμὸν αὐτῷ ἀντέφλεξε Μήνα O. III, 21.
*Ἄντιφος F. 36.
ἄντλέω. ἄντλει μαχαναῖν P. III, 62.
ἄντλος. ὕβριν ἐν ἄντλῳ τιθεῖς P. VIII, 12. ἀνάπτωτιν ἄντλου ἐλεῖν O. IX, 67.
ἀντόμενος φόρμιγγος P. II, 71.
ἄντρον. Κιλίκιον ἄντρον P. I, 17. Ἰδαῖον ἄντρον O. V, 18. ἄντρου ἔναιε P. III, 63. σεμνὸν ἄντρον προλιπεῖν P. IX, 31. ἄντρῳ Χείρωνος I. VII, 41. ἄντροθε νέομαι τὰρ Χαρικλοῦς P. IV, 102.
ἀνύω. τρίτον ἄνυσσεν κασιγνητᾶν μέρος P. XII, 11. θεὸς ἅπαν τέκμαρ ἀνύεται P. II, 49.
ἄνω. ἐλπίδες πόλλ' ἄνω, τὰ δ' αὖ κάτω κυλίδονται O. XII, 6.
ἄνωθεν ἀναγορίας ἔπορεν F. 87, 4.
ἀνώνυμον γῆρας O. I, 82.
*Ἄξεινος. ἐπ' Ἀξείνου στόμα P. IV, 203.
ἄξιος μεμίχθαι I. III, 3.
ἀξιόω. ἀξιωθείην μὴ κρύπτειν N. X, 39.
ἀοιδά. θεσπεσία δ' ἐπέων καὐχαις ἀοιδὰ πρόσφορος N. IX, 7. λύρα βρέμεται καὶ ἀοιδὰ N. XI, 7. ἀοιδὰ διθυράμβων F. 47. ὑπὸ ποικιλοφόρμιγγος ἀοιδᾶς ἐλισσόμεναι O. IV, 2. ἀοιδᾶς ἄτερ O. XI, 95. σὺν ἀγλαᾷ ἀοιδᾷ F. 45, 8. θεὸς χάριν ἀοιδᾷ φυτεύει F. 105. ἐν ἀοιδᾷ νέων ἀπύειν P. V, 103. αὔξεται μαλθακᾷ σὺν ἀοιδᾷ N. IX, 49. κόμπον ἀοιδᾷ κιρνάμεν I. IV, 26. ἀοιδὰν φιλεῖ N. III, 7. περιστέλλων ἀοιδάν I. I, 33. γλυκεῖ' ἀοιδά N. V, 2. θεύμοροι νίσσοντ' ἀοιδαί O. III, 10. μακρότεραι ἔσποντ' ἀοιδαί O. XIII, 41. Μουσᾶν θύγατρες ἀοιδαὶ θέλξαν νιν N. IV, 3. οὐδ' ἐπέρναντο γλυκεῖαι ἀργυρωθεῖσαι πρόσωπα μαλθακόφωνοι ἀοιδαί I. II, 8. οὔτε θανόντ' ἀοιδαὶ ἔλιπον I. VII, 56. κρηπὶς ἀγαφθέγκτων ἀοιδᾶν O. VI, 91. φορμικτὰς ἀοιδᾶν πατήρ P. IV, 176. ἐρατᾶν ὄχημ' ἀοιδᾶν F. 89, 1. κρηπῖδ' ἀοιδᾶν βαλέσθαι P. VII, 3. ἀοιδᾶν δίψαν P. IX, 107. μελικόμπων ἀοιδᾶν I. II, 32. φίλ' ἀοιδᾶν I. III, 45. λαθεῖε ἀοιδαῖς O. II, 15. ἐν ἡμεραῖς ἀοιδαῖς O. VI, 6. μαλεραῖς O. IX, 24. ἑσπερίαις ὑποκουρίζεσθ' ἀοιδαῖς P. III, 19. μαλεραῖς ἐπιφλέγων ἀοιδαῖς O. IX, 24. καλλίσταις ἀοιδαῖς F. 86, 1. ἱεραῖσιν ἀοιδαῖς F. 206. κλειναῖς ἀοιδαῖς P. III, 114. σὺν ἀοιδαῖς P. X, 51. ἐπινικίοισιν ἀοιδαῖς πρόπολον N. IV, 78. κλυταῖς ἐπέων ἀοιδαῖς N. VII, 16. μελιγδούποισι ἀοιδαλθέντα μελιζέμεν ἀοιδαῖς N. XII, 18. σπένδειν μελιφθόγγοις ἀοιδαῖς I. V, 3. [Add. ἀοιδαὶ παιάνιδες F. 103*.]
ἀοίδιμος. γᾶς ὀμφαλὸν ἀοίδιμον P. VIII, 62.

πόμ' ἀοίδιμον N. III, 76. ἀοίδιμοι Ἀθᾶναι F. 46. ἀοίδιμον προφάταν F. 60, 4. ἀοίδιμοι βασιλεῖαι O. XIV, 3.

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ἀπείρατος (ἀπείραστος). βατίᾳ ἀπειράτῳ O. VI, 54.

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*Ἄπειρος (*Ἤπειρος). Ἀπείρῳ διαπρυσίᾳ N. IV, 51.

ἄπειρος (ἤπειρος). ῥίζαν ἀπείρου τρίταν P. IX, 8. κείναν εὐρεῖαν ἄπειρον P. IV, 48.

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ἀπείρων. ἀπείρονα δόξαν P. II, 64.

ἄπεπλος. ἄπεπλοι ὀρούσαισα ποσσίν N. I, 50.

ἀπέραντος. πεδίον ἀπέραντον N. VIII, 38.

*Ἀπέσας F. 203.

ἀπέχθομαι. γῆρας ἀπεχθόμενον N. X, 83.

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ἁπλόος. κελεύθοις ἁπλόαις ζωᾶς N. VIII, 36.

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[ἀποβάλλω. Vide not. ad N. VII, 18.]

ἀποβλάπτω. τὶν σύνεσιν οὐκ ἀποβλάπτει φρενῶν N. XII, 60.

ἀποδάζομαι. ἀποδάσσασθαι ἴσον N. X, 86.

ἀποδαμέω. Μοῖσα οὐκ ἀποδαμεῖ τρόποις ἐπὶ σφετέροισι P. X, 37.

ἀπόδαμος. οὐκ ἀποδάμου Ἀπόλλωνος τυχόντος P. IV, 5.

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ἀποδρέπω. ἦβας καρπὸν ἀποδρέψαι P. IV, 114. ὥρας ἀπὸ καρπὸν δρέπεσθαι F. 87, 6.

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ἀποικέω. ἀπῴκησαν νᾶσον P. IV, 258.
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ἀπολείπω. τόξοις ἀπο ψυχὰν λιπών P. III, 101.
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*Ἀπόλλων O. VIII, 41. ὁ χρυσοχαίτα P. II, 16. III, 40. IV, 66. 87. ἀρχαγέτας P. V, 60. ἐκάεργος P. IX, 29. Ἀπόλλων P. X, 35. N. V, 24. 44. εὐρυσθενὴς I. II, 18. Ἀπόλλων ἐγένετ' ἐν χρόνῳ F. 114. ὀρχήστ' ἀγλαΐαις ἀνάσσων, εὐφάρετρ' Ἄπολλον F. 115. Ἀπόλλων ἐν Δηραίοις F. 35. cf. F. 122. Ἀπόλλωνος θεράποντα O. III, 17. P. I, 1. III, 11. IV, 5. 176. Ἀπόλλωνος κράνᾳ P. IV, 294. VIII, 19. N. IX, 1. Ἀπόλλωνι O. VI, 35. Ἀπόλλωνα O. XIV, 11. P. IX, 66. Ἄπολλον P. V, 79. P. II, 10. X, 10.
*Ἀπολλωνιάτ I. I, 6.
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*Ἀπολλώνιος. Ἀπολλώνιον ἄθυρμα P. V, 23. Ἀπολλωνίᾳ νάπᾳ P. VI, 9. Ἀπολλωνίαισι πομπαῖς P. V, 90.
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ἀπονέμω. ταῦτ' ἀπόνειμον I. II, 47.
ἄπονος. ἄπονον χάρμα O. XI, 23. ἀπονέστερον βίοτον O. II, 60.
ἀπονοστέω. ἐς Αἰθίοπας ἀπονοστάσαντος N. VI, 52.
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ἀποπλέων N. VII, 36.
ἀποπνέω. ἔπος ἀπέπνευσε στόματος P. IV, 11. χρόνος ψυχὰς ἀπέπνευσεν μελέων N. I, 47. εὐανθέα ἀπέπνευσας ἡλικίαν I. VI, 34.
ἀπορία τελέθει N. VII, 105.
ἀπορούω. κίονες ἀπώρουσαν F. 58. antistr. 6.
ἄπορος. νεῖκος ἀποθέσθ' ἄπορον O. XI, 42. ἐμοὶ ἄπορα εἰπεῖν O. I, 52. ἄπορα λόγον διελθεῖν N. IV, 71.
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ἀποσκίμπτω. ἄγκυραι ἐκ ναὸς ἀπεσκίμφθαι O. VI, 101.
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ἀποσυλάω. ἀποσυλᾶσαι βιαίως τοκέων τιμάς P. IV, 110.
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ἀπούραις τοκέων P. IV, 149.
ἀποφαίνω. οἶκον ἀπεφάνατο ταμίαν στεφάνων N. VI, 26.
ἀποφέρω. γλῶσσάν σφιν ἀπένεικεν ὑπερτονίαν P. V, 59.
ἀποφεύγω. ὕβριν ἀπέφυγεν P. XI, 56.
ἀποφθίω. ἀποφθιμένῳ Μελικέρτᾳ F. 1, 3. [ἀποφθιμένων F. 103*.]
ἀποφλαυρίζω. ἀποφλαυρίξαισά μιν P. III, 12.
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ἀπύω. ἀπύει σε Λοκρὶς παρθένος P. II, 19. Πυθώ με καὶ τὸ Πελινναῖον ἀπύει P. X, 4. ἄπυεν Εὐτρίαιναν O. I, 72. ἐν ἀοιδᾷ νίσω Φοῖβον ἀπύειν P. V, 104. ἱκέτας ἔρχομαι ἀπύων ἐν αὐλοῖς O. V, 19.
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*Ἀργεῖος. Ἀργεῖον τέμενος N. X, 19. Ἀρ-

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*Ἄργος. ἐξ Ἄργεος O. IX, 73. ἀπ' Ἄργεος P. VIII, 43. N. IX, 14. ὅπλα ἀπ' Ἄργεος F. 73. 5. ἐν Ἄργει O. VII, 83. P. V, 70. IX, 116. I. IV, 36. ἐν Ἀργεῖ O. XIII, 103. Ἄργει O. IX, 94. Ἀργεῖ N. X, 40. Ἄργος Ἥρας δῶμα N. X, 2. ἐς Ἄργος ἵππιον I. VI, 11.
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ἄρδω. οἷσιν ἄρδει στρατόν O. V, 12. ὄλβον ἄρδει O. V, 23. πάτραν Χαρίτων δρόσῳ ἀρδοντι I. V, 60.
*Ἀρέα. Ἀρέας πόρον N. IX, 41.
*Ἀρέθουσα. Ἀρέθουσαν ἐπὶ κράναν P. III, 69.
ἀρείων. ἄρειον χρῆμα I. VII, 13. ἄρειον γέρας N. VII, 101. ἀρείονος ὄρνιχος P. VIII, 51. τῶν ἀρειόνων ἐράτων N. VIII, 5.
ἀρετά. οὐ φθίνει Κροίσου φιλόφρων ἀρετά P. I, 94. ἃ ἀρετὰ δοιδαῖς χρονία τελέθει P. III, 114. μεγάλα ἀρετὰ δρόσῳ ῥανθεῖσα P. V, 98. αὔξεται ἀρετά N. VIII, 40. λάμπει σαφὴς ἀρετά I. I, 22. διπλόα θάλλοισ' ἀρετά I. IV, 19. ἀγῶν' ἀνδρῶν ἀρετᾶς πέρι O. III, 39. ἀρχὰ μεγάλας ἀρετᾶς F. 221. ἅπειν' ἀρετᾶς P. II, 14. φάρμακον ἐᾶς ἀρετᾶς P. IV, 187. ἄκρον ἀρετᾶς N. VI, 24. προξενίᾳ ἀρετᾷ τε τιμάορος O. IX, 89. ἀρετᾷ O. XI, 21. ἀμφ' ἀρετᾷ P. I, 80. II. 62. ἀρετᾷ κεκραμένον καθαρᾷ P. V, 2. ποδῶν ἀρετᾷ κρατήσαις P. X, 23. ἀρετᾷ κριθείς N. VII, 7. ἀρετᾷ κατάκειται πᾶσαν ὀργάν I. I, 41. ἐν ἀρετὰν ἔβαλεν O. VII, 43. πὺξ ἀρετὰν εὑρόντα O. VII, 89. οἵοι ἀρετὰν δελφῖνες F. 4, 5. ἀρετὰν ἑλεῖν F. 75, 2. πρόφασιν ἀρετὰν ἐς αἰπὺν ἔβαλε σκότον F. 252. μεγάλαν ἀρετὰν θυμῷ λαβεῖν O. VIII, 6. ὕπατον πρὸς ἀρετάν P. VI, 42. ὁποίαν ἀρετὰν ἔδωκε Πότμος N. IV, 41. ἑλεῖν διπλόαν ἀρετάν N. V, 53. ταύταν ἀρετὰν κελαδῆσαι N. IX, 54. ἀρετὰν πατρῴαν μὴ σιγάτω I. II, 44. ἀνδρῶν ἀρετὰν σύμφυτον οὐ κατελέγχει I. III, 13. μακροτέραν σπεύδειν ἀρετάν I. III, 31. αὐτοῦ πᾶσαν ὀρθώσαις ἀρετὰν ἔφρασεν I. III, 56. ἄγει ἀρετὰν οὐκ αἰσχιον φυᾶς I. VI, 22. νεαρὰν ἀρετὰν Ἀχιλέος ἔδειξαν I. VII, 48. ἀκίνδυνοι ἀρεταὶ οὐ τίμιαι O. VI, 9. ἀρεταὶ μεγάλαι πολύμυθοι P. IX, 79. ἀρχαῖαι ἀρεταὶ N. XI, 37. μεγάλαι ἀρεταὶ θνατοῖς ἔπονθ' ἑκ Ζηνός I. III, 4. δρέπων κορυφὰς ἀρετᾶν ἄπο πασᾶν O. I, 14. στέφανον ἀρετᾶν O. IV, 11. ὑψηλᾶν ἀρετᾶν ἄωτον O. V, 1. φάος εὐρυσθενέων ἀρετᾶν O. IV, 11. κορυφαῖτ ἀρετᾶν μεγάλαις N. I, 34. στεφάνων ἀρετᾶν τ' ὀπαδόν N. III, 8. μυριᾶν ἀρετᾶν γεύεται N. III, 40. *Ἀρεταῖσι μεμαλότας υἱούς O. I, 89. γνησίαις ἐπ' ἀρεταῖς O. II, 12. πλοῦτος ἀρεταῖς δεδαιδαλμένος O. II, 58. πρὸς ἐσχατιὰν ἀρεταῖσιν ἱκάνων O. III, 45. ἀμφ' ἀρεταῖσι πόνος δαπάνα τε μάρναται O. V, 15. θάλλει ἀρεταῖσιν O. IX, 18. διδακταῖς ἀρεταῖς κλέος ἐλέσθαι O. IX, 109. πιστὸν ὅρκιον μεγάλαις ἀρεταῖς O. X, 6. ἄκραις ἀρεταῖς ὑπερελθόντων ἐν δέθλοις O. XIII, 15. ἐν ἡρωΐαις ἀρεταῖσιν O. XIII, 49. ἐκ θεῶν μαχαναὶ βροτέαις ἀρεταῖς P. I, 41. ἀρεταῖς κλεινᾶισιν Αἰακιδᾶν θίγοισα P. VIII, 23. ξυναῖσιν ἀμφ' ἀρεταῖς τέταμαι P. XI, 54. σὺν ἀνδρὸς δαιμονίαις ἀρεταῖς N. I, 9. παλαιαῖσιν ἐν ἀρεταῖς γέγαθε N. III, 31. φασνναῖς ἀρεταῖς N. VII, 51. φλέγεται ἀρεταῖς μυρίαις N. X, 2. ὑψηλαῖς ἀρεταῖς I. IV. 50. τιμῶντες ἀρετάς O. VI, 72. τέσσαρας ἀρετάς N. III, 71. ἀρετὰς ἀποδεικνύμενοι μεγάλας N. VI, 49. πάσας ἀρετάς I. V, 10. ὑμετέρας ἀρετὰς ὕμνῳ διώκειν I. III, 21. ἀρετὰς θεοδμάτους πράσσει I. V. 10.
ἀρήγω. νεότατι ἀρήγει θράσος P. II, 63. ἀρήγει φέρειν P. II, 94. ἀρήγοισαι λέχει N. I, 49.
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αὐάτα. εἰς αὐάταν ὑπεράφανον ὦρσεν P. II, 23. ἔσχε τοιαύταν μεγάλαν αὐάταν P. III, 24. [Vide ad P. VI, 46.]
*Αὐγέας. Αὐγέαν ὑπέρβιον μισθὸν πράσσοιτο O. XI, 29.
αὐγά. δυσμαῖσιν αὐγᾶν I. III, 83. ὀξείαις ὑπακουέμεν αὐγαῖς ἁλίου O. III, 25. χρυσὸν αὐγὰν ὄδειξεν ἁπάσαις N. IV, 83.
αὐδά. αὐδὰν μανύει N. IX, 4.
αὐδάεις. κόσμον αὐδάεντα τειχίζομεν F. 206.
αὐδάω. αὔδασε τοιοῦτον ἔπος I. V, 39. ἀγῶνα φέρτερον αὐδάσομεν O. I, 7. αὐδάσομαι ἐνόρκιον λόγον O. II, 92. ὣς αὐδάσαντο P. IV, 232. N. X, 89. σὲ χαίρειν ἐστρὶς αὐδάσαισα P. IV, 61.
αὐερύω. καρταίποδ' αὐερύῃ Γεαόχῳ O. XIII, 78.
αὖθι O. VIII, 39.
αὐλά. Ἡρακλέους ὀλβίαν πρὸς αὐλάν N. IV, 24. αὐλὰν ἐσῆλθεν N. X, 16.
αὔλαξ. ὀρθὰς αὔλακας ἐντανύσαις ἦλασε P. IV, 227.
αὐλείαις θύραις N. I, 19.
αὐλός. λύρα γλυκύς τ' αὐλὸς ἀναπάσσει χάριν O. XI, 98. ἀνὰ φόρμιγγ', ἀνὰ δ' αὐλὸν ὄρσομεν N. IX, 8. φόρμιγγα καὶ βοᾶν αὐλῶν O. III, 8. φόρμιγγι παμφώνοισί τ' ἐν ἕντεσιν αὐλῶν O. VII, 12. λυρᾶν βοαὶ καναχαί τ' αὐλῶν P. X, 39. αὐλῶν ἐρατὸν μέλος F. 259. αὐλῶν πάμφωνον μέλος P. XII, 19. Αἰολῆσιν ἐν πνοαῖσιν αὐλῶν N. III, 79. ἐν φορμίγγεσσιν ἐν αὐλῶν τε παμφώνοις ὁμοκλαῖς I. IV, 30. Λυδίοις ἐν αὐλοῖς O. V, 19. μελέων σὺν αὐλοῖς F. 45, 17.
αὐξάνω. δενδρέων νομὸν Διόνυσον αὐξάνει F. 125.
αὔξω. λόγον αὔξει N. VII, 32. ἐμπύρα θανόντων αὔξομεν I. III, 80. Πυθῶνι αὔξει οὖρον ὕμνων P. IV, 3. πόλιν αὔξων O. V, 4. αὔξων πάτραν P. VIII, 49. ἐν ἁρμονίαισι πάντα θυμὸν αὔξων N. III. 56. κλέος αὔξων I. VI, 29. νόμον αὔξοντες P. X, 71. αὐξομένων παθέων γαῖαν O. VII, 62. αὔξεται Μοῖσα P. IV, 279. τὸ τερπνὸν αὔξεται P. VIII, 97. αὔξεται ἁρετά N. VIII, 40. γλυκὺ τέλος ἀρχά τ' αὔξεται P. X, 10. αὔξεται νικαφορία N. IX, 43. ἐκ τῶν βασιλῆας αὔξονται F. 98, 5.
αὖρα. ὠκεανίδες αὖραι περιπνέοισιν O. II, 79. ἄλλοτ' ἀλλοῖαι διαθύσσουσιν αὖραι O. VI, 95. ψυχρᾶν φάρμακον αὔραν O. IX, 104. σὺν Νότου αὖραις πεμπόμενοι P. IV, 203.
αὐτά. κίνδυνον ὀξείας αὐτᾶς N. IX. 35.
αὖτε O. II, 99. ὁ' αὖτε P. III, 96. N. VI, 11. P. II, 89.
αὐτίκα. ἐννεπέ τοι αὐτίκα O. I, 47. ἔτισεν αὐτίκα O. II, 63. ἔσαναν αὐτίκα O. IV, 5. ἦλθεν ἐς φάος αὐτίκα O. VI, 44. ἐκέλευσεν

αὐτίκα O. VII, 64. αὐτικ' ἦν O. XIII, 64. τάφεν αὐτίκα P. IV, 95. αὐτίκ' ἔνεπεν P. IV, 241. IX, 30. αὐτίκα συντελέθειν P. IX, 59. ἔστασεν αὐτίκα P. IX, 119. ἔμολεν αὐτίκα N. I, 35. καὶ τόθ' αὐτίκα N. IV, 44. αὐτίκ' ἦλθε N. X, 65. ἕξετ' αὐτίκα I. V, 52. ἰόντων αὐτίκα I. VII, 42.
αὖτις. ἐπὶ χώρας αὖτις ἔσσαι P. IV, 273. αὖτις ἐγεῖραι P. IX, 108. νύμφευσε δ' αὖτις N. III, 54. αὖτις ἀπότρεπε N. IV, 70. αὖτις κομίξαι N. VIII, 44. νῦν δ' αὖτις I. I, 39.
αὐτόθεν. ἅραρε φέγγος αὐτόθεν N. III, 61. αὐτόθεν ἅλμαθ' ὑποσκάπτοι N. V, 20.
αὐτόθι ἐντὶ N. IX, 32.
αὐτόματος. αὐτομάτῳ κελάδῳ P. IV, 60. αὐτόματοι πίνοντες F. 147, 3.
αὐτόρυτος. χρυσοῦ αὐτορύτου P. XII, 17.
αὐτός. αὐτὸς ἔδεκτο O. II, 53. εἶπεν αὐτὸς ὁρᾶν O. VII, 62. αὐτὸς ὑπαντίασεν P. IV, 135. Ἰάσων αὐτός P. IV, 169. ἀπαθὴς αὐτός P. IV, 297. καὶ αὐτός P. VIII, 58. N. VI, 56. αὐτὸς Ἀτρεΐδας P. XI, 31. αὐτὸς ἴδῃ N. IV, 91. αὐτὸς ἐθέλεις N. X, 84. αὐτὰ δέ O. VII, 50. αὐτὰ παῖς O. VIII, 73. καὶ γὰρ αὐτά N. I, 50. αὐτοῦ στέρνα P. I, 19. αὐτοῦ γλεφάρων P. IV, 121. αὐτοῦ θυμόν N. IX, 36. αὐτοῦ ἀρετάν I. III, 55. αὐτᾶς βαθμίδος N. V, 1. αὐτῷ O. I, 57. ἅμα αὐτῷ F. 53. αὐτῷ φάνη O. I, 73. αὐτῷ πάρεδρον O. II, 84. αὐτῷ ἀντέφλεξε O. III, 20. ἔδοξεν αὐτῷ O. III, 25. αὐτῷ γέρας O. VII, 65. σύνδικος αὐτῷ O. IX, 105. αὐτῷ μέλος ὀφελων O. XI, 3. ἔπερσαν αὐτῷ στρατον O. XI, 33. δόλον αὐτῷ P. II, 39. αὐτῷ διέφαινε P. III, 44. Αἰήτᾳ αὐτῷ P. IV, 213. ἀμβατὸν αὐτῷ P. X, 27. ἐς γένος αὐτῷ N. IV, 68. αὐτῷ πέμπεν. I. II, 15. ἄνδωκ' αὐτῷ I. V, 36. σὺν αὐτᾷ P. IV, 250. αὐτὸν νιν O. VI, 14. P. XII, 6. αὐτόν με ἕσδεξαι F. 155. φίλα τέκν' ἔπεφνε δυώδεκ', αὐτὸν δὲ τρίτον F. 157. αὐτὸν ἐθρέψαντο P. XII, 45. 49. αὐτὸν ἔρεψαν O. XIII, 31. αὐτὸν δώσω P. IV, 67. αὐτὸν ἀνάγῃ P. V, 3. αὐτὸν ἀνέεικεν P. X, 8. αὐτόν N. I, 69. αὐτὰν κατακλυσθεῖσαν P. IV, 38. αὐτὰν δονέοι P. IV, 218. αὐτὰν στᾶσε P. IX, 122. αὐτὰν κορυφάν N. IX, 3. αὐτὸ ἔχοι N. VII, 89. προάστιον αὐτῶν F. 95, 2. τὰ αὐτῶν O. XIII, 97. ἐξ αὐτῶν P. IV, 155. ὄνυμ' αὐτῶν N. VI, 51. κάρυξ' αὐτοῖς P. IV, 200. αὐταῖς O. VI, 27. P. IV, 210. λόγχαι ἐπάξαντο ἐνὶ σφίσιν αὐτοῖς F. 137. αὐτούς O. III, 42. αὐτοὺς καὶ πόλιν O. VIII, 88. αὐτοὺς δέγμενος P. IV, 128. I. II, 46. ταὐτό O. I, 45. ταὐτοῦ O. XIII, 37. ταὐτά N. VII, 104.
αὐτοῦ adv. αὐτοῦ μένων P. VI, 37.
αὐτοῦ (incert.) περ' αὐτᾶς P. IV, 265. θεμένναν γάμου αὐτᾷ O. XIII, 51. καθ' αὐτόν P. II, 34. ἐπιγουνίδιον κατθηκάμεναι βρέφος αὐταῖς P. IX, 69.
αὐτοφύτων ἐλκέων P. III, 47.
αὖχα. κενεόφρονες αὖχαι βροτῶν N. XI, 29.
αὔχημα. ὀπιθόμβροτον αὔχημα δόξας P. I, 92.
αὐχήν. ἐξέπεμψεν παλαισμάτων αὐχένα N. VII, 73. αὐχένων μάρψαις ὄφιας N. I, 44. βοέους ἐντεσιν αὐχένας ἐμβάλλων P. IV, 235.
*Ἀφαία F. 59.
ἀφαιρέω. ἀφελεῖν μᾶνιν χθονίων P. IV, 158. ὕμνος ἀφαιρεῖται I. I, 62. Μηδείας τοκέων ἀφέλοιτ' αἰδῶ P. IV, 218.
*Ἄφαιστος. Ἀφαίστου τέχναισιν O. VII, 35. σέλας Ἀφαίστου P. III, 40. Ἀφαίστοιο κρουνούς P. I, 25.
ἀφάνεια. ἔστιν ἀφάνεια τύχαι I. III, 49.
ἀφανής. Ταρτάρου πυθμὴν ἀφανοῦς F. 223.
ἄφαντος. ἄφαντον ἔπελες O. I, 45. ἄφαντον βρέμει P. XI, 30. τῶν ἀφάντων κῦδος N. VIII, 34.
ἅφαρ. ἅφαρ πέμπε N. I. 40. ἅφαρ ἐξικέσθαν N. X. 63.
*Ἀφαρητίδαι N. X, 65.
ἄφατος. μελέων ἀφάτων N. I, 47.
ἀφαυρός. ῥᾴδιον καὶ ἀφαυροτέροις P. IV, 272.
ἄφθιτος. Ζεὺς ἄφθιτος P. IV, 291. ἄφθιτον σπέρμα P. IV, 42. ἀφθίτου Ἐνοσίδα P. IV, 33. ἄφθιτον θέσσαν O. I, 62. βίοτον ἄφθιτον O. II, 32. ἄφθιτου στρωμνάν P. IV, 230. ὅπιν ἄφθιτον θεῶν P. VIII, 75. ἄφθιτον ἄντρον I. VII, 41.
ἀφθόνητος αἶνος O. X, 7. ἀφθόνητος ἔπεσσιν γένοιο O. XIII, 24.
ἀφθονία. τᾶς ἀφθονίαν ὄπαζε N. III, 9.
ἄφθονος. ἀφθόνων ἀστῶν O. VI, 7. ἀφθονέστερον χέρα O. II, 104. ἄφθονον βοράν F. 94.
ἀφίημι. μῆλά τοι ἀφίημι P. IV, 149.
ἀφικνέομαι. ἀφίκετο δόμους P, V, 29. ἀφίκοντό οἱ ξένοι ἐξ Ἄργεος O. IX, 72. ἀφίξεται σὺν λαῷ P. VIII, 56. ἀφίξασθαι στρατόν O. X, 19.
ἀφίστημι. ἀφίσταμαι O. I, 52. Μοῖραι ἀφίσταντ' P. IV, 145.
ἀφνειός, ἀφνεός. ἀφνεὸς τότε F. 239, 4. ἀφνείας χειρὸς O. VI, 1. ἀφνεὸς πενιχρός τε N. VII, 19. ἐν ἀφνειᾷ Κορίνθῳ F. 87, 1. ἀφνεὰν ἑστίαν O. I, 10. ἀφνεαῖς ἀρούραισι P. XI, 15. κορυφαῖς πολίων ἀφνειαῖς N. I, 15.
ἄφνω. οἱ δ' ἄφνει πεπόλθασι F. 240.
ἄφοβος. στράταρχον ἄφοβον Μέμνονα I. IV, 41.
ἀφορμάω. ἐνθ' ἀφορμαθέντας F. 84, 2.
*Ἀφροδίσιος. τέρπεν' ἄνθεα Ἀφροδίσια N. VII, 53. χάριτας Ἀφροδισίων ἐρώτων F. 90, 1.
*Ἀφροδίτα. ἀργυρόπεζ' Ἀφροδίτα P. IX,

9. γλυκείας πρῶτον ἔψαυσ' Ἀφροδίτας O. VI, 35. πρὸς Ἀφροδίτας ἀτιμασθείς F. 88, 1. antistr. ταὶν ποντίαν παῖδ' Ἀφροδίτας O. VII, 14. ἱερέα κτίλον Ἀφροδίτας P. II, 17. χαλκάρματος πόσις Ἀφροδίτας P. IV, 88. γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας P. V, 24. ἑλικώπιδος Ἀφροδίτας ἄρουραν P. VI, 1. κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοστάτων N. VIII, 1. Ἀφροδίτας εὐθρόνου μνάστειραν I. II, 4. Ἀφροδίταν οὐρανίαν F. 67, 3.

ἀφρόνων P. VIII, 77.

ἄφυκτος. ἀφύκτῳ χερί I. VII, 65. ἀφύκτοισι γυιοπέδαις P. II, 41. ἀφύκτοις χερσίν N. I, 45. ὑπὸ ζεύγλαις ἀφύκτοις κακῶν F. 97, 3.

ἀφωνήτῳ ἄχει P. IV, 237.

ἄφωνος. εἶδον ἄφωνοι παρθενικαί P. IX, 101.

*Ἀχαιός. Ἀχαιὸν ἀνήρ N. VII, 64. Ἀχαιῶν πόλιες N. X, 47. ἀνδρῶν Ἀχαιῶν I. I, 58. ἐν Ἀχαιοῖς οἰκέων ἕδος I. I, 31.

*Ἀχάρναι. Ἀχάρναι παλαίφατοι εὐάνορες N. II, 16.

*Ἀχέρων. Ἀχέροντος παρ' ἀκτὰν εὔσκιον P. XI, 21 πορθμὸν πεφευγότες Ἀχέροντος F. 107, 3. ἀμφ' Ἀχέροντι ναιετάων N. IV, 85.

[ἀχέτας F. 103*, 7.]

ἀχέω. ἀχεῖται ὀμφαί F. 45, 17.

ἄχθος. μεθέπων δίδυμον ἄχθος N. VI, 59.

*Ἀχιλεύς. ξανθὸς Ἀχιλεὺς παῖς ἐών N. III, 41. φαεννὰν Ἀχιλεὺς νᾶσον ἔχει N. IV, 49. νεῖκος ἔμπαξ' Ἀχιλεύς N. VI, 53. οὖρος Αἰακιδᾶν I. VII, 55. κράτιστον Ἀχιλέος ἄτερ μάχᾳ N. VII, 27. νεαρὰν ἀρετὰν Ἀχιλέος I. VII, 48. ὡς Ἀχιλεῖ Πάτροκλος O. XI, 20. ἀμφ' Ἀχιλεῖ νεοκτόνῳ N. VIII, 30. ἕστα σὺν Ἀχιλλεῖ O. IX, 76. σὺν Ἀχιλλεῖ P. VIII, 105. Ἀχιλλέα μάτηρ ἔνεικε O. II, 87.

ἀχνυμαι. τί τόδ' ἄχνυμαι P. VII, 18. καίπερ ἀχνύμενος θυμόν I. VI, 5.

ἄχος. ἴυξεν ἀφωνήτῳ ἄχει P. IV, 237. λύσαις ἄλλον ἀλλοίων ἀχέων P. III, 50.

ἀχρεῖος. μὴ ἀναρρῆξαι τὸν ἀχρεῖον λόγον F. 172, 1.

ἀχρήμων F. 239, 4.

*Ἀχώ. Ἀχοῖ O. XIV, 21.

ἀψευδεῖ ἄκμονι P. I, 86.

ἀωρίαν κύματα πόντου ἀνακαλεῖ F. 101.

ἀώς. *Ἀοῦς παῖδ' Αἰθίοπα O. II, 91. *φαεννᾶς Ἀοῦς υἱόν N. VI, 54. ὕπνον ῥέποντα πρὸς ἀῶ P. IX, 26.

*Ἀωσφόρος. Ἀωσφόρος θαητὸς ἐν ἄστροις I. III, 42.

ἄωτος. ναυτᾶν ἄωτος P. IV, 188. ὕμνων ἄωτος P. X, 53. δίκας ἄωτος N. III, 28. μουσικᾶς ἐν ἀώτῳ O. I, 15. εὐωνύμων πατέρων ἄωτον ὀρθόπολιν O. II, 8. ἀκαμαντοπόδων ἵππων ἄωτον O. III, 4. ἀρετᾶν καὶ στεφάνων ἄωτον γλυκύν O. V, 1. χειρῶν ἄωτον O. VIII, 75. ἱερὸν εὐζωνίας ἄωτον P. IV, 131. Ἰσθμιάδων ὀρέστεσθαι κάλλιστον ἄωτον N. II, 9. γλώσσας ἄωτον I. I, 51. ζωᾶς ἄωτον I. IV, 13. ἄωτον στεφάνων I. V, 3. σοφίας ἄωτον ἄκρον I. V, 38. χαρίτων ἄωτον I. VII, 16. στεφάνων ἄωτοι O. IX, 21. ἡρώων ἄωτοι N. VIII, 9.

B.

Βάζω. νήπια βάζεις F. 128.

Βαθμίς. ἐπ' αὐτᾶς βαθμίδος ἑσταότα N. V, 1. αἰῶνος ἀκρᾶν βαθμίδων ἄπο P. V, 7.

βάθρον πολίων ἀσφαλές O. XIII, 6.

βαθύδοξος. Τυνδαριδᾶν βαθύδοξοι γείτονες P. I, 66.

βαθύζωνος. βαθυζώνου Λήδας O. III, 37. βαθύζωνοι κόραι Μναμοσύνας I. V, 71. βαθυζώνοισιν Χαριτεσσιν P. IX, 2. βαθύζωνον Λατώ F. 59.

βαθύκολπος. βαθύκολπον Γᾶς P. IX, 105. βαθυκόλπων Μοισᾶν P. I, 12.

βαθύκρημνος. βαθύκρήμνου ἀλσὸς I. III, 74. βαθυκρήμνοισιν ἀκταῖς N. IX, 40.

βαθυλείμωνα πέτραν P. X, 15.

βαθύμαλλος. δέρμα βαθύμαλλον P. IV, 161.

βαθυμῆτα Χείρων N. III, 51.

βαθυπέδῳ Νεμέᾳ N. III, 17.

βαθυπολέμου Ἄρεος P. II, 1.

βαθύς. βαθεῖα ποντιὰς ἅλμα N. VI, 36. ἐν κλέος βαθύ O. VII, 53. φρενὸς βαθείας N. IV, 8. βαθὺν ὀχετὸν ἄτας O. XI, 39. βαθὺν κλᾶρον O. XIII, 60. κίνδυνον βαθὺν P. IV, 207. βαθὺν πόντον P. III, 76. βαθεῖαν μέριμναν ἀγροτέραν O. II, 66. βαθεῖαν πόντου πλάκα P. I, 24. ἑλὼν βαθεῖαν κέλευθον P. V, 88. βαθὺ χρέος O. VI, 3. ἑσλὸν βαθὺ O. XII, 12. σκευᾶς εἰναλίου πόνον ἐχοίσας βαθύ P. II, 79.

βαθύστερνος. λέοντος βαθυστέρνου I. III, 12. βαθύστερνον χθόνα N. IX, 25.

βαθύφρων. Μοιρᾶν βαθυφρόνων N. VII, 1.

βαίνω. ἐς δίφρον ἔβαινον I. II, 2. ἔβαινε Δωρίαν κέλευθον ὕμνων F. 201. ἐπὶ δενδρέῳ βαίνειν F. 254. ἐπὶ χθόνα καὶ εἰς πόντον βέβακεν ἀκτίς I. III, 59. ἔβαν ἐπίκουροι O. XIII, 93. ἄγγελος βᾶν N. VI, 59. ἀκλεὴς ἔβα F. 72. κάρυξ ἑτοῖμος ἔβαν N. IV, 74. αἶνον ἔβα κόρος O. II, 105. πατρῴαν πρὸς στάθμαν ἔβα P. VI, 45. Ἀμύκλαθεν ἅβα σὺν Ὀρέστᾳ N. XI, 34. Οὐλυμπόνδ' ἔβα I. III, 73. ῥοαὶ εὐθυμὲν μετὰ ἐν ἄνδρας ἔβαν O. II, 38. ἄλλα δ' ἐπ' ἄλλον ἅβαν ἀγαθῶν O. VIII, 12. ταχέως ἔβαν P. IV, 180. ἀμφὶ γυναικὸς ἔβαν πρὸς πόλιν P. IX, 109. ἐς θαλάμους μυχὸν ἔβαν N. I, 42. ὅσοι Τροίανδ' ἔβαν I. III, 54. κελεύθῳ ἐν καθαρᾷ βάσομεν ὄκχον O. VI, 24. βᾶμεν σὺν ἅλμᾳ P. IV, 39. ἀσθενεῖ χρωτὶ βαίνων P. I, 55. κατ' Ὄλυμπον παρὰ ματέρι βαίνοισ' ἐστὶ N.

x, 18. ἀλαθείας ὁδῶν ἄγχιστα βαῖνον ῥῆμα I. ii, 10.
βαιός. βαιὰ ποικίλλειν ἐν μακροῖσι P. ix, 80.
βάλλω. Ἀλκμᾶνα στεφάνοισι βάλλω P. viii, 59. ἀγὲ θυμέ, τίνα βάλλομεν O. ii, 98. πρόφασις ἀρετὰν ἐς αἰπὺν ἔβαλε σκότον F. 252. ἐν ἀρετὰν ἔβαλεν ἀνθρώποισι O. vii, 44. ἄνεμος ἔξω πλόου ἔβαλέν με P. xi, 40. τὸν ὕμνος ἔβαλεν N. iii, 62. ἐν καρδίαις ἔβαλον σοφίσματα O. xiii, 16. ἐς κακότατ' ἔβαλον P. ii, 36. ἐξ ἀγαθῶν ἔβαλον N. xi, 30. σφὶν ἐπ' εὐναῖς βάλεν αἰδῶ P. ix, 12. εἴ νιν οἶκοι βάλε P. iv, 43. ψυχὰς βάλον O. viii, 39. ἀμφὶ κόμαισι βάλῃ κόσμον O. iii, 13. μὴ βαλέτω με λίθῳ φθόνος O. viii, 55. λίθον κεφαλᾶς βαλεῖν O. i, 38. ἄκουθ' ὡσείτ' ἀγῶνος βαλεῖν ἔξω P. i, 44. στρατὸν βάλλων ἔπεφνεν O. xiii, 86. δαίμων ἄλλοτ' ἄλλον ὕπερθε βάλλων P. viii, 80. ἐπὶ πατρῴαν ἑστίαν στέφανον βαλών P. xi, 14. τιν' ἀελπτίᾳ βαλών P. xii, 31. καιρὸν οὐ ψεύδει βαλών N. i, 18. βάλλεται ἴων φόβαι F. 45, 15. βαλλόμενος κρηπῖδας F. 70, 3. ἐβάλοντο κρηπῖδ' ἐλευθερίας F. 196. βάλλετο κρηπῖδα σοφῶν ἐπέων P. iv, 138. ἐσχατιὰς ἤδη πρὸς ὄλβου βάλλετ' ἄγκυραν I. v, 11. ἀπὸ ναῶν σφιν ἐν πόντῳ βάλετ' ἀλικίαν P. i, 74. ἀρχαὶ βέβληνται θεῶν N. i, 8. κρηπῖδ' ἀοιδᾶν ἵπποισι βαλέσθαι P. vii, 4. ἀρχαὶ βέβληνται N. i, 8.
βᾶμα. βάματι ἐν πρώτῳ P. iii, 43.
βάρβαρος. οὐδ' ἔστιν οὕτω βάρβαρος πόλις I. v, 23.
βαρυβόαν πορθμὸν Ἀχέροντος πεφευγότες F. 107, 2.
βαρύγδουπος. βαρυγδούπου Διὸς O. viii, 44. Ἑρμᾶς σὺν βαρυγδούπῳ πατρὶ O. vi, 81. βαρυγδούπων ἀνέμων P. iv, 210.
βαρύκομποι λέοντες P. v, 57.
βαρύκτυπος. Ὀρσοτριαίνα βαρυκτύπου N. iv, 87. βαρύκτυπον Εὐτρίαιναν O. i, 72.
βαρύλογοις ἔχθεσιν P. ii, 55.
βαρύνω. ἀστῶν ἀκοὰ θυμὸν βαρύνει P. i, 83. βαρύνθεν περισσὰ Δελφοὶ ξεναγέται N. vii, 43.
βαρύπαν στεροπᾶν πρύτανιν P. vi, 24.
βαρυπάλαμον χόλον P. xi, 23.
βαρύς. κόρος βαρὺς ἀντιάσαι N. x, 20. συμπεσεῖν ἀκμᾷ βαρύς I. iii, 69. πένθος βαρύ O. ii, 25. βαρείαις δουλίαις P. i, 75. βαρεῖα πάθᾳ P. iii, 42. βαρὺ νεῖκος N. vi, 52. εἶδον ὀστέων στεναγμὸν βαρύν F. 150, 4. βαρειᾶν νόσων P. v, 63.
βαρυσφάραγοι. τέκες Αἰακὸν βαρυσφαράγῳ πατρὶ I. vii, 23.
βαρυφθεγκτᾶν λεόντων F. 265.
βαρυφθόγγοιο νεῦρας I. v, 32.
βάσανος. πειρῶντι χρυσὸν ἐν βασάνῳ πρέπει P. x, 67. διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ F. 87, 10. δόμεν βασάνῳ ἐς ἔλεγχον N. viii, 20.
βασιλέα. βασίλεια βασιλέα θεῶν N. i, 39. ἀοίδιμοι βασίλειαι Ὀρχομενοῦ O. xiv, 3.
βασιλεύς. βασιλεὺς O. vi, 47. νόμος ὁ πάντων βασιλεύς F. 151, 2. θεῶν βασιλεὺς ὁ μέγας O. vii, 34. Ἐπειῶν βασιλεύς O. xi, 36. ναοῦ βασιλεὺς Λοξίας P. iii, 27. βασιλεὺς πραῦς ἀστοῖς P. iii, 70. ἀνέμων βασιλεύς P. iv, 181. βασιλεὺς ὅστις ἄρχει ναός P. iv, 229. βασιλεὺς ἐσσὶ μεγαλᾶν πολίων P. v, 15. Γιγάντων βασιλεύς P. ix, 14. Λαπιθᾶν ἦν βασιλεύς P. ix, 14. ἀθανάτων βασιλεύς N. v, 35. x, 16. Οἰνώνας βασιλεύς N. viii, 7. Αἴτνας βασιλεῖ P. i, 60. βασιλῆϊ Κυράνας P. iv, 2. Ζηνὶ βασιλεῖ I. vii, 18. Συρακόσιον βασιλῆα O. i, 23. θεῶν ναοῖσιν οἰνωνῶν βασιλῆα δίδυμον ἔθηκε O. xiii, 21. βασιλῆα θεῶν N. vii, 82. πεπρωμένον βασιλέ' ἄμφανεν Κυράνᾳ P. iv, 62. Αἰολίδα βασιλεῦ O. xiii, 65. ἐγχώριοι βασιλῆες O. ix, 60. βασιλῆες ἀγαυοί F. 98, 4. οὐρανοῦ βασιλῆες πόντου τε N. iv, 67. βασιλέες ἱεροί P. v, 97. τὸ ἔσχατον κορυφοῦται βασιλεῦσιν O. i, 114. ἀστοῖς καὶ βασιλεῦσιν P. i, 68. ἄλλοις βασιλεῦσιν P. ii, 14. βασιλεῦσιν ἰσοδαίμονα τεύχει N. iv, 84. Κρόνου παῖδας βασιλῆας P. iii, 94.
βασιλεύω. ἀμφοτέραις γένος Ἡρακλεῦς βασιλεύει P. x, 3. μοναρχεῖν καὶ βασιλευέμεν P. iv, 166. βασιλεύων κεῖθι N. ix, 11. βασιλευομέναν οὐ κατ' αἶσαν τιμάν P. iv, 106.
βάσις. τᾶς ἀκούει βάσις P. i, 2.
βᾶσσα. ἵκεο βᾶσσαν τάνδε P. ix, 53. ἐν βάσσαις Πέλοπος O. iii, 24. βασσαισι Παλίου ἄρχειν P. iii, 4. ἐν βάσσαισιν Ἰσθμοῦ I. iii, 11.
*Βασσίδαισιν N. vi, 32.
βαστάζω. Νυμφᾶν λουτρὰ βαστάζεις O. xii, 21. τὸν μὲν ἀμέροις χερσὶν ἀνάγκας βαστάζειν N. viii, 3. φόρμιγγα βαστάζων P. iv, 296. κωμάζοντα Χαρίτεσσιν ἀγαναῖς βαστάσαι I. iii, 8.
βατία. κέκρυπτο βατίᾳ ἐν ἀπειράτῳ O. vi, 54.
*Βαττιδᾶν δόμους θεμισκρέοντων P. v, 28.
*Βάττος. τὸ κλεεννότατον μέγαρον Βάττου P. iv, 280. ὁ Βάττου παλαιὸς ὄλβος P. v, 55. Βάττου γένει P. v, 124. οἰκιστῆρα Βάττον Λιβύας P. iv, 6.
*Βελλεροφόντας. ὁ καρτερὸς Βελλεροφόντας O. xiii, 81. Βελλεροφόνταν I. vi, 46.
βέλος. βέλος Ἀρτέμιδος κραιπνόν P. iv, 90. ἐκ δ' ἄρ' ἄτλατον βέλος ἔπλαξε γυναῖκας N. i, 48. κερανυοῦ κρέσσον ἄλλο βέλος διώξει χερί I. vii, 34. Μοῖσα καρτερώτατον βέλος ἁλκᾷ τρέφει O. i, 112. πυρπάλαμον βέλος Διός O. xi, 84. πολλά μοι

ὑπ' ἀγκῶνος ὠκέα βέλη φαινῦντα O. II, 91. τὰ πολλὰ βέλεα καρτύνειν χεροῖν O. XIII, 91. ἐκ ματρυιᾶς ἀθέων βελέων P. IV, 162. χρυσέων βελέων F. 244. πότνια βελέων ὀξυντάτων P. IV, 213. Πάριος ἐκ βελέων δαΐχθείς P. VI, 33. βελέων ὑπὸ ῥιπαῖσι N. I, 68. Μοισαν ἀπὸ τόξων τοιοῖσδε βέλεσσιν O. IX, 9. Διὸς βέλεσιν κεραυνωθεῖσα N. X, 8. ὅμιλον Δαναῶν βέλεσι πρόσφορον F. 177.

βάνθος. ἀλμυροῖς ἐν βένθεσιν O. VII, 57.

βία. βίῃ Ἡρακλέος O. XI, 26. βία καὶ μεγάλαυχον ἔσφαλεν P. VIII, 15. βία Φώκου N. V, 12. ἕλεν Οἰνομάου βίαν O. I, 88. Κόλχοισιν βίαν μίξαν P. IV, 212. Κάστορος βίαν P. XI, 61. χειρῶν βίαν ἐπαινῆσαι N. V, 19. ἐπ' ἀδελφεοῦ βίαν χώρησεν N. X, 73. ἐπέδειξεν βίαν N. XI, 14. παιδὸς βίαν πειρᾶσθαι N, XI, 22. Μέμνονος βίαν I. VII, 54.

βιάζω. βιασθέντες λύᾳ N. IX, 14.

βίαιος. βίαια πάντ' ἐκ τοῦδε ῥύσαιτε N. VII, 67. νόμος ἄγει δικαιῶν τὸ βιαιότατον F. 151, 4.

βιαίως. ἀποσυλᾶσαι βιαίως P. IV. 110. βιαίως περὶ χρήμασι μοχθίζει F. 82, 2, str.

βιατάς. βιατὰς Ἄρης P. I, 10. βιατὰς ἀνήρ P. IV, 236. βιατὰς Ἀντίλοχος P. VI, 28. Πατρόκλου βιατὰν νόον O. IX, 81. βιατὰν ἀμπέλου παῖδα N. IX, 51. χερσὶ βιαταί P. I, 42.

βιδάω. πάρφασιν τὸ λαμπρὸν βιᾶται N. VIII, 34.

βιβάω. κῶμον ἐπ' εὐμενεῖ τύχᾳ κοῦφα βίβῶντα O. XIV, 17.

βίος. βίου πόρον I. VII, 15. οἶδεν βίου τελευτάν F. 102. μηδὲ μαύρου τέρψιν ἐν βίῳ F. 92, 1. ἔχει ἀπάλαμον βίον τοῦτον ἀμπεδόμοχθον O. I, 59. μὴ βίον ἀθάνατον σπεῦδε P. III, 61. τιμᾶς ἀμείρειν γονέων βίον πεπρωμένον P. VI, 27. βίον κορυσσέμεν P. VIII, 78. βίον ἐπήετανδν πεδίων ἔδοσαν ἄρουραι N. VI, 10.

βιοτά. βιοτὰ ἐν πολυχρύσοις θαλάμοις F. 242. ἐγκύρσαις ἑκατονταετεῖ βιοτᾷ P. IV, 282. βιοτὰν λαχόντες N. VII, 54. φιλάνορα βιοτάν F. 260.

βιοτεύω. ῥῆμα χρονιώτερον βιοτεύει N. IV, 6.

βίοτος. θνατὸν βιότου τέλος I. III, 23. βιότῳ φάος O. XI, 24. λοιπὸν ἀμφὶ βίοτον O. I, 97. βίοτον ἀφθιτον Ἰνοῖ τετάχθαι O. II, 32. ἀπονέστερον βίοτον O. II, 69. ἀπήμαντον ἄγων βίοτον O. VIII, 87. γλυκὺν ἐλὼν βίοτον P. II, 26. ἐμπεδωσθενέα βίοτον ἀρμόσαις N. VII, 98.

βλάπτω. οὐδ' ὑπὸ κέρδει βλάβεν N. VII, 18. μὴ λόγον βλάπτων P. IX, 97.

βλαστάνω. βλάστε νᾶσος ἐξ ἁλός O. VII, 69. ἔβλαστεν υἱός N. VIII, 7.

βλέπω. κατὰ τὶν ἁρμονίαν βλέπειν P. VIII, 71. φθονερὰ βλέπων N. IV, 39.

βλέφαρον v. γλέφαρον.

*Βλεψιάδαις O. VIII, 75.

βληχροὶ νυκτὸς ποταμοί F. 95, 9.

βοᾶ. ἀδύγλωσσος βοᾶ κέρυκος O. XIII, 96. βοᾶ σὺν Ἀριστοκλείδᾳ πρέπει νικαφόρῳ N. III, 64. ὑπερμάκει βοᾷ ἐλέλαξεν O. VII, 37. διήρχετο κύκλον ὅσσα βοᾷ O. IX, 100. σὺν καλάμοιο βοᾷ N. V, 38. βοᾶν αὐλῶν O. III, 8. βοᾶν Πιερίδων ἀτύζονται P. I, 13. λυρᾶν βοαὶ δονέονται P. X, 39.

βοαθόος. τεθνακότων βοαθόον N. VII, 33.

βοάω. βόασε παῖδα ὄν P. VI, 36. ἐσόρουσε βοάσαις (δράκων) O. VIII, 40.

βοέους αὐχένας P. IV, 234.

βοηλάτᾳ διθυράμβῳ O. XIII, 19.

*Βοιβιάδος κρημνοῖσιν P. III, 34.

*Βοιώτιος. ἀγῶνες ἔννομοι Βοιώτιοι O. VII, 85. Βοιωτίαν ὖν O. VI. 90. Βοιώτιον ἔθνος F. 51.

βορά. πέδ' ἀφθονον βοράν F. 94.

*Βορέας. πατὴρ Βορέας βασιλεὺς ἀνέμων P. IV, 182. πνοιαῖς ὄπιθεν Βορέα ψυχροῦ O. III, 33.

βοτάνα λέοντός νιν ἔρεφε N. VI, 43.

βουβότας. τὸν βουβόταν Ἀλκυονῆ I. V, 38. βουβότᾳ πρῶνες N. IV, 52.

βουθυσία. ποτὶ βουθυσίαν *Ηρας N. X, 23. ὑπὸ βουθυσίαις ἀέθλων θ' ἁμίλλαις O. V, 6.

βουλά. βουλὰν θέτο διπλόαν N. X, 89. βουλαὶ πρεσβύτεραι P. II, 65. βουλαὶ γερόντων F. 213. βουλᾶν καὶ πολέμων κλαῖδας P. VIII, 3. βουλαῖς ἐν ὁρθαῖς Ῥαδαμάνθυος O. II, 83. δαιμόνων βουλαῖσιν O. VI, 46. I. III, 37. ἔργοις οὔτε βουλαῖς P. III, 30. ἐξ Αἰολιδᾶν θανέμεν χείρεσσιν ἢ βουλαῖς ἀκάμπτοις P. IV, 72. ἐν βουλαῖς πρέσβυς P. IV, 282. ἐπ' ἔργοισιν ἀμφί τε βουλαῖς P. V, 119. πράσσει ἔργῳ σθένος, βουλαῖσι δὲ φρήν N. I, 27. χειρὶ καὶ βουλαῖς ἄριστος N. VIII, 8. πυκναῖς Τειρεσίαο βουλαῖς I. VI, 8.

βούλευμα. πείσαισα ποικίλοις βουλεύμασιν N. V, 28. βουλεύματα θεῶν F. 33.

βουλεύω. βουλεῦσαι δυνατοὶ πρέψαι N. IX, 37. κάπρῳ φόνον βουλεύοντα χρὴ κύνα ἐξευρεῖν F. 258.

βούλομαι F. 83.

βουπομπὸς ἑορτά F. 205.

βοῦς. ἐν ἀρότρῳ βοῦς F. 258. μία βοῦς Κρηθεῖ τε μάτηρ καὶ Σαλμωνεῖ P. IV, 142. βοῶν ἀγέλας ξανθάς P. IV, 149. δοιὰ βοῶν ἔδει σώματα F. 150. βουσὶν εἰράναν παρέχοισα πατρῴαις P. IX, 23. ἀμφὶ βουσὶν χολωθείς N. X, 60. ἑρότρῳ καὶ βόας σκίμψατο ἐν μέσσοις P. IV, 235. ἐπεὶ Γηρυόνα βόας ἀναιτήτας ἦλασεν F. 151, 6.

βοῶπις. Ἁρμονίαν βοῶπιν P. III, 91.

βραχύς. μορφὰν βραχύς I. III, 71. βραχυ

ἐξικέσθαι θεῶν ἵδρυν I. VI, 44. βραχύ μοι στόμα ἀναγήσασθαι N. V, 19. ἐν βραχεῖ P. I, 82. οἶμον βραχύν P. IV, 248. βραχύ τι τερπνόν O. XI, 93. βραχὺ μέτρον P. IV, 286. I. I, 62. ὁδοὶ βραχεῖαι P. IX, 70. ἐν βραχίστοις I. V, 56.

βραχυσίδαρον ἄκοντα N. III, 43.

βρέμω. ὁ χαμηλὰ πνέων ἄφαντον βρέμει P. XI, 30. λύρα σφι βρέμεται καὶ ἀοιδά N. XI, 7.

βρέφος. πορσαίνειν δόμον βρέφος O. VI, 33. ἐπιγουνίδιον κατθηκάμεναι βρέφος P. IX, 64.

βρέχω. βρέχε χρυσέαις νιφάδεσσι πόλιν O. VII, 34. βρέχετο πολλᾷ νιφάδι O. XI, 53. ἀκτῖσι βεβρεγμένος σῶμα O. VI, 55. μὴ σιγᾷ βρεχέσθω F. 269.

βρίθω. εὐδοξίᾳ μέγα βρίθει N. III, 38. Κινύραν ἔβρισε πλούτῳ N. VIII, 18. λιβάνῳ καὶ χρυσέοις καρποῖς βέβριθεν F. 95, 3.

βρόμιος. βρομίαν φόρμιγγα N. IX, 8. *τὸν Βρόμιον καλέομεν F. 45, 10.

βρόμιος. ἀποθανοῖσα βρόμῳ κεραυνοῦ O. II, 27.

βροντά. ἑλατὴρ βροντᾶς ἀκαμαντόπους O. IV, 1. βροντᾶς αἴσιον φθέγμα P. IV, 197. βροντᾶν καὶ πυρπάλαμον βέλος O. XI, 83. αἴσιον ἐπὶ οἱ ἔκλαγξε βροντάν P. IV, 23.

βρότεος. βροτέᾳ φρενὶ ἐρευνάσει F. 33. δάμναται βροτέαν φρένα F. 243, 3. βρότεον ἔθνος N. III, 71. βροτεᾶν πολίων P. XII, 1. βροτέων λεχέων I. VII, 35. βροτέαις ἁρπαῖς P. I, 41. βρότεα σώματα O. IX, 36.

βροτήσιος. βροτήσιος ἀνήρ P. V, 3.

βροτός. οὐ θεὸς οὐ βροτός P. III, 30. παντὶ βροτῷ O. I, 100. οἷα ἔπεται βροτῷ P. II, 75. ἀμυάμονες βροτοί I. VI, 17. βροτοὶ κικλήσκοισιν F. 58, 3. str. βροτῶν πεῖραι οὔ τι θανάτου κέκριται O. II, 33. πλείσταισι βροτῶν O. III, 41. βροτῶν ἔλεγχος O. IV, 20. ὑψιφρόνων τινὰ βροτῶν P. II, 51. βροτῶν τὸν μὲν, τὸν δέ N. XI, 29. βροτῶν ὄλβον ὑπέρτατον οἱ σχεῖν λέγονται P. III, 88. παῦροι πιστοὶ βροτῶν N. X, 78. ἐν ὀλίγῳ βροτῶν τὸ τερπνὸν αὔξεται P. VIII, 96. βροτῶν φάτιν ἐξαπατῶντι μῦθοι O. I, 28. σὺν Χάρισιν τερπνὰ γίγνεται βροτοῖς O. XIV, 6. ταῦτα βροτοῖς λέγειν P. II, 21. θεὸς ὁ τὰ πάντα τεύχων βροτοῖς F. 105. ἓν παρ' ἰσλὸν πήματα σύνδυο δαίονται βροτοῖς P. III, 81. βροτοῖσιν ἀλκὰν ἁμαχανίαν διδόμεν N. VII, 96. ἰατὰ βροτοῖς καὶ τά I. VII, 15. βροτὸν (βρότεον) ἔθνος P. X, 28.

βώλαξ. δέξατο βώλακα δαιμονίαν P. IV, 37.

βωλακίας γᾶς P. IV, 228.

βωμός. βωμὸς Λυκαίου ἄναξ ἀνάσσων O. XIII, 104. θεῶν ἐπὶ βωμοῖς F. 95, 7. βωμοῖο θέναρ P. IV, 206. πολυξεναστάτῳ παρὰ βωμῷ O. I, 93. βωμῷ μαντείῳ O. VI, 5. Ζηνὸς ἐπ' ἀκροτάτῳ βωμῷ O. VI, 70. ἀνὰ βωμῷ θεᾶς O. XIII, 72. θεᾷ κτίσαιεν βωμὸν ἐναργέα O. VII, 42. ἐστεφάνωσε βωμὸν O. IX, 120. βωμὸν παρ' Ὀλύμπιον O. XI, 106. θέμεν βωμὸν Ἀθάνᾳ O. XIII, 79. παρ βωμὸν πατέρος Ἑλλανίου N. V, 10. πατρὶ βωμῶν ἁγισθέντων O. III, 20. στεφανώματα βωμῶν I. III, 80. βωμοὺς ἐξ διδύμους ἐγέραρεν ὁρταῖς θεῶν O. V, 5.

Γ.

Γᾶ. *ἐν βαθυκόλπου Γᾶς ἀέθλοις P. IX, 106. κατὰ γᾶς δικάζει τις O. II, 65. ἀπὸ γᾶς Ἐπειῶν Ὀπόεντος O. IX, 62. τᾶνδ' ἐξ ἀλιπλάκτου γᾶς P. IV, 14. βωλακίας νώτον γᾶς P. IV, 229. γᾶς ἀγλαοκάρπου F. 73, 5. ἐμοὶ ὀλίγου γᾶς δέδοται F. 126, 3. πατρῴας ἀπὸ γᾶς ἀπό τε κτεάνων P. IV, 290. γᾶς ὀμφαλὸν παρ' ἀοιδίμου P. VIII, 62. ὀρθοδίκαν γᾶς ὀμφαλόν P. XI, 10. ὁ κινητὴρ γᾶς I. III, 37. ἐπῄει γᾶν F. 70. σχίσαις γᾶν F. 148. γᾶν τε καὶ πρύτον κάτα P. I, 14. ἔνερθ' ὑπὸ γᾶν P. IX, 84. γᾶν φράδασσε N. III, 25. τελευτὰν ἁπάντων γᾶν ἐπισσόμενος N. XI, 16.

*Γάδειρα. Γαδείρων τὸ πρὸς ζόφον οὐ περατόν N. IV, 69.

γαθέω. ἐν ἀρεταῖς γέγαθε N. III, 32. ἄν περὶ ψυχὰν γάθησεν P. IV, 122.

γαῖα. *Οὐρανός καὶ Γαῖα μάτηρ O. VII, 38. *Γαίας θυγάτηρ P. IX, 17. *Ὥραισι καὶ Γαίᾳ P. IX, 62. γαίᾳ πωτῶνται F. 97, 2. κατα γαῖ' αὐτὸν ἅμαρψεν O. VI, 14. γαῖα ἐν Θήβαις ὑπέδεκτο κεραυνωθεῖσα N. X, 8. εὐκάρποιο γαίας μέτωπον P. I, 30. συνοικιστῆρα γαίας ἔνδεξαι τεμενοῦχον F. 185. νώτων γαίας P. IV, 29. γαίας ὑπένερθεν N. X, 87. ὑπὸ κεύθεσι γαίας N. X, 56. γαίᾳ πεφύρσεσθαι κόμαν N. I, 68. γαίᾳ καυθεῖσα πυρί N. X, 35. γαῖαν κατακλύσαισα F. 74, 10. ἐς γαῖαν Ἰστρίαν O. III, 26. ἔνδον θαλάσσας αὐξομέναν πεδόθεν πολύβοσκον γαῖαν O. VII, 63. διὰ γαῖαν τρίχα δασσάμενοι πατρωΐαν O. VII, 75. ποίαν γαῖαν εὔχεαι πατρίδ' ἔμμεν P. IV, 97. ξείναν ἱκοίμαν γαῖαν ἀλλων P. IV, 113. γαῖαν ἀνὰ σφετέραν I. II, 27. γαίας πάσας καί ἀλὸς θέναρ I. III, 73.

*Γαιάοχος, Γεάοχος. Γαιάοχος εὐδίαν ὄπασσεν I. VI, 38. Γαιάοχου παῖς ἀφθίτου Ἐννοσίδα P. IV, 33. μεγασθενὴς γαιάοχος Ποσειδᾶν O. I, 25. εὐρυσθενεῖ Γεαόχῳ O. XIII, 78.

γάλα. μεμιγμένον μέλι λευκῷ σὺν γάλακτι N. III, 75. ἐς ἅμελξιν γάλακτος F. 73, 3. γάλα λευκόν F. 147, 2.

γαμβρός. γαμβρὸς Ἥρας I. III, 78. εὐδαίμονος γαμβροῦ θεῶν I. V, 24. νεανία γαμβρῷ O. VII, 4. γαμβρὸν Ποσειδάωνα πεί-

σαις N. v, 37. ὅσσοι γαμβροί σφιν ἦλθον P. ix, 126.
γαμέω. Ἁρμονίαν γᾶμεν P. iii, 91. ἔγαμεν μίαν Νηρεΐδων N. iv, 65.
γάμος. τερπνὰν γάμοῦ τελευτάν P. ix, 68. θεόμορον γάμου γέρας I. vii, 39. ἀμφὶ Θέτιος ἔρισαν γάμῳ I. vii, 27. ἑτοῖμον ἀνεφρόντισεν γάμον Ἱπποδάμειαν σχεθέμεν O. i, 69. γάμον Ἁρμονίας F. 5, 6. ἀναβάλλεται γάμον θυγατρός O. i, 80. θεμέναν γάμον αὐτᾷ O. xiii, 51. ἄλλον αἴνησεν γάμον P. iii, 13. κοινὸν γάμον γλυκὺν ἐν ἀλλάλοισι μίξαι P. iv, 222. ξυνὸν ἁρμόζοισα θεῷ κούρᾳ τε μιχθέντα γάμον P. ix, 13. θυγατρὶ φυτεύων κλεινότερον γάμον P. ix, 116. οἷον εὗρεν παρθένοισιν ὠκύτατον γάμον P. ix, 118. γάμον δαίσαντα N. i, 71. γάμον Θέτιος ἀλέγειν I. vii, 47.
*Γανυμήδης. ἦλθε καὶ Γανυμήδης Ζηνὶ τωὔτ' ἐπὶ χρέος O. i, 44. ὥρα Γανυμήδει πότμον ἄλακε O. xi, 110. cf. F. 110.
γάρ O. i, 35. ii, 21. iii, 20. 38. iv, 1. 11. vi, 8. 25. 49. 54. 90. viii, 23. 61. ix, 30. 112. x, 19. xi, 3. 7. 13. 52. xii, 3. xiii, 6. 20. 47. 92. xiv, 5. 7. P. i, 34. 41. 46. 82. 85. ii, 9. 25. 38. 54. 79. iii, 25. iv, 14. 43. 48. 68. 70. 102. 109. 118. 159. 209. 244. 247. 256. 263. 281. 286. v, 34. 49. 83. vi, 32. vii, 9. viii, 6. 36. 54. 76. ix, 118. x, 7. 53. xi, 52. N. i, 26. 32. 53. 56. iii, 3. 50. 62. iv, 22. 71. v, 31. vi, 17. 30. vii, 9. 12. 24. 84. 98. viii, 9. 20. 26. ix, 4. 13. 24. 27. 33. 46. x, 41. 46. 60. 62. 65. xi, 34. 45. I. i, 17. 26. 47. ii, 6. 33. iii, 20. 41. 48. 58. 63. 67. v, 9. 54. 57. vi, 21. 27. 42. vii, 14. 29. 46. 70. καὶ γάρ O. viii, 56. P. i, 10. iv, 181. ix, 43. x, 59. N. i, 50. 67. vi, 35. I. ii, 30. I. iv, 4. 28. μὲν γάρ O. ii, 53. vii, 23. P. iv, 272. viii, 26. τε γάρ P. iv, 148. ix, 29. I. iii, 51. ἀλλὰ γάρ O. i, 55. vi, 54. P. iv, 32. N. vii, 30. 52. I. iii, 34. vi, 16. ἦ γάρ P. vi, 1. καί τοι γάρ O. vii, 48. γάρ τοι P. iii, 85. N. viii, 17. γὰρ ὤν I. ii, 12. ναὶ μὰ γάρ ὅρκον N. xi, 24.
γαρύω. παγγλωσσίᾳ ἄκραντα γαρύετον Διὸς πρὸς ὄρνιχα O. ii, 96. ἀλλάλοισιν ἀμειβόμενοι γάρυον τοιαῦτα P. iv, 94. ἐμὸν γαρύοντ' ἀπὸ Σπάρτας κλέος P. v, 72. ἄεθλα γαρύεν O. i, 3. γλυκύ τι γαρυέμεν N. iii, 31. γαρυέμεν ἀμέρᾳ ὁπὶ θεῶν βασιλῆα N. vii, 83. μῆτιν γαρύων παλαιγόνων πόλεμόν τε O. xiii, 48. γαρύων εὖχος N. vi, 60. γαρύσομαι αἶσαν I. i, 34.
γαστήρ. πολιᾶς ἐξανῆκεν γαστρός P. iv, 99. γαστρὶ ἀμύνων λιμόν I. i, 49.
γαστρίμαργον μακάρων τιν' εἰπεῖν O. i, 52.
γάω. δαιμονίᾳ γεγάμεν εὔχειρα O. ix, 118.
γε O. i, 78. 99. 105. ii, 33. 102. iii, 45. vi, 19. ix, 40. 82. xii, 5. xiii, 63. P. i, 70. iii, 98. iv, 125. 243. 290. v, 57. vii, 10. ix, 96. 99. x, 11. xi, 44. 57. xii, 30. N. ii, 11. 13. iii, 17. iv, 4. 23. vi, 66. vii, 75. viii, 10. 23. I. iv, 2. v, 3. 39. vii, 10. 15. 60. γε μάν O. xiii, 100. P. i, 17. 50. vii, 20. viii, 50. I. iii, 18. γε μέν P. iv, 50. N. iii, 79. x, 33.
γεγάκω. Φοίβου αὐτὸν φᾶ γεγάκειν πατρός O. vi, 49.
γεγωνέω. Πίσα με γεγωνεῖν πράσσει O. iii. 9. Πυθιονίκαν γεγωνεῖν P. ix, 3. Θήρωνα γεγωνητέον O. ii, 6.
γείτων. γείτων ὅτι μοι ὑπάρτασε P. viii, 61. γείτον' ἔμμεναι γείτονι χάρμα N. vii, 87. γείτονι πόντῳ N. ix, 43. πόλις γείτονα P. i, 32. γείτονα προφάταν N. i, 60. I. i, 53. Τυνδαριδᾶν βαθύδοξοι γείτορες P. i, 66. φθονερῶν τις γειτόνων O. i, 47. γειτόνων πολλοί P. iii, 35.
γελανής. καρδίᾳ γελανεῖ O. v, 2. θυμῷ γελανεῖ P. iv, 181.
γελάω. γελᾷ P. x, 36. I. i, 68. ἀγανᾷ χλαρὸν γελάσσαις ὀφρύϊ P. ix, 39.
γέλως γλυκὺς ὥρσεν χάριν P. viii, 39.
γενεά. ἀκούσαις αὐτὸς Τυρσῆνε γενεά P. iv, 136. παλαίφατος γενεά N. vi, 32. Ἀλκιμίδα κλειτὰ γενεά N. vi, 63. γενεᾶς Μιδύλου F. 198. πότμον ὀρφανὸν γενεᾶς O. ix, 65. Λάμπωνος εὐάθλου γενεᾶς ὕπερ I. v, 3. ἑβδόμᾳ καὶ σὺν δεκάτᾳ γενεᾷ P. iv, 10. πατρὶ τεῷ κοινάν τε γενεᾷ P. vi, 15. γενεᾷ ὀπλοτέροισιν P. vi, 40. Ἀλκμανιδᾶν ἐρισθενεῖ γενεᾷ P. vii, 2. ἱερᾷ γενεᾷ P. x, 42. γλυκυτάτᾳ γενεᾷ χάριν πορών P. xi, 57. πορὼν γενεᾷ ὕμνον I. iii, 39. ἀστῶν γενεᾷ I. vi, 29. οὐδέ ποτ' ἐκλείψειν γενεάν O. vi, 91. Δοκρῶν γενεάν O. x, 15. κούραν γενεᾶν ἐξερωτᾷς P. ix, 44. ἵκετ' ἐς κείνου γενεάν N. x, 14. γενεᾶν Κλεονίκου ἐκμαθών I. iv, 62. γενεᾶν πατραδελφεοῦ οὐ κατελέγχει I. vii, 65. γενεαῖς ἀνδρῶν N. xi, 38.
γενέθλιος. ὀξειᾶν ὁ γενέθλιος ἀκτίνων πατήρ O. vii, 70. δαίμων γενέθλιος O. xiii. 101. Ζεὺς ὁ γενέθλιος P. iv, 167. Ζηνὶ γενεθλίῳ O. viii, 16.
γένειον. λάχναι νιν μέλαν γένειον ἔρεφον O. i, 68.
γενέτειρα. Εἰλείθυια, γενέτειρα τέκνων N. vii, 2.
γέννα. Ἡρακλέος εὐρυσθενεῖ γέννᾳ O. vii. 23. εἰπὲ γένναν P. iv, 100. εὐδαίμονα γένναν F. 58, 8. antistr.
γενναῖον λῆμα P. viii, 46.
γεννάω. ὄθεν γεγενναμένοι P. v, 74.
γένος. γένος Ἰαμιδᾶν O. vi. 71. ἀνέρες Ἐνοσίδα γένος P. iv, 173. γένος Εὐφάμου φυτευθέν P. iv, 256. ἐξ Ὠκεανοῦ γένος ἥρωα δεύτερος P. ix, 14. γένος Ἡρακλεῖν P. x, 3. ἓν ἀνδρῶν ἓν θεῶν γένος N. vi, 1.

γένος φέρειν τοῦτό οἱ γέρας N. VII, 39. θεῶν πιστὸν γένος N. X, 54. ἱερὸν γένος ἀνδρῶν F. 5. γένος νέον ἀνδρῶν F. 74, 11. φιλόμαχον γένος ἐκ Περσέος F. 142. ἐπιχθόνιον γένος ἀνδρῶν F. 232, 3. σφίσι λοιτῷ γένει O. II, 17. σφὶ γένει O. VIII, 83. γένει φίλῳ σὺν Ἀτρέος O. XIII, 56. Βάττου γένει P. V, 124. Αἰακῷ γένει τε N. III, 27. ὁμόδαμοι Σπαρτῶν γένει I. I, 30. γένος ἀρῆϊον O. II, 46. ἵκωμαι πρὸς ἀνδρῶν καὶ γένος O. VI, 25. γένος ἀμὸν ὀλέσσαι P. III, 41. κριτὸν γένος P. IV, 51. Φόρκοιο μαίρωσεν γένος P. XII, 13. ματρώων πολύγνωτον γένος N. X, 37. ἐς γένος αὐτῷ N. IV, 68.

γέννα. φάρμακον τείνων ἀμφὶ γένυι O. XIII, 82. δράκοντος εἶχετο λαβροτατᾶν γενύων P. IV, 244. Εὐρυάλας ἐκ καρπαλιμᾶν γενύων χριμφθέντα γόνα P. XII, 20. ἀνδέροισιν γέννασι F. 217, 3. οὕπω γέννασι φαίνων τέρειναν ματέρ' οἰνάνθας N. V, 6. ἀπὸ ξανθᾶν γενύων (γνάθων) P. IV, 225.

γεραιὸς προπάτωρ N. IV, 89.

γεραίρω. βωμοὺς ἐγέραρεν ἑορταῖς θεῶν O. V, 5. Αἰακίδαι ἐγέραρεν N. V, 8. γεραίρετέ μιν I. VII, 63. Ἀκράγαντα γεραίρων O. III, 2. δᾶμον γεραίρων P. I. 70. εὐάρματον ἄνδρα γεραίρων I. II, 17. σὲ γεραίροντες N. XI, 5.

γέρας. ᾧτινι σὸν γέρας ἔσκητ' ἀγλαόν O. VIII, 11. μέγιστον ψεύδει γέρας ἀντέτακται N. VIII, 25. γέρας τηλέφαντον F. 1. Ὀλυμπίᾳ γέρας ἔδεκτο O. II, 54. ἑᾷ κεφαλᾷ γέρας ἔσσεσθαι O. VII, 68. νῦν αὐτῷ γέρας Ἀλκιμέδων O. VIII, 65. ἔχει αἰδοιότατον γέρας μιγνύμενον φρενί P. V, 18. ἀρισθάρματον γέρας ἀμφέβαλε κόμαις P. V, 31. τοῦτο δόμεν γέρας P. V, 124. Μεγάροις ἔχειτε γέρας P. VIII, 82. γένος φέρειν τοῦτό οἱ γέρας N. VII, 40. ἔχοιεν γέρας N. VII, 101. τεύχων τὸ μὲν ἅρματι τεθρίππῳ γέρας I. I, 14. ἐν Θήβαις γέρας ἔχει I. IV, 36. ὁπάσαι γάμου γέρας I. VII, 39.

γερασφόρος. οὐδ' ἐν ἀνδράσι γερασφόρον οὔτ' ἐν θεῶν νόμοις P. II, 43.

γέρων. Μεσσανίου γέροντος φρήν P. VI. 35. ἁλίοιο γέροντος λόγον P. IX, 97. γέροντα ξένον Στρόφιον ἐξίκετο P. XI, 34. βουλαὶ γερόντων F. 213.

γεύω. γεύεται ἀλκᾶς P. IX, 61. μυριᾶν ἀρετᾶν ἀτελεῖ νόῳ γεύεται N. III, 40. εἰ γεύεται ἀνδρὸς ἀνήρ τι N. VII, 66. ὕμνων γεύεται I. IV, 22. γευόμενοι στεφάνων O. I, 21. πόνων ἐγεύσαντο N. VI, 25.

γέφυρα. πόντου γέφυρ' ἀκάμαντος N. VI, 40. γέφυραν ποντιάδα πρὸ Κορίνθου τείχεων I. III, 38.

γεφυρόω. γεφύρωσεν Ἀτρεΐδαισι νόστον I. VII, 51.

γηραιὸν μέρος ἀλικίας P. IV, 157.

γηραλέων γλεφάρων P. IV, 121.

γῆρας. νόσοι οὔτε γῆρας κέκραται ἱερᾷ γενεᾷ P. X, 41. ἐκ πόνων πρὸς γῆρας αἰῶν ἀμέρα N. IX, 44. μένος γήραος ἀντίπαλον O. VIII, 71. ἥβᾳ λιταρῷ τε γήραϊ εὐδαίμονα βίοτον ἁρμόσαις N. VII, 99. ἀνώνυμον γῆρας ἕψοι O. I, 83. φέρειν γῆρας εὔθυμον ἐς τελευτάν O. V, 22. θάνατον φυγὼν καὶ γῆρας ἀπεχθόμενον N. X, 83. γῆρας δέξασθαι πολιόν I. V, 13. ἔκαλος ἔπειμι γῆρας I. VI, 41.

γηροτρόφος ἐλπίς F. 233.

Γηρυόνης. Γηρυόνα κύνες I. I, 13. σὲ αἰνέω Γηρυόνα F. 49, 1. ἐπεὶ Γηρυόνα βόας ἦλασεν F. 151, 6.

Γίγας. βασιλεὺς Γιγάντων P, VIII, 17. Γιγάντεσσιν μάχαν ἀντιάζωσιν P. I, 67. Γίγαντας ὃν ἐδάμασας N. VII, 90.

γίγνομαι. σὺν ὑμῖν τὰ τερπνὰ πάντα γίγνεται βροτοῖς O. XIV, 6. χόλος θεῶν οὐκ ἀλίθιος γίγνεται P. III, 12. δυσπαλὲς γίγνεται P. IV, 273. εὐδαίμων καὶ ὑμνητὸς γίγνεται σοφοῖς P. X, 22. τιμὰ γίγνεται N. VII, 31. θαρσαλέα φωνὰ γίγνεται N. IX, 49. οὐ πάγος οὐδὲ προσάντης ἁ κέλευθος γίγνεται I. II, 33. δεύτερον ἅμαρ τέρμ' ἀέθλων γίγνεται I. III, 86. αἰὼν ἀσφαλὴς οὐκ ἔγεντο παρὰ Πηλεῖ P. III, 87. ἔγεντο βιατὰς Ἀντίλοχος P. IV, 28. ὃς ὑπέρτατος Ἀγησιμάχῳ υἱέων γένετο N. VI, 23. κείνου γένετ' ὀξύτατον ὄμμα N. X, 62. ἀγαθοὶ καὶ σοφοὶ ἐγένοντο O. IX, 31. ἄλλαι δύ' ἐγένοντο χάρμαι O. IX, 92. ἐν χρόνῳ ἐγένετ' Ἀπόλλων F. 114. ἐκ δ' ἐγένοντο στρατός P. II, 46. ἱπποτρόφοι ἐγένοντο I. III, 32. πατρὸς δίδυμαι γένοντο θύγατρες I. VII, 17. σώφρονες ἐγένοντο I. VII, 25. εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται P. IV, 274. ἐξοχώτερος γένηται N. III, 68. πόνων οἳ σὺν νεότατι γένωνται καὶ δίκᾳ N. IX, 44. γένοιο ἀφθόνητος O. XIII, 25. γένοιο καλός τις P. II, 72. λάθα γένοιτ' ἄν O. II, 20. μὴ ἀτελὴς γένοιτο P. V, 62. ἐπάκοος γένευ O. XIV, 15. θεὸς γενέσθαι O. V, 24. γενέσθαι ὑπέρτερον P. II, 60. πατρόπολιν γενέσθαι P. IV, 20. πλέονα γενέσθαι N. VII, 21. πρὶν γενέσθαι Καδμείων ἔριν N. VIII, 51. Ζεὺς γενέσθαι I. IV, 16. πεμπταῖον γεγεναμένον O. VI, 53.

γιγνώσκω. Νέστορα γιγνώσκομεν ἐξ ἐπέων P. III, 114. λύραι μολπαί τέ νιν γιγνώσκοντι O. VI, 97. γίγνωσκε δ' ἐπειγομένους P. IV, 34. τὸν οὐ γίγνωσκον P. IV, 86. χαλκὸς ἔγνω μιν O. VII, 83. ἐσελθόντ' ἔγνον ὀφθαλμοί P. IV, 120. ἔγνων Ἴδαλον οὐκ ἀτιμάσαντά νιν Θῆβαι P. IX, 82. φθέγμα πάγκοινον Πολυμνάστου ἔγνωκας F. 190. ἔγνωκεν εὖ νιν P. IV, 287. γνώσομαι τὰν ὀλβίαν Κόρινθον O. XIII, 3. γνῶθι

νῦν τὰν Οἰδιπόδα σοφίαν P. IV, 263. γνῶναι δ' ἔπειτ' εἰ φεύγομεν O. VI, 89. καλὰ γιγνώσκοντα P. IV, 288. γνοὺς Ἴσχυος ξεινίαν κοίταν P. III, 31. γνόντα τὸ πὰρ ποδός P. III, 60.

γλάζω. τὸ σεαυτοῦ μέλος γλάζεις F. 64.

Γλαῦκος. ἐκ Δυκίας Γλαῦκον ἐλθόντα τρόμεον Δαναοί O. XIII, 58.

γλαυκός. γλαυκοὶ δράκοντες O. VIII, 37.

γλαυκόχροα κόσμον ἐλαίας O. III, 13.

Γλαυκῶπις. ἄπασε τέχναν πᾶσαν ἐπιχθονίων Γλαυκῶπις κρατεῖν O. VII, 51. Διομήδεα ξανθὰ Γλαυκῶπις ἔθηκε θεόν N. X, 7. κόραν γλαυκώπιδα N. VII, 96.

γλαυκῶψ. γλαυκῶπα ποικιλόνωτον ὄφιν P. IV, 249. γλαυκῶπες δράκοντες O. VI, 45.

γλαφυρός. ἅρμασι γλαφυροῖς N. IX, 28.

γλέφαρον. γλεφάρων ὑψόθεν O. III, 12. νεφέλαν γλεφάρων κλαῖστρον P. I, 8. δάκρυα ἐκ γηραλέων γλεφάρων τομφόλυξαν P. IV, 121. ἐπὶ γλεφάροις ὕπνον ἀναλίσκοισα P. IX, 25. ἐπὶ γλεφάροιτ νεῦσαν ἀθανάτοισιν I. VII, 45. παρθενηΐοις παίδων ἐφίζοισα βλεφάροις (γλεφάροις) N. VIII, 2.

γλυκερός. νόστου γλυκεροῦ P. IV, 32. γλυκεραῖς εὐναῖς P. IX, 12. γλυκερώτερος ὁμφά F. 266.

γλυκύς. γλυκὺς ἵμερος O. III, 35. γλυκὺς κρητὴρ δοιδᾶν O. VI, 91. γλυκὺς αὐλὸς ἀνασπάσσει χάριν O. XI, 98. γλυκὺς μισθὸς ἀνθρώποις I. I, 47. γέλως γλυκὺς ὧρσεν χάριν P. VIII, 89. γλυκεῖα φρήν P. VI, 52. ἀνάπαυσις γλυκεῖα ἐν παντὶ ἔργῳ N. VII, 52. γλυκὺ λύτρον συμφορᾶς O. VII, 77. γλυκὺ τέλος P. X, 10. γλυκὺ πόλεμος F. 76. γλυκὺ τρωγάλιον F. 94. γλυκεῖα ἐλπίς F. 233. γλυκύ τι κλεπτόμενον μέλημα Κύπριδος F. 237. γλυκείας Ἀφροδίτας O. VI, 35. στεφάνων δωτον γλυκύν O. V, 1. γλυκὺν καρπὸν φρενός O. VII, 8. γλυκὺν δῖστόν O. IX, 12. γλυκὺν βίοτον P. II, 26. γλυκὺν πόθον P. IV, 184. γλυκὺν γάμον P. IV, 223. γλυκὺν κᾶπον Ἀφροδίτας P. V, 24. γλυκὺν ὕπνον P. IX, 24. γλυκὺν ὕμνον N. IX, 3. γλυκὺν νόστον N. IX, 22. γλυκὺν καίμον προφάταν N. IX, 50. ἀγγελίαν γλυκεῖαν O. IV, 6. τύχαν τερπνῶν γλυκείαν O. XIII, 110. ὅτ' ἐμὰν γλυκεῖαν P. X, 56. εὐφροσύναν γλύκειαν I. III, 10. γλυκείαν μόχθων ἀμοιβάν N. V, 48. γλυκείαν ὀργάν I. II, 36. γλυκὺ μέλος O. XI, 3. ψεῦδος γλυκύ P. II, 37. γλυκύ τι N. III, 31. I. VII, 8. τὸ γλυκύ I. VI, 48. γλυκεῖα φόρμιγξ N. IV, 44. γλυκεῖ' ἀοιδά N. V, 2. γλυκείαι ἀοιδαί I. II, 7. τὰ γλυκέα πάντα καὶ τερπνά O. XIV, 6. ἔτι γλυκυτέραν ὀδὸν λόγων O. I, 109. γλυκυτάτᾳ γενεᾷ P. XI, 57. γλυκυτάταις φροντίσιν O. I, 19.

γλῶσσα. τὰ μὲν ἀμετέρα γλῶσσα ποιμαίνειν ἐθέλει O. X, 9. ὅ,τι γλῶσσα φρενὸς ἐξέλοι N. IV, 8. ἀρτιεπὴς γλῶσσα τοξεύματ' ἔχει P. IV, 52. γλῶσσα οὐκ ἴξυ φρενῶν I. V, 68. ἀπὸ γλώσσας φθέγξατο O. VI, 13. ἀμετέρας ἀπὸ γλώσσας εὔξασθαι ἔπος P. III, 2. πολιατᾶν καὶ ξένων γλώσσας δωτον I. I, 51. δόξαν ἔχω ἐπὶ γλώσσᾳ ἀνέναι λεγυρᾶς O. VI, 82. ἀντιμοτέραν γλῶσσαν ἀπεθήκατο ἐν παίδων γνίοις O. VIII, 69. φέροις ἄστει γλώσσαν O. IX, 45. τόλμα μοι γλῶσσαν ὀρνίει λέγειν O. XIII, 12. ψεύδεσι πρὸς ἄκμονι χάλκευε γλῶσσαν P. I, 86. ὀρφανίζει κακὰν γλῶσσαν φασνᾶς ὑπόκ P. IV, 283. γλῶσσάν σφιν ἀπένεικεν ὑπερπόντιον P. V, 59. γλῶσσαν θάρσει τε ταυσύτερει αἰετός P. V, 111. ἁμὰν γλῶσσαν εὑρέτο κελαδῆτιν N. IV, 86. ἔκουθ' ὅτε ὄρεσι θοὰν γλῶσσαν N. VII, 72. ἁμπλάκιον καλύψαι ἀλλοτρίαισι γλώσσαις P. XI, 27.

γνάθος. φλόγ' ἀπὸ ξανθᾶν γνάθων (γενείων) πνεῦν P. IV, 225. αἴσυγμα παρθένου ἐξ ἀγριᾶν γνάθων F. 165. ἐκείας γνάθους ἀμφελίξασθαι N. I, 42.

γναμπτοῖς δρόμοις I. I, 57.

γνησίαις ἀρεταῖς O. II, 12.

γνώμα. σφετέρας γνώμας ἀταρβάτοιο πειρώμενοι P. IV, 84. ἔμπαλιν γνώμας P. VII, 32. εὐσεβεῖ γνώμᾳ O. III, 43. καθαρᾷ γνώμᾳ O. IV, 18. γνώμᾳ πιθών P. III, 29. ἀποτρόπῳ γνώμᾳ σεσεισμένον P. VIII, 26. οὐ γνώμᾳ θέτο ἁπλόαν βουλάν N. X, 39. κυβερνατῆρος γνώμᾳ πεπιθὼν πολυβούλᾳ I. III, 90. μάτρα γνώμαι δικαίων I. V, 67. παρὰ γνώμαν O. XII, 10. γνώμαν πολύστροφον F. 233. γνώμαν κεκασὼν σὺν κυλίνδει χαμαιπετοῖσαν N. IV, 40. μὴ γνώμαις φθονεραῖσι φέραν κόμπον I. I, 45.

γνωτὰ Θειαίᾳ [ἀείδω] N. X, 31.

γονά. τρισσαῖσιν ἐν γοναῖς κείνων φυτευθέντε P. IV, 143. ὑπὸ ματροδόκοις γοναῖς φυτεῦσαι N. VII, 84. ἔλαχον μετῆλθε Ἡρακλείοις γοναῖς I. VI, 7.

γονεύς. τιμᾶς ἀμείρειν γονέων βίου P. VI, 27. ἐλπίδες ὀκνηρότεραι γονέων N. XI, 22.

γόνος. Θέτιος γόνος O. IX, 32. κλέπτουσα θεοῦ γόνον O. VI, 36. ὁμόδαμον κτησέσθαν λίθινον γόνον O. IX, 49. γόνου πατέρων P. 45, 10. τέκεν γόνον ὑπερφίαλον P. II, 42. γόνου εὐρυμέδοντα Κρόνου P. III, 4. ἐξαίρετον γόνον ἰδὼν καλλιστον ἀνδρῶν P. IV, 123. γόνου οἱ φέρτατος ἀντίταλλεν N. III, 55. φέρτερον γόνον οἱ ἅμακτα πατρὸς τεκεῖν I. VII, 32.

γόνυ. γονάτων ὁρμὰν N. V, 29. Αἰακοῦ σεμνῶν γονάτων ἅπτομαι N. VIII, 13. ἐν γούνασι πιτνόντα Νίκαι I. II, 28.

γόος. ὧρσεν ἐκ Δαναῶν γόον P. III, 166. ἐκ γενύων χριμφθέντα μιμήσαιτ' ἐριλλάκκαν γόον P. XII, 21.

Γοργώ. τῶν ὀφιώδεος υἱὸν Γοργόνος O. XIII, 61. τὰ Περσέος ἀμφὶ Μεδούσαις Γοργόνος N. X, 4. ὑπεφύνεν Γοργόνα P. X, 46. θρασειᾶν Γοργόνων θρῆνον P. XII, 7.

γουνός. ἐν γουνοῖς Ἀθαναῖ I. III, 43.

γραμμά. ποτὶ γραμμᾷ P. IX, 122.

γράφω. ἂν Ὀρθωσίᾳ ἔγραψεν ἰράν O. III, 32. πότμος ἔγραψε δραμεῖν ποτὶ στάθμαν N. VI, 7. πόθι φρενὸς ἁμᾶς γέγραπται O. XI, 3.

γύαλον. Πυθῶνος ἐν γυάλοις P. VIII, 66. ὑπὸ κεύθεσι γαίας ἐν γυάλοις Θεράπνας N. X, 56.

γυιαρκής. νεοδυνιᾶν γυιαρκέων P. III, 6.

γυιοδάμας. ἐν γυιοδάμαις I. IV, 66.

γυῖον. πρὶν ἁλίᾳ γυῖον ἐμπεσεῖν N. VII, 73. δέδεται ἀναιδεῖ ἐλπίδι γυῖα N. XI, 46. γυίων ἀέθλοις P. IV, 253. σθένει γυίων N. V, 39. ἐν τέτρασι παίδων γυίοις ἀπεθήκατο νόστον καὶ ἀτιμοτέραν γλῶσσαν καὶ ἐπίκρυφον οἶμον O. VIII, 68. γυίοις περάπτων παντόθεν φάρμακα P. III, 52. ἁρμόζοισα θαητοῖσι γυίοις P. IV, 60. μαλθακὰ τέγγει γυῖα N. IV, 5. χθονὶ γυῖα καλύψαι N. VIII, 38.

γυιοπέδα. ἐν ὀφύκτοισι γυιοπέδαις πεσών P. II, 41.

γυμνασίοις τέρπονται F. 95, 4.

γυμνός. τούτων γυμνὸς κέτοι O. III, 25. γυμνὸν στάδιον P. XI, 49. γυμνὸν φάσγανον N. I, 52. γυμνοῖσι σταδίοις I. I, 23.

γυνά. νηλὴς γυνά P. XI, 22. θυμὸν γυναικὸς καὶ μεγάλαν δύναμιν P. IV, 31. Λιβύσσαι ἀμφὶ γυναικὸς ἔβαν P. IX, 109. Ἐριφύλαν δόντες Οἰκλείδᾳ γυναῖκα N. IX, 17. Λαμνιάδων γυναικῶν ἔλυσεν ἐξ ἀτιμίας O. IV, 22. ἀλλοδαπᾶν γυναικῶν ἐν λέχεσιν P. IV, 30. γυναικῶν Καδμειᾶν F. 45, 11. κασιγνήτῳ γυναικῶν P. IV, 113. Λαμνιᾶν ἔθνει γυναικῶν ἀνδροφόνων P. IV, 252. ἀνδρεσσι καὶ γυναιξὶν P. V, 64. ἀρχὴν ξυνάορον ξυναῖς γυναιξιν F. 81, 9. δοῖ τράγοι γυναιξὶ μίσγονται F. 215. γυναιξὶν καλλικόμοισιν N. X, 10. ἐκ δ' ἄρ' ἄτλατον βέλος πλᾶξε γυναῖκας N. I, 49.

γυναικεῖος. γυναικεῖον στρατόν O. XIII, 86. γυναικείῳ θράσει ψυχὰν φορεῖται F. 88, 2. antistr.

Δ.

δᾶζομαι. ξίφεσιν προγόνων τιμὰν δάσασθαι P. IV, 148.

δαιδάλεος. δαιδαλέαν φόρμιγγα P. IV, 296. δαιδάλεον ὄχημα F. 73, 6.

δαιδάλλω. πόλιν εὐανορίαισι δαιδάλλειν O. V, 21. πλοῦτος ἀρεταῖς δεδαιδαλμένος O. II, 56. δεδαιδαλμένοι ψεύδεσι μῦθοι O. I, 29. δαιδαλθέντα δοιδαῖς P. IV, 296.

δαίδαλος. δαιδάλῳ μαχαίρᾳ N. IV, 59. ὁπόσα τεκτόνων δαίδαλ' ἄγων P. V, 36.

δαιδαλόω. ξένον δαιδαλωσόμεν ὕμνων πτυχαῖς O. I, 105.

δαΐζω. ἰσυμφορᾷ δεδαϊγμένοι P. VIII, 91. ἐκ βελέων δαϊχθείς P. VI, 33.

δαιμόνιος. δαιμόνιον πόδα O. VI, 8. κίονα δαιμονίαν O. VIII, 27. δαιμονίᾳ γεγάμεν εὐχειρα O. IX, 118. βέλακα δαιμονίαν P. IV, 37. δαιμόνιαι τροφοὶ P. II, 2. δαιμονίαις ἀρεταῖς N. I, 9. δαιμονίοισι φόβοις N. IX, 27.

δαίμων. δαίμων F. 110. ξεινοδόκησε δαίμων F. 278. φανσίμβροτος δαίμων Ὑπεριονίδας μέλλον ἐντείλαν φυλάξασθαι χρέος O. VII, 39. εἰ δαίμων γενέθλιος ἔρποι O. XIII, 101. δαίμων ἕτερος ἐς κακὸν τρέψαις ἐδαμάσσατό μιν P. III, 34. οἰκοδόλοι δαίμων ἐπῆλθεν P. IV, 28. δαίμων ἄλλοτ' ἄλλον ὕπερθε βάλλων P. VIII, 79. ἐξετελεύτασε δαίμων P. XII, 30. τίς ἀνδρας δαίμων ἀπ' Οἰνώνας ἔλασεν N. V, 16. σὺν τέ οἱ δαίμων φυτεύει δόξαν I. V, 11. δαίμων ἴσος I. VI, 43. τύχᾳ δαίμονος O. VIII, 67. Ξενοφῶντος εὐθυνε δαίμονος οὖρον O. XIII, 27. δαίμονος ὀρνύντος P. X, 10. κρίνεται αἰκὰ διὰ δαίμονος ἀνδρῶν I. IV, 12. ἀγαθοὶ καὶ σοφοὶ κατὰ δαίμον' ἄνδρες O. IX, 30. τὸν ἀμφέποντ' αἰεὶ φρασὶν δαίμον' ἀσκήσω P. III, 109. Διὸς νόσῳ κυβερνᾷ δαίμων' ἀνδρῶν P. V, 123. ἀμφὶ δαιμόνων φάμεν καλά O. I, 35. δαιμόνων βουλαῖσιν O. VI, 46. I. III, 37. δαιμόνων φρένας P. I, 12. τὰ ἰοικότα παρ δαιμόνων μαστεύομεν P. III, 79. λαχὼν πρὸς δαιμόνων ὄλβον N. IX, 45. καὶ δαιμόνεσσι δίκας ἐπείρανεν I. VII, 24.

δαίνυμαι. πάντων δαινύμενον I. V, 34.

δαΐος. δαΐων ὑπέρτεροι N. IV, 36. δᾴοισιν ἕλκεα ῥῆξαν N. VIII, 28.

δαίς. δαιτὸς μοῖρα P. IV, 127. Ἄπολλον, τεᾷ ἐν δαιτὶ P. V, 89. ἐπιψώμενος δαῖτα κλυτάν O. VIII, 32. ἐν δαῖθ' ὅτε ἐπεστεφάνωσε βωμόν O. IX, 120. δαῖτα πορσύνοντες I. III, 79. οὔτε γὰρ θεοὶ Χαρίτων ἄτερ κοιρανέοντι χορούς οὔτε δαῖτας O. XIV, 9. θεῶν δαῖτας προσέπτυκτο πάσας I. II, 39.

δαΐφρων. Ἀλκμήνα δαΐφρων P. IX, 87.

δαίω. παρ' οἷς δαίσατο Περσεύς P. X, 31. θεοὶ δαίσαντο παρ' ἀμφοτέροις P. III, 93. δαίσαντο πυρὶ φῶτας N. IX, 24. γάμον δαίσαντα N. I, 72. ἐν παρ' ἑσλὸν πήματα σύνδυο δαίονται βροτοῖς ἀθάνατοι P. III, 81.

δάκνω. ὥρας ἄκατι δαχθείς F. 88, 1. ep.

δάκος ἀδινὸν κακαγοριᾶν φεύγειν P. II, 53.

δάκρυ. ἐκ γλεφάρων πομφόλυξαν δάκρυα P. IV, 121. θερμὰ τέγγων δάκρυα N. X, 75. δάκρυα ξανθὰ λιβάνου F. 87, 2.

Δάλιος. Δάλιον ξεῖνον P. IX, 10.

Δᾶλος. κραναὰ Δᾶλος I. I, 4. τοξοφόρου Δάλου θεοδμήτας σκοπόν O. VI, 59. Δάλου ἀνάσσων P. I, 39. Δάλου κασιγνήτα N. I, 4. ἄντε Δᾶλον κικλήσκοισιν F. 58, 4. str.

*Δαμάγητον ἀδόντα Δίκᾳ O. VII, 17.
*Δαμαίῳ θύων ταῦρον πατρὶ δεῖξον O. XIII, 66.
δαμαλίζω. μὴ ἀνέμων κατάπνοαὶ δαμαλίζοι χρόνον P. V, 121.
δάμαρ. δάμαρτος Ἱππολύτας Ἀκάστου N. IV, 57. Μενέλᾳ δάμαρτα κομίσαι N. VII, 28.
δαμασιμβρότου αἰχμᾶς O. IX, 85.
δαμασίφρονα χρυσόν O. XIII, 75.
*Δαμάτηρ. Δάματρος ἅλσος I. I, 57. χαλκοκρότου πάρεδρον Δαμάτερος I. VI, 4. φοινικοπέζαν ἀμφέπει Δάματρα O. VI, 95.
δαμάω, δαμάζω. δάμασε καὶ κείνους O. XI, 31. δάμασε θῆρας N. III, 22. ἴβαν οὐ δάμασεν I. VII, 70. ἀγῶνα δάμασσας ἔργῳ P. VIII, 84. Γίγαντας ἐδάμασας N. VII, 90. ἐδάμασσε πώλους P. II, 8. φῶτας δόλῳ δαμάσσαις O. IX, 99. ὑτέρῳ λέχεϊ δαμαζομέναν P. XI, 24. δαίμων ἐδαμάσσατό μιν P. III, 25. ὑπὸ χαρμάτων πῆμα δαμάσθεν O. II, 22. Συρακουσίων ἀρχῷ δαμασθέντες P. I, 73. δμᾶθεν κερανυῷ τόξοισί τ' Ἀπόλλωνος P. VIII, 18. δαμεῖσα τόξοισιν ὑπ' Ἀρτέμιδος P. III, 9. δαμέντα φρένας ἰμέρῳ O. I, 41.
δαμνάω. δάμναται φρένα F. 243, 3.
*Δαμοδίκα F. 19.
δαμόομαι. γλυκύ τι δαμωσόμεθα I. VII, 8.
δᾶμος. δᾶμον Ὑπερβορέων O. III, 17. ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν O. V, 14. δᾶμον γεραίρων τράποι ἐφ' ἡσυχίαν P. I, 70. δᾶμον ὀτρύνει ποτὶ βουθυσίαν N. X, 23.
δαμότας. ἐν δαμόταις N. VII, 65.
*Δαμόφιλος P. IV, 281.
*Δανάα. Δανάας παῖς P. X, 45. υἱὸς Δανάας P. XII, 17. Ζεὺς ἐπ' Ἀλκμήναν Δανάαν τε μολών N. X, 11. F. 141.
*Δαναοί. Γλαῦκον τρόμεον Δαναοί O. XIII, 58. τᾷ καὶ Δαναοὶ πόνησαν N. VII, 36. Ὀδυσσῆ Δαναοὶ θεράπευσαν N. VIII, 26. ὦρσεν ἐκ Δαναῶν γόον P. III, 103. ἐκ Δαναῶν στρατοῦ P. VIII, 54. ξανθοκομᾶν Δαναῶν μέγιστοι N. IX, 17. ἱπποδάμων Δαναῶν F. 177. τελεύτασεν πόνους Δαναοῖς P. I, 54. σὺν Δαναοῖς P. IV, 48. ἀλκᾶντας Δαναοὺς τρέψαις ἀλίαισιν πρύμναις ἅμβαλεν O. IX, 77.
*Δαναός. Δαναοῦ πόλιν πεντήκοντά τε κορᾶν N. X, 1. ἄκουσεν Δαναὸν ἐν Ἄργει, οἷον εὗρεν τεσσαράκοντα καὶ ὀκτὼ παρθένοισι γάμον P. IX, 116.
δαπάνα. πόνος δαπάνα τε μάρναται O. V, 15. δαπάνᾳ ἵππων χαῖρον I. III, 47. δαπάνᾳ χαρεὶς καὶ πόνῳ I. V, 9. ὁπόσαι δαπάναι ἐλπίδων I. IV, 64. λυτήριον δαπανᾶν P. V, 106. μὴ κάμνε λίαν δαπάναις P. I, 90. δαπάναις τε καὶ πόνοις I. I, 42.
δάπεδον. ἐν Πυθίοισι δαπέδοις N. VII, 34. σεμνοῖς δαπέδοις ἐν Ἀδραστείῳ νομῷ N. X, 28. γάπεδον (δάπεδον) ἂν τόδε N. VII, 83.
δάπτω. Τελαμῶνος δάψεν υἱόν N. VIII, 23. κεῖνον σὴν οὐ δάπτει F. 243.
*Δαρδανίδαι. Δαρδανίδα Πριάμου P. XI, 19. Δαρδανιδᾶν ὀλβίων ὁμώνυμε F. 85.
*Δάρδανοι. δορίκτυπον ἁλαλὰν Φρυγῶν Δαρδάνων τε N. III, 58.
*Δάρδανος. Δαρδάνου τειχέων O. XIII, 54.
δαρόν N. IX, 30.
δᾳὸς αἰθομένα F. 48.
δάσκιος. ἐν δασκίοισιν πατήρ F. 168.
δατέομαι. χθόνα δατέοντο O. VII, 55.
δάφνα. δάφνᾳ χρυσέᾳ κόμας ἀναδήσαντες P. X, 40.
δαφοινός. δαφοινὸν ἄργαν N. III, 77.
δάω. ἐπεὶ Φῆρες δάεν ῥιπᾶν οἶνον F. 147. σαφὰ δαεὶς ἅ,τε οἱ ἔχραον O. VII, 91. δαέντι O. VII, 53.
δέ, ubivis. δὲ καί F. 235. F. 242, 3.
δεῖ. δεῖ μ' ἐλθεῖν O. VI, 28.
δείδω. πατρὸς χόλον δείσαις N. V, 62. δείσαντες ὕβριν P. IV, 112.
δείκνυμι. ἐν ὀνείροις δείκνυσι χαλεπῶν κρίσιν F. 96, 5. ἐν μέσον χρὴ δεικνύναι F. 171, 4. πείρατ' ἀέθλων δείκνυεν P. IV, 220. ἀγλαΐαν ἔδειξεν P. VI, 46. χρυσὸν αἰγὸς ἔδειξεν N. IV, 83. δεῖξεν Κοιρανίδᾳ τελευτὰν πράγματος O. XIII, 72. πατρὶ δεῖξόν μιν O. XIII, 66. ἔμφρονι δεῖξαι μαθεῖν O. IX, 80. ἔδειξαν ἀπείροισιν ἀρετὰν Ἀχιλέος I. VII, 47. θεοῦ δείξαντος F. 75, 1.
δεῖμα. δεῖμα παροιχόμενον ἔπαυσε μέριμναν I. VII, 12. κλέπτων θυμῷ δεῖμα P. IV, 97. περὶ δείματι φύγον P. V, 58.
*Δεῖνις. Δείνιος δισσῶν σταδίων ἄγαλμα N. VIII, 16.
*Δεινομένειος. Δεινομένειε παῖ P. II, 18.
*Δεινομένης. παίδεσσιν Δεινομένευς P. I, 79. παὶ Δεινομένει κελαδῆσαι ποινὰν τεθρίπτων P. I, 58.
δεινός. δεινὰν στάσιν N. IX, 13. πάθων δεινῶν N. X, 65. δεινῶν πολέμων P. II, 64. δεινοτάτων ὀδόντων N. IV, 64. κρουνοὺς δεινοτάτους P. I, 26.
δεῖπνον. ἁρμόδιον δεῖπνον κεκόσμηται N. I, 22. δείπνου λήγοντος F. 94, 1. ἁμοιβαῖς θεοῖσι δεῖπνα παρέχων O. I, 39. δεῖτ' ἐπαγγέλλοντι πρῶτον P. IV, 31. δείπνου μεθ' ἑταιρᾶν τέρψιας P. IX, 19. ἐν δείπνοις F. 91, 2.
δειρά. Ἀρκαδίαις ἀπὸ δειρᾶν O. III, 28. Μαιναλίαισιν ἐν δειραῖς O. IX, 63.
δειράς. Κορίνθου δειράδα O. VIII, 52. τὰν ἀλιερκέα Ἰσθμοῦ δειράδα I. I, 10.
δέκα. τρεῖς καὶ δέκα O. I, 79.
δέκατος. ἑβδόμᾳ καὶ σὺν δεκάτᾳ γενεᾷ P. IV, 10.
δέκομαι. κέρδος ὕψιστον δέκεται I. I, 51. τὸν ἐν Οὐλύμπῳ φάτναι Ζηνὸς δέκονται O. XIII, 38. οὐδέ μιν φόρμιγγες δέκονται κοινωνίαν P. I, 98. ἔθνος ἀνδικέως δέκονται

θυσίαισιν P. v, 86. ἔνθα σὺν καλάμοιο βοᾷ θεὸν δέκονται N. v, 38. νὶν ἀγὼν σὺν τύχᾳ ἐν Ἐπιδαύρῳ τε νεότας δέκετο πρὶν I. vii, 68. γέρας ἔδεκτο O. ii, 54. εὐμενεῖ νόῳ Ξενάρκειον ἔδεκτο P. viii, 20. ὕμνον ἐδέξαντ' ἀμφ' ἀρετᾷ P. i, 80. δέδεξαι τόνδε κῶμον P. v, 22. στέφανον δέδεκται P. i, 100. καταβολὰν ἀγώνων νικαφορίας δέδεκται N. ii, 4. ἔνθα δέξατ' ἐλθόντα O. iii, 28. τὸν (ὄρνιν) δέξατο P. iv, 23. δέξατο βώλακα P. iv, 37. τίς ἀρχὰ δέξατο ναυτιλίας P. iv, 70. σπέρμα δέξατο μοιρίδιον ἅμαρ P. iv, 225. πολλὰ πτερὰ δέξατο νικᾶν P. ix, 130. ἃ νιν δέξατο I. i, 38. στεφάνους ἐδέξαντο O. vi, 27. ἔδνα δέξαντο P. iii, 95. δέξαιτο κῶμον O. vi, 98. δέξαιτο δ' Ἀλακιδᾶν ἔδος N. iv, 11. δέξεται νύμφαν ἐν δώμασιν P. ix, 58. ἃ νιν εὔφρων δέξεται P. ix, 76. δέκευ τόνδε κῶμον O. iv, 9. καρδίᾳ γελανεῖ δέκευ δῶρα O. v, 3. φίλτρον δέκευ O. xiii, 65. τιμὰν Ἀριστομένει δέκευ P. viii, 5. κῶμον καὶ στεφαναφορίαν δέξαι O. viii, 10. δέξαι με F. 60, 4. δέξαι οἱ στεφάνων ἐγκώμιον τεθμόν O. xiii, 28. δέξαι στεφάνωμα τόδε Μίδᾳ P. xii, 5. εὖ Ἀρισταγόραν δέξαι ἐς θάλαμον N. xi, 3. αἴδαν γηράς τε δέξασθαι I. v, 13. ἐν δαιτὸς μοίρᾳ μειλιχίοισι λόγοις αὐτοὺς δέγμενος P. iv, 128. δεξαμένα μεσονύκτιον θεόν I. vi, 5. δεξαμένῳ στεφάνους I. iii, 11. ἐν δώμασι δεξάμενον ἄκοιτιν N. i, 71. Ζεῦ, τίν γ' ἄωτον δεξάμενοι στεφάνων I. v. 3. Φερσεφόνα ποιναν παλαιοῦ πένθεος δέξεται F. 98, 2.

δελφίν, δελφίς. δελφῖνι τάχος ἶσον N. vi, 66. θεὸς καὶ θαλασσαῖον παραμείβεται δελφῖνα P. ii, 51. ἀντὶ δελφίνων ἑλαχυπτερύγων ἵππους ἀμείψαντες P. iv, 17. οἷοι δ' ἀρετὰν δελφῖνες ἐν πόντῳ F. 4, 5. δελφὶς ἰθύει τάχιστα F. 258. ἁλίου δελφῖνος F. 259. cf. F. 260.

*Δελφίς. χρησμὸς μελίσσας Δελφίδος P. iv, 60.

*Δελφοί. Δελφοὶ ξεναγέται N. vii, 42. Δελφοὶ Ἀπολλωνίδαι F. 204. δόξαν ἀγαγόντ' ἀπὸ Δελφῶν P. ix, 78. ὅσσα ἐν Δελφοῖσιν ἀριστεύσατε O. xiii, 42.

δέμας. δέμας ἀκάντητον παρέχων O. i, 20. πυρὶ περθόμενοι δέμας P. iii, 50. τὰ θαητὸν δέμας N. xi, 12.

δέμνιον Ἀρτέμιδος N. i, 3.

δένδρεον. ἑέρσαισι δένδρεον ἄσσει N. viii, 40. ἐπὶ λεπτῷ δενδρίῳ βαίνειν F. 254. δένδρεα ἄνθος φέρειν οὐκ ἐθέλει N. xi, 40. οὐ καλὰ δένδρε' ἔθαλλεν χῶρος O. iii, 24. δένδρεα θαυμαίνει O. iii, 34. τὰ μὲν χερσόθεν ἀπ' ἀγλαῶν δενδρέων O. ii, 30. δενδρέων νομὸν Διόνυσος αὐξάνοι F. 125.

δεξιόγυιος. ἄνδρα δεξιόγυιον O. ix, 119.

δεξιός. δεξιὸν νόῳ ἀντίπαλον I. iv, 68. δεξιὰν κατὰ χεῖρα ἴζεαι F. 112. δεξιωτάταν ἀρετᾶν ὁπαδόν N. iii, 8.

δεξιτερός. δεξιτερῷ ποδί P. iv, 96. δεξιτερᾷ P. iv, 35.

δέρκομαι. ὄμμασι δέρκομαι λαμπρόν N. vii, 66. τύραννον δέρκεται πότμος P. iii, 85. κλέος τηλόθεν δέδορκεν O. i, 94. τὶν Νεμέαι ἄπο δέδορκεν φάος N. iii, 80. παιδὶ τοὐτ' Ἀγησιδάμου δέδορκεν φέγγος N. ix, 41. ἅλιον ἔχοντες ἀπονέστερον δέρκονται (l. δέκονται) βίοτον O. ii, 69. δρακεῖσ' ἀσφαλές P. ii, 20. Θεοξένου ἀκτῖναι ὅσσων δρακεὶς F. 88. str. 2. οὐ φάος, οὐ μέλαιναν δρακέντες εὐφρόναν N. vii, 3.

δέρμα. δέρμα κριοῦ βαθύμαλλον ἄγειν P. iv, 161. τόδε δέρμα μὲ περιπλανᾶται θηρός I. v, 46. δέρμα λαμπρὸν ἔννεπεν, ἔνθα νιν ἐκτάνυσαν P. iv, 241.

δεσμός. τὸν τετράκναμον ἔπραξε δεσμόν P. ii, 40. δεσμὸς ὑπερφίαλος F. 93. δεσμοῖσι δέδενται F. 134.

δέσποινα. δέσποινα Κόλχων P. iv, 11. δέσποινα Κύπρου F. 87, 11. νὶν θῆκε δέσποιναν χθονός P. ix, 7. δέσποιν' ἀληθείας O. viii, 2.

δεσπόσυνος. κιόνεσσιν δεσποσύναισιν P. iv, 267.

δεσπόται. Οὐλύμπου δεσπόται N. i, 13. ἀνδρὶ κώμου δεσπότᾳ O. vi, 18. Ἰσθμοῦ δεσπότᾳ O. v, 4. κράτει προσέμιξε δεσπόταν O. i, 22. δεσπόταν κελαινεφέων πεδίων P. iv, 53. δεσπόταν ναῶν P. iv, 267. ἔρριψε Πάγασος δεσπόταν I. vi, 45. δέσποτα ποντόμεδον O. vi, 103. Ἄμμων Ὀλύμπου δέσποτα F. 11. Ἰσθμοῦ δεσπόται F. 87, 7.

*Δευκαλίων. Πύρρα Δευκαλίων τε O. ix, 46.

δεῦρο. δεῦρ' ἐς χώραν O. vi, 63. ἀποπέμπων δεῦρο O. viii, 51. δεῦρ' ἀνάγων N. xi, 35.

δεῦτε. δεῦτ' ἐν χορόν F. 45, 1. δεῦτ' ἐς ἅλσος F. 87, 11.

δεύτερος. ἐξ Ὠκεανοῦ γένος ἦρως δεύτερος P. ix, 15. δευτέρα μοῖρα P. i, 99. δεύτερον F. 45, 8. δεύτερον ἅμαρ I. iii, 85. δεύτερον κρητῆρα I. v, 2. δευτέραν ὁδόν P. viii, 44. δευτέρῳ χρόνῳ O. i, 43. τὰ δεύτερα τῶν προτέρων κρατεῖν F. 249.

δέω. κίνδυνος ἀδάμαντος δῆσεν ἅλοις P. iv, 71. δήσαις ἀνάγκας ἔντεσιν P. iv, 234. οἷον Αἴτνας ἐν κορυφαῖς δέδεται P. i, 27. δεσμοῖσι δέδενται F. 134. ἀγρυξίᾳ δέδενται F. 253. κέρδει καὶ σοφίᾳ δέδεται P. iii, 54. δέδεται ἐλπιδι γυῖα N. xi, 45. χεῖρας ἰμάντι δεθείς N. vi, 36.

δέομαι. ἀλκαὶ ὕμνων δεόμεναι N. vii, 13.

δή O. v, 16. vi, 79. xiii, 95. P. iv, 64. 273. ix, 94. xi, 17. N. i, 17. v, 20. vii, 104. viii, 19. 48. 51. x, 75. I. ii, 27. F. 2. δὲ δή O. i, 54. τίς δή O. xi, 63. N. x, 76. πῶς δή N. v, 15. δὴ τότε O. iii, 26. F.

58, 5. antistr. F. 75, 2. δὴ τόθεν N. IX, 17. δή ποτε I. VII, 65. O. IX, 10.
*Δημοφῶν F. 102.
*Δηραίοις F. 35.
δηριάω. δηριώντων ἀντιπάλων N. XI, 26.
δηρίομαι. πολέσιν περὶ πλήθει καλῶν O. XIII, 43.
διά cum genit. O. I, 6. P. III, 57. IV, 279. N. VI, 50. 67. VII, 26. I. III, 55. IV, 12. F. 77, 3. F. 238. cum accus. P. II, 20. IX, 127. N. VII, 21. I. III, 59. IV, 6. V, 22. a verbo sejunctum O. VII, 75. N. III, 23.
διαβολία. διαβολιᾶν ὑποφαύτιες P. II, 76.
διάβολος ἄνθρωποι F. 270.
διαγγέλλω. διαγγέλλοισ' ὅτι νίκη N. V, 3.
*Διαγόρας. Διαγόρας ἐστεφανώσατο δίς O. VII, 80. σὺν Διαγόρᾳ O. VII, 13.
διάγω. σάρκες διήγεται F. 286.
διαδάζομαι. δεύματα κρεῶν διεδάσαντο O. I, 51. διὰ γαῖαν τρίχα δασσάμενοι O. VII, 75.
διαιθύσσω. ἄλλοτ' ἄλλοῖαι διαιθύσσοισιν αὔραι O. VII, 95.
διαιρέω. ἀκρόθινα διελών O. XI, 59.
δίαιτα. καινὰν παρὰ δίαιταν O. II, 71. ἀποιχομένων δίαιταν μανύει P. I, 93.
διαιτάω. κεῖνο κεῖν' ἄμαρ διαίτασεν P. IX, 70. πόλιν ὤπασεν λαόν τε διαιτᾷν O. IX, 71.
διακομπέω. νηΐτια βάζειτ χρήματά μοι διακομπέων F. 128.
διακρίνω. Ἄλτιν ἐν καθαρῷ διάκρινε O. XI, 48. διακρίνειν λόγον ἀνθρώπων P. I, 68. ὀρθᾷ διακρίνειν φρενί O. VIII, 24. σὺν δέθλοις διακρῖναι P. IX, 119. ἦν ἰδόντα διακρῖναι χρόνος F. 150, 5.
διαλλάσσω. διαλλάξαιντο τὸ ἐμφυὲς ἦθος O. X, 21.
διανέμω. διανέμειν ἄστυ P. IV, 261. ναὸν διανέμων P. VIII, 65.
διανίσσομαι. λεπτοῦ διανισσόμενον χαλκοῦ θαμὰ καὶ δονάκων (νόμον) P. XII, 25.
διαντλέω. νοῦσον διαντλήσαις P. IV, 293.
διάπειρα βροτῶν ἔλεγχος O. IV, 20.
διαπλέκω. ἀγὰν πάγχυ διαπλέκει P. II, 62. βίοτον ἥβᾳ γήραΐ τε λιταρῷ διαπλέκοις N. VII, 99. θρῆνον διαπλέξαισα P. XII, 8.
διαπρεπέα νᾶσον I. IV, 49.
διαπρέπω. χρυσὸς διαπρέπει ἔξοχα πλούτου O. I, 2.
διαπρύσιος. Ἀπείρῳ διαπρυσίᾳ N. IV, 51.
διαρκέω. τρία ἔτεα διαρκέσει N. VII, 48.
διαστείβω. ἐπ' οἶδμ' ἅλιον διαστείβων F. 242, 4.
διαστείχω I. II, 17.
διασωπάω. διασωπάσομαί οἱ μόρον O. XIII, 87.
διαυλοδρομᾶν παίδων P. X, 9.
δίαυλος. σταδίου τιμὰν διαύλου τε O. XIII, 36.
διαφαίνω. αὐτῷ διέφανε πυρά P. III, 44. ἐν πείρᾳ τέλος διαφαίνεται N. III, 68.
διαφέρω. ἅτε (χάριτ) διαφέρει Ἰάλεμον P. XI, 60. φυᾷ ἕκαστον διαφέρομεν N. VII, 54.
διδακτός. διδακταῖς ἀρεταῖς O. IX, 100. ὃς διδάκτ' ἔχει N. III, 39.
διδασκαλίαν Χείρωνος οἴσειν P. IV, 102.
διδάσκω. τὸν φαρμάκων δίδαξε νόμον N. III, 53. μὶν πόρε Κενταύρῳ διδάξαι ἀνθρώποισιν ἰᾶσθαι νόσους P. III, 45. τὸ διδάξασθαι εἰδότι ῥᾴτερον O. VIII, 59. διδάξαμεν χρυσὸν βασάνῳ F. 87, 10.
δίδυμος. οἰωνῶν βασιλῆα δίδυμον O. XIII, 21. διδύμοισι παισί O. III, 37.
δίδυμος. διδύμῳ κασιγνήτῳ N. I, 36. χφὶ διδύμᾳ P. II, 9. θησαυρὸν δίδυμος μαντοσύνας O. VI, 65. δίδυμον στρόφοισα τριβόλιον F. 15. δίδυμον ἄχθος N. VI, 89. τέτραι διδύμοι ζωαὶ P. IV, 269. δίδυμαι θύγατρες I. VII, 17. διδύμων υἱῶν P. IX, 89. διδύμων ἀθλων I. III, 9. διδύμοις παίδεσσιν N. IX, 4. αἰχμαῖσιν διδύμαισιν P. IV, 79. βωμοὺς ἓξ διδύμους O. V, 5. διδύμους υἱούς P. IV, 178. διδύμαις χέρσιτ P. III, 72.
δίδωμι. δίδωσι Μοῖσαν οἷς ἂν ἐθέλῃ P. V, 65. τὶν καιρὸν δίδωσι N. VII, 59. τῶν καὶ τῶν διδοῖ I. III, 51. διδοῖ ψᾶφον P. IV, 265. διδοῖτ' ἔχειν δύναιν P. V, 119. ὀδίου κόρᾳ ἄνδρα P. IX, 121. αἰῶν δέδωκε κόσμον Ἀθάναια N. II, 8. μάτρωϊ δέδωκε κοινὸν θάλος I. VI, 24. ἔδωκε δίφρον O. I, 87. ἔδωκε θῆρας φόβῳ P. V, 69. ἑτέροις ἔδωκεν κῦδος P. II, 89. τὰν ἔδωκαν Φερσεφόνᾳ N. I, 14. ἐμοὶ ἔδωκεν ἀρετάν N. IV, 42. Μοίσαισιν ἔδωκ' ἀρέσαι N. X, 25. συμπόταισι νέκταρ ἀμβροσίαν τε δῶκεν O. I, 65. ἀντίτομα δῶκε P. IV, 222. καρτὸν οὐκ ἔδοκαν ἄρουραι N. XI, 39. τράφον Χείρωνι δῶκαν P. IV, 115. βίον ἀνδράσιν ἔδοσαν N. VI, 10. τὸ μὲν δώσει, τὸ δ' οὔτω P. XII, 32. τὸ πρᾶξιν φῶλαν δίδοι O. I, 85. εὐθὺν πλόον δίδοι O. VI, 104. δίδοι οἱ χάριν O. VII, 89. αἰδῶ δίδοι καὶ τέχαν ταρατῶν O. XIII, 110. δίδοι φωνὰν N. V, 50. βροτοῖσιν αἰκὰν ἀμαχανίαν θαμὰ διδόμεν N. VII, 97. ὕμνοις θεᾶν διδόμεν I. VII, 60. δώσειν μόρον N. I, 66. πορσαίνειν δόμεν Εἰλατίδᾳ βρέφος O. VI. 33. ἐσλὰ ἔργα δόμεν O. VIII, 85. δόμεν γέρας Βάττου γένει P. V, 124. ναρὰ δόμεν βασιλῆϊ ἐς ἔλεγχον N. VIII, 20. ξένον δοῦναι P. IV, 35. καιρὸν δίδοὺς P. I, 57. γαῖαν δώδοτι P. IV, 21. ἐλθεῖν κῦδος διδόντων Τιταναριδᾶν Ἐριφύλαν δόντες Οἰκλείδᾳ γυναῖκα N. IX, 17. ἐμοὶ ὀλίγου γᾶν δέδοται F. 126, 3.
διείργω. διείργει πᾶσα κεκριμένα δύναμις N. VI, 2.
διεξερευνάω. διά τ' ἐξερεύνασε τεναγέων ῥοάς N. III, 23.
διέπω. τὰν Ἰέρων καθαρῷ σκάπτῳ διέπων O. VI, 93. ἀγώνων μοῖραν διέποντι N. X, 53.

διέρχομαι. διέρχονται βιότου (τὸ βίου) τέλος I. III, 23. διήρχετο κύκλον βοᾶ O. IX, 100. λόγον ἅπαντα διελθεῖν N. IV, 72.

διθύραμβα F. 56.

διθυράμβοις. Διωνύσου Χάριτες σὺν βοηλάτᾳ διθυράμβῳ O. XIII, 19. ἀοιδὰ διθυράμβων F. 47. cf. F. 43. 81. 103ᵃ.

δίκα. Εὐνομία κασίγνηταί τε Δίκα καὶ Εἰρήνα O. XIII, 7. κώμῳ Δίκα παρέστακε P. VIII, 74. Δίκαι θύγατερ P. VIII, 1. εἰδότα Δίκᾳ O. VII, 17. κέρδος αἰνῆσαι πρὸ δίκας P. IV, 140. δίκας ἄωτος N. III, 28. ἐν δίκᾳ τε καὶ παρὰ δίκαν O. II, 18. ἐν δίκᾳ O. VI. 12. P. V, 14. N. V, 14. οὐ δίκᾳ συναντόμενοι O. II, 106. δίκᾳ τεῖχος ἀναβαίνειν F. 232, 2. σὺν δίκᾳ P. IX, 99. N. IX, 44. εὐθείᾳ συνάρμοξεν δίκᾳ N. X, 12. δίκᾳ ξεναρκεῖ N. IV, 12. παρὰ δίκαν O. II, 18. I. VI, 47. τὰν Φιλοκτήταο δίκαν ἐφέπων P. I, 50. δίκαν ὑπερβαίνοντες F. 4. λύκοιο δίκαν ὑποθεύσομαι P. II, 84. εὐάνυμον ἐς δίκαν N. VII, 48. δίκαν καπνὸς ἔβαν τὰν πρόσθεν N. IX, 15. εὐθυνε δίκας P. IV, 153. δαιμόνεσσι δίκας ἐπείραινε I. VII, 24.

δικάζω. ἁλιτρὰ δικάζει τις O. II, 65.

δικαιόπολις νᾶσος P. VIII, 23.

δίκαιος. δικαίᾳ πηδαλίῳ P. I, 86. ὅπιν δίκαιον ξένων O. II, 6. ἀνδρῶν δικαίων N. X, 54. F. 132. δικαίᾳ πραπίδων P. IV, 280. ἐν δικαίοις ἀνδρῶν N. VIII, 41.

δικαιόω. δικαιῶν τὸ βιαιότατον F. 151, 4.

δίκαιος. μᾶκος ἔδικε πέτρῳ ὑπὲρ ἅπαντας O. XI, 75. πολλὰ δίκον φύλλ' ἔτι καὶ στεφάνους P. IX, 128.

δινάζω. μυχοὺς δινάσσατο F. 70, 3.

δινέω. κατὰ τριόδων ἐδινάθην P. XI, 38.

Διοδότοιο παῖ I. VI, 31.

Διόθεν τορανθέντα F. 45, 8.

Διομήδεα ἄμβροτον Γλαυκῶπις ἔθηκε θεόν N. X, 7.

Διόνυσος v. Διώνυσος.

διορθόω. διορθῶσαι λόγον O. VII, 21.

Διός. Διὸν Αἰακόν I. VII, 22. Πυθῶνι δίᾳ P. VII, 11.

διόσδοτος. αἴγλα διόσδοτος P. VIII, 100. οἶδεν διόσδοτον ἀρχάν F. 102.

διπλόος. διπλόα ἀρετά I. IV, 9. διπλόαν ἀρετάν N. X, 89. διπλόαν νίκαν I. III, 88.

Δίρκα. ῥοάθροισι Δίρκας I. I, 29. Δίρκας ἀγχοῦ ὕδωρ I. V, 71. παρ' εὐκλεῖ Δίρκᾳ O. XI, 89. παρὰ καλλιρόῳ Δίρκᾳ I. VII, 28.

Διρκαῖος. Διρκαίων ὑδάτων P. IX, 91.

δίς. ἐστεφανώσατο δὶς O. VII, 81. δὶς ἐκ Πυθῶνος στεφανωσάμενος O. XII, 20. ἐμβέβακεν δὶς P. X, 13. δὶς τόσους N. IV, 30. δὶς δὴ δυοῖν N. VIII, 48. νικήσαις δὶς N. X, 24. δὶς κώμασαν N. X, 34. δὶς πράθον I. IV, 40. δὶς ἐγγυαλιζέτω I. VII, 43.

διοκέω. μακρὰ διοκήσαις I. VII, 35.

δίσκος. λιθίνοις ἐν δίσκοις ἴεν I. I, 25.

δισσός. δισσῶν σταδίων N. VIII, 16. δισσαῖσι χερσὶν ἑαῖς N. I, 44.

διφρηλασία. ῥιμφαρμάτου διφρηλασίας O. III, 40.

διφρηλάτας. διφρηλάτα Ἀμφιτρύωνος P. IX, 84. ἡρώων διφρηλάται κράτιστοι I. I, 17.

δίφρος. ἐν Μοῖσαν δίφρῳ O. IX, 87. ἔνεικε χρυσέῳ δίφρῳ P. IX, 6. δίφρον χρύσεον ἔδωκεν O. I, 87. ξεστὸν δίφρον καταζευγνύῃ P. II, 10. ὅλον δίφρον κομίζαις P. V, 51. ἐκ δίφρου Μοισᾶν ἔβαινον I. II, 2. οὐδὲ παναγυρίων ἀπεῖχον καμπύλον δίφρον I. III, 47. δίφρους ἀλλόποδας νωμάσοισιν ἀντ' ἐρετμῶν P. IV, 18.

δίχα. δίχα κεῖται P. V, 93. δίχα μοι νόος F. 232, 4.

διχόβουλος. Νέμεσιν διχόβουλον O. VIII, 86.

διχόμηνις. διχόμηνις Μήνα O. III, 20. διχομηνίδεσσιν ἐσπέραις I. VII, 44.

δίψα. δοιδὰν δίψαν ἀκειόμενον P. IX, 108.

διψάω. διψῇ πράγος ἄλλο μὲν ἄλλου N. III, 6.

διώκω. μὴ δίωκε πρᾶξιν F. 236. οὗ μιν διώξω (τὸ πόρσω) O. III, 48. βέλος διώξει χερί I. VII, 35. ἁρετὰς ὕμνῳ διώκειν I. III, 21. φόρμιγγα πλάκτρῳ διώκων N. V, 24. ἦλθε διώκων N. X, 66. μέτρα γυώμᾳ διώκων I. V, 67. τερπνὸν ἐφάμερον διώκων I. VI, 40.

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δοκέω. πολλοῖς σοφὸς δοκεῖ κορυσσέμεν P. VIII, 77. σφόδρα δόξομεν καταβαίνειν N. IV, 37. εἰπεῖν οἱ ἔδοξεν παρθένος O. XIII, 69. ἔδοξεν αὐτῷ κᾶπος ὑπακουόμεν αὐγαῖς ἁλίου O. III, 25. ἔδοξε τόδ' ἀθανάτοις— διδόμεν I. VII, 59. εὖ ἔχοντες πολίταις ἔδοξαν ἔμμεν O. V, 16. ἐδόκησεν ὀπλοτέροισιν ὕπατος ἔμμεν P. VI, 40. ἐδόκησαν τέμνειν μαχᾶν τέλος O. XIII, 54. ἀδόκητον καὶ δοκέοντα N. VII, 31. δαδόκηται ἐπαινῆσαι N. V, 19.

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δέλος. ἐκ δόλου ἀγαγε δυστυχέος P. xi, 31. ἐξυρεπεῖ δόλῳ ἀπτῶτι δαμάσαις O. ix, 98. δόλῳ πεδᾶσαι N. v, 26. ἄντε δόλον αὐτῷ θέσαν P. ii, 39. Ἴσχυος ἄθεμιν δόλον P. iii, 32.

δολοφραδής. πάρφασις δολοφραδὴς N. viii, 33.

δολόω. μὴ δολωθῇς κέρδεσσι P. i, 62.

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δονέω. αὐτὰν δονέοι μάστιγι Πειθοῦς P. iv, 219. θρόον ὕμνων δόνει N. viii, 81. παντὶ μάλιστα δονεῖν θυμόν N. vi, 58. ἄκοντα παλάμᾳ δονέων P. i, 44. πακτᾶ χοροὶ λυρᾶν τε βοαὶ δονέονται P. vi, 39. δοναθεῖσα φρὴν P. vi, 36.

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δορίκτυπος. δορίκτυπον ἀλαλάν N. iii, 57. δορικτύπων Αἰακιδᾶν N. vii, 9.

δόρπος. δόρπου λύσιν O. xi, 49.

δόρυ. ἐκ δούρατος εἰναλίου P. iv, 38. δουρὶ μάρναισθαι O. vi, 17. δουρὶ Περικλυμένου τυπέντα N. ix, 26. τρῶσεν ἐῶ δορί I. iv, 47. ἑκταμοὺν δορί I. vii, 53. εἰνάλιον δόρυ P. iv, 27.

*Δόρυκλος Τίρυνθα ναίων πόλιν O. xi, 70.

δόσις. κούφα δόσις ἀντὶ μόχθων I. i, 45. Μοισᾶν δόσιν O. vii, 7. τὰν πολέμοιο δόσιν O. xi, 58. κτεάνων δόσιν P. i, 46. δρταλέαν δόσιν πενταθλίου P. viii, 68. τερπνῶν οὐκ ὀλίγαν δόσιν P. x, 29.

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δούλειον τύχαν F. 244.

δουλία. ἐξέλκων βαρείαις δουλίαις P. i, 75.

δουλοσύνα. ματρὸς ἔμπεδον δουλοσύναν P. xii, 15.

δράκων. δράκοντος γενύων P. iv, 244. δράκοντα ποικίλον ἐπ' ἀσπίδος νωμῶντα P. viii, 48. δύο γλαυκῶπες αὐτὸν ἐθρέψαντο δράκοντες O. vi, 46. γλαυκοὶ δράκοντες ἑναλλόμενοι τρεῖς O. viii, 37. δρακόντων φόβαισι P. x, 47. πέμπε δράκοντας N. i, 40.

δραπέτας εὐδαιμόνων οὐκ ἔστιν ὄλβος F. 99.

δράστας. θεράπων οἱ, οὐ δράστας ὀπαδεῖ P. iv, 287.

δρέπω. τιμὰν οἵαν οὔτις δρέπει P. i, 49. Ἰσθμιάδων δρέπεσθαι ἄωτον N. ii, 9. ἐρώτων δρέπεσθαι F. 88. str. 1. σοφίας καρπὸν δρέπειν F. 227. δρέπων κορυφὰς ἀρετᾶν ἄπο O. i, 13. ἦβαν δρέπων P. vi, 48. δραπὼν εὐζωᾶς ἄωτον P. iv, 139.

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δρῦς. μεγάλας δρυὸς ὄζους P. iv, 264. δρυὸς ἐν στελέχει N. x, 61.

δύναμαι. δύνασαι ἀφελεῖν P. iv, 158. δύνασαι διδόμεν N. vii, 96. δύνανται φέρειν P. iii, 82. δύναιτο θέμεν O. ii, 19. φράσαι δύναιτο O. ii, 110. κατατρέψαι οὐκ ἐδυνάσθη O. i, 56. ἐπικρατεῖν δύνασθαι N. viii, 5.

δύναμις. ἀμφιλαφὴς δύναμις ἔστοιτο O. ix, 88. θεῶν δύναμις O. xiii, 80. πᾶσα κεκριμένα δύναμις N. vi, 3. δύναμιν κυριώτερον O. i, 104. διὰ τεὰν δύναμιν P. ii, 20. τὰν θεόσδοτον δύναμιν P. v, 13. ἐκτὸς μοῖραν δύναμιν υἱοῦ N. i, 57.

δύνασις. δύνασιν ἀγασθεὶς P. iv, 233. θεός οἱ τελεῖ δύνασιν P. v, 117. γυναικὸς μεγάλαν δύνασιν P. ix, 31.

δυνατός. λῦσαι δυνατός O. xi, 9. θρέψαι δυνατός N. ii, 14. κομίξαι σῷ μοι δυνατόν N. viii, 45. εἰ δυνατόν N. ix, 23. οὐ δυνατὸν ἐξελέγχειν N. x, 45. δυνατὸν θεῷ ὄρσαι φάος F. 106, 1. τῶν ἐν δυνατῷ φι-

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δωδέκατος. δωδέκατον δρόμον O. VI, 75.
*Δωδώναθεν. Δωδώναθεν ἀρχόμενοι N. IV, 53.
*Δωδωναῖε μεγασθενές F. 29.
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*Δώριος. Δωρίῳ πεδίλῳ O. III, 5. Δωρίαν φόρμιγγα O. I, 17. Ἰσθμὸν Δωρίαν N. V, 37. Δωρίων σελίνων I. II, 15. VII, 64. τεθμοῖσιν Αἰγιμιοῦ Δωρίοις P. I, 65. Δωρίαν κέλευθον ὕμνων F. 201.
*Δωρίς. Δωρίδα νᾶσον N. III, 3. Δωρίδ' ἀπωμίαν I. VI, 12.
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ἄδρα. *τὰν νέοικον ἄδραν* O. V, 8. *Καφισίων ὑδάτων λαχοῖσαν καλλίπωλον ἄδραν* O. XIV, 2. *αὔκυκλον ἄδραν* N. IV, 66. *χαλκόπεδον θεῶν ἄδραν* I. VI, 44. *κέκληνται σφιν ἄδραι* O. VII, 76. *χρυσέαις ἐν ἄδραις* P. III, 94. *ἄδραισι Θεράπνας* P. XI, 63.

ἀδύω. *δοῖα βοῶν ἔδει σώματα* F. 150.

ἄερσα. *κιρναμένα ἄερσ' ἀμφέπει* N. III, 75. *ποντίας ὑφελοῖσ' ἀέρσας* N. VII, 79. *χλωραῖς ἀέρσαις* N. VIII, 40.

ἄζω. *αὐτίκα ἄζετο* I. V, 53. *ἐπὶ χώρας ἔσσαι* P. IV, 273.

ἄθειρα. *στέφανοι ἀνέδησαν ἄθειραν* I. IV, 10.

ἀθέλω. *ἀθέλω ἐπεύξασθαι* P. III, 77. *ἀθέλω γεγωνεῖν* P. IX, 1. *ἀθέλω ἐναρμόξαι* I. I, 15. *κατοικῆσαι ἀθέλεις* N. X, 84. *ποιμαίνειν ἀθέλει* O. X, 9. *οὐκ ἀθέλει φέρειν* N. XI, 40. *ἀθέλοντι ἀλεξεῖν* O. XII, 9. *ἀθέλοντι μένειν* P. I, 62. *μάλα ἀθέλοντι ἀμφέπειν* N. VII, 10. *οἷς ἂν ἀθέλῃ* P. V, 65. *ἀθέλοι δόμεν* O. VIII, 85. *ἀθέλοι ναίειν* N. VII, 90. *ἤθελον Χείρωνα ζώειν* P. III, 1. *ἤθελέ νιν πεδᾶσαι* N. V, 27. *ἤθελον πείθεσθαι* N. VIII, 10. *ἀποδρέψαι ἔθελον* P. IX, 115. *ἀθελήσω διορθῶσαι* O. VII, 20. *ἀθελήσαις τιθέμεν* P. I, 40. *τὸ λαλαγῆσαι ἀθέλων κρύφον τε θέμεν* O. II, 107. *ἀθέλων ἄεισεν* N. IV, 89. *θυμῷ ἀθέλων ἄκουσας* I. V, 40. *ἀθέλων ἄμμιν ἄλοχον ἀάν* I. VII, 23. *μ' ἀθέλοντα προελκει* O. VI, 83. *ἀθέλοντ' ἐλθεῖν* I. VI, 45. *ἀθέλοντες ἀγαγεῖν* P. X, 5. *Κλεοῦς ἀθελοίσας* N. III, 79.

ἄθνος. *βροτὸν ἔθνος ἀπτόμεσθα* P. X, 28. *Βοιώτιον ἔθνος* F. 51. *ἔχομεν βρότεον ἔθνος* N. III, 71. *Δαμνιᾶν ἔθνει γυναικῶν* P. IV, 252. *τὸ ταχύποτμον ἀνέρων ἔθνος* O. I, 66. *κλυτὸν ἔθνος Δοκρῶν* O. XI, 101. *τὸ ἐλάσιπτον ἔθνος* P. V, 85. *κείνου ὁμόστορον ἔθνος* N. V, 43. *θνατὸν ἔθνος* N. XI, 42. *Μερόπων ἔθνεα* I. V, 30.

εἰ. *εἰ δ' ἅλδεαι* O. I, 3. *εἴτι ἔθηκε* O. I, 18. *εἰ δὲ δὴ ἐτίμασαν* O. I, 54. *εἰ δ' ἕλπεται* O. I, 64. *εἰ φέρεις* F. 74, 8. *εἴ τι τέλλεται* O. I, 75. *εἰ δὲ μὴ λίποι* O. I, 106. *εἰ δ' ἔχει* O. II, 62. *εἰ δ' ἀριστεύει* O. III, 44. *εἴ τι πονεθῇ* O. VI, 11. *εἰ δ' ἐδώρησεν* O. VI, 77. *γνῶναι εἰ φεύγομεν* O. VI, 99. *ὡς εἴ τις δωρήσεται* O. VII, 1. *εἰ δ' ἀνέδραμον* O. VIII, 54. *εἰ νέμομαι* O. IX, 28. *εἰ δέ τις πράσσοι* O. X, 4. *εἰ μὴ ἄμερσε* O. XII, 17. *εἰ δ' ἔρποι* O. XIII, 101. *εἰ σοφὸς, εἰ καλὸς, εἴ τις ἀγλαὸς* O. XIV, 7. *εἰ γὰρ εὐθύνοι* P. I, 46. *εἴ τι παραιθύσσει* P. I, 87. *εἰ δέ τις λέγει* P. II, 58. *εἰ φθέγξαιο* P. I, 81. *εἰ χρεών* P. III, 2. *εἰ δ' ἄναξ* P. III, 63. *εἰ κατέβαν* P. III, 73. *εἰ δ' ἐπίστᾳ* P. III, 80. *τόρνευον δέρκεται εἴ τιν' ἀνθρώπων* P. III, 86. *εἰ δ' ὁρέξαι* P. III, 110. *εἰ δέ τις ἔχει* P. III, 103. *εἰ γὰρ βάλε* P. IV, 43. *εἴ τις τέλει* P. IV, 145. *εἰ μετάλλατόν τι* P. IV, 164. *εἰ γάρ τις ἐξερείψαι κεν* P. IV, 263. *εἴ ποτ' ἐξίκηται* P. IV, 266. *εἰ δέ τις κακότας προτύχῃ* F. 171, 4. *εἰ μὴ γένηται* P. IV, 274. *εἴ τις φέροι* P. VIII, 14. *εἰ γάρ τις πέσσεται* P. VIII, 76. *εἰ δὲ χρή* P. IX, 52. *εἰ φίλοις, εἰ ἀντάοις* P. IX, 96. *εἰ συνετίθεν* N. XI, 41. *εἴ τις ἀνέφυγεν* P. XI, 55. *εἰ δέ τις ὄλβος* P. XII, 28. *εἰ δ' ἐπέβα* N. III, 18. *εἰ δ' ἀθάλητο* N. IV, 13. *εἰ δὲ κελεύοις* N. IV, 79. *εἰ δ' Ἴκεσ* N. V, 50. *εἰ δέ τις ἐνέβαλεν* N. VII, 11. *εἰ εὕρηται* N. VII, 15. *εἰ γὰρ ἦν* N. VII, 24. *εἰ ἀρχομαι* N. VII, 69. *εἰ ἦν* N. VII, 74. *εἰ ἀνέκραγον* N. VII, 75. *εἰ δὲ γένεται* N. VII, 86. *εἰ δ' ἄν ἔχοι (ἀνέχοι)* N. VII, 89. *εἰ γὰρ διαπλέκοις* N. VII, 98. *εἰ δέ δεδόκηται* N. V, 19. *εἰ δυνατόν* N. IX, 22. *εἰ γὰρ ἀρῆται* N. IX, 46. *εἰ μὲν ἐθέλεις* N. X, 83. *εἰ δὲ μάρνασαι* N. V. 85. *εἰ δέ τις παραμένεται* N. XI, 13. *εἰ δὲ κατάκειται* I. I, 41. *εἰ δέ τις νέμει* I. I, 67. *εἴ τις ἄγοι* I. II, 34. *εἴ τις κατέχει* I. III, 1. *εἴ τις 'εἶπῃ* I. III, 59. *εἴ τις ἀκούσῃ* I. IV, 15. *εἰ ἐφίκοιτο* I. IV, 17. *εἰ δὲ τέτραπται* I. IV, 24. *εἰ γάρ τις πράσσοι* I. V, 9. *εἶποτ' ἄκουσας* I. V, 39. *εἴ τις πεπταίνει* I. VI, 43. *εἴπερ* v. infra.

εἰδομαι. *οἳ ὄψιν ἐεισομένῳ* N. X, 15. *θεῷ ἀνέρι εἰδομένῳ* P. IV, 21.

εἶδος. *εἶδος πρέπεν* P. II, 38. *θαητὸν εἶδος ἔπλετο* P. IX, 112. *ἔργῳ οὐ κατὰ εἶδος ἐλέγχων* O. VIII, 19. *αἰσχύνοι οἱ θαητὸν εἶδος* P. IV, 264.

εἶδω, video. *εἶδον κρατέοντα* O. XI, 104. *εἶδον πιαινόμενον* P. II, 54. *ἐπεὶ πάμπρωτον εἶδον φέγγος* P. IV, 111. *εἶδε λῆμα καὶ δόναμιν υἱοῦ* N. I, 56. *εἶδεν ἔδραν* N. IV, 66. *ἐν Κρίσᾳ εἶδέ νιν* I. II, 16. *νικάσαντά σ' εἶδον* P. IV, 101. *ἰὸς χθόνα* O. III, 33. *ἴδεν Ἴξιονα* O. XI, 37. *ἴδεν ἡμένους* N. X, 61. *ἴδον ἐν ἕδραισι βασιλῆας* P. III, 94. *κατανθείσαν ἴδον* P. V, 84. *ἰδὴ τυχόντα* P. X, 26. *ἰδεσέ με*

F. 45, 8. οὔτ' ἂν ἴδω παίδων ἐν ἥβαν F. 88 ep. 2. ὅλβιοι ὅστις ἰδοὺν ἐκεῖνα F. 102, 1. σαρκῶν ἀνοπὲν εἶδον F. 150, 4. ἦν ἰδόντα διακρῖναι χρόνος F. 150, 5. τὰ αὐτός τις ἴδῃ N. IV, 91. οὔτ' ἀκοῦσαι οὔτ' ἰδεῖν O. VI, 53. μάσσον' ἢ ὧν ἰδέμεν O. XIII, 109. οἶκον ἰδεῖν P. IV, 294. τὸ συγγενὲς ἰδεῖν N. VI, 8. ἦν ἰδέμεν ἀλάθειαν N. VII, 25. ἰδεῖν νιν N. VIII, 8. ἐκπαγλοι ἰδεῖν I. VI, 22. εὐφράνθη ἰδὼν υἱόν O. IX, 66. ὄβριν ἰδών P. I, 72. γόνον ἰδών P. IV, 123. ἰδὼν παρμένοντας P. VIII, 41. ἰδοῖσα δέ O. II, 45. ἰδοῖσα βιβῶντα O. XIV, 16. ἰδοῖσ' υἱόν O. XIV, 22. τέρας ἰδέσθαι P. I, 26. ὀνοτὸν ἰδέσθαι I. III, 68.

εἶδως, scio. εὖ οἶδ' ὅτι N. IV, 43. μανθάνων οἶσθα προτέρων P. III, 80. ὃς πάντων τέλος οἶσθα P. IX, 46. οἶδεν τὸ μέλλον O. II, 62. οἶδεν βίου τελευτάν F. 102, 2. φρονεῖν ἐφαμερίων οὐκ ἰδνία F. 175. οὐκ ἂν εἰδείην λέγειν O. XIII, 44. ὁ πόλλ' εἰδὼς φυᾷ O. II, 94. τὸ διδάξασθαι εἰδότι ῥᾴτερον O. VIII, 60. εἰδότι τοι ἐρέω P. IV, 142. οὐκ εἰδότες οἷαν ἔγραψε N. VI, 6.

εἰδωλον ζωὸν αἰῶνος λείπεται F. 96, 3.

εἴκοσι. εἴκοσι ἐνιαυτούς P. IV, 104. πέμπτον ἐπὶ εἴκοσι σὺχος N. VI, 60.

εἴκω. τὰ Ὀλυμπία ἔοικεν ἤδη λελέχθαι O. XIII, 96. ῥέζοντά τι καὶ παθεῖν ἔοικεν N. IV, 32. οὐ γὰρ ἐοικὸς καθῆσθαι F. 49. ταύταν σκότει κρύπτειν ἔοικεν F. 171, 5. ἅμμι δ' ἔοικε κελαδῆσαι I. I, 52. τόλμα εἰκοὺς (corr. εἴκων) θυμὸν λεόντων I. III, 63. ἔστιν ἀνδρὶ φάμεν ἐοικότ O. I, 35. ἔστιν ἐοικὸς Ὡρίωνα νεῖσθαι N. II, 10. ἐοικότα χρόνον ἐλικίαις O. IV, 29. ἐοικότα μόχθον P. II, 29. ἐοικότα καιρὸν ὄλβου N. VII, 53. κόμπον τὸν ἐοικότα I. IV, 26. ἐοικότα τελευτὰν τυχεῖν P. I, 34. τὰ ἐοικότα παρ' δαιμόνων μαστευόμεν θναταῖς φρασίν P. III, 59. ἔρδων ἐοικότα μορφᾷ N. III, 18.

εἴκω, cedo. εἶξον I. I, 6. τόλμᾳ εἴκων θυμὸν λεόντων I. III, 63. cf. Var. Lect.

εἰλαπινάζω. εἰλαπινάζοισιν εὐφρόνως P. X, 40.

*Εἰλατίδας. Εἰλατίδᾳ O. VI, 33. Ἴσχυος Εἰλατίδα P. III, 31.

εἰλίσσω. μέριμναι σὺν πόνοις εἰλισσόμεναι F. 250.

εἷμα. ἀπὸ κρόκεον ῥίψαις εἷμα P. IV, 232.

εἰμί. ἀβάπτιστόν εἰμι P. II, 80. εἰμὶ ἄσχολος P. VIII, 30. οὐκ ἀνδριαντοποιός εἰμι N. V, 1. οὐ τραχύς εἰμι N. VII, 76. ξεῖνός εἰμι N. VII. 61. ἐσσὶ ἄγγελος O. VI, 90. ταμίαι ἐσσί P. I, 88. οἷος ἐσσὶ μαθών P. II, 72. ἐσσὶ δ' ἰατήρ P. IV, 270. βασιλεὺς ἐσσί P. V, 16. ἐσσί μοι υἱός N. X, 80. ἐσσὶ σοφός I. II, 12. ἐστὶν ἐοικὸς O. I, 35. ἐστὶν ἐοικὸς N. II, 10. ἔστι σοφοῖς ἅβατον O. III, 47. ἔστιν ἀνθρώποις χρῆσις ἀνέμων O. X, 12. ἔστι μόνον ἐκ θεῶν F. 96, 3. ἐσθ' ὅτε F. 172, 2. οὐκ ἐσθ' ὅπως ἀρευνάσει F. 33. ἔστι καὶ θανόντεσσιν μέρος O. VIII, 77. ἔστι φῦλον ἐν ἀνθρώποισι P. III, 21. οὐ τί που οὗτος Ἀπόλλων ἐστί P. IV, 87. οὗτις ἀπόκλαρός ἐστιν οὔτ' ἄσεται P. V, 54. ἔστιν ἐν αὐτυχίᾳ ἄκρον N. I, 10. ἐστὶν ὠκὺς ἐν ποταυοῖς N. III, 77. τὸ σιγᾶν ἐστι σοφώτατον νοῆσαι N. V, 18. ἔστι τις λόγος N. IX, 6. ἐστὶν ἐφάψασθαι N. IX, 47. βαίνοισ' ἐστί N. X, 18. ἐστὶ βαρὺς ἀντιδοῦσαι N. X, 20. ἔστι σοι λέχος N. X, 85. ἐστὶ μοῖρα Μελίσσῳ I. III, 9. ἔστι μοι κέλευθος I. III. 19. ἔστιν ἀφάνεια τύχας καὶ μαρναμένων I. III, 49. οὐδ' ἐστιν οὕτω βάρβαρος I. V, 23. ἰατὰ καὶ τὰ βροτοῖς I. VII, 15. οἷαι εἰμὲν αἶσαι P. III, 60. ὅσαι εἰσὶν ὁδοὶ P. V, 116. βάλλ μοι ἐντί O. II 92. ἐντὶ ὁδοὶ περαίτεραι O. IX, 112. ἐντὶ ὠκύτεραι P. IV, 139. λαχόντες ἐντί P. V, 98. κρυπταὶ ἐντί P. IX, 40. ἀπείρατοι ἐντί N. I, 24. λογίοισιν ἐντὶ πρόσοδοι N. VI, 47. ἐντὶ τραυματίαι F. 244. ἐντί τοι φίλιπποι N. IX, 32. οὐκ ἀγνῶτες ὑμῖν ἐντί I. II, 30. τί δ' ἄρδων σοὶ φίλος εἶην F. 127, 3. εἴη ἀρᾶν F. 236. ἐν ξυνῷ κεν εἴη κέντρον F. 89, 2. κεινὸς εἴην O. III, 48. εἴην εὑρησιεπὴς O. IX, 86. εἴη σε πατεῖν O. I, 115. εὔφρων εἴη O. IV, 14. εἰ δ' εἴη ταμίας O. VI, 4. εἴη, Ζεῦ, τὶν εἴη ἀνδάνειν P. I, 29. εἴη με ὁμιλεῖν P. II, 96. φίλον εἴη φιλεῖν P. II, 83. εἴη ἀπήμων P. X, 21. μοὶ προκώμιον εἴη N. IV, 11. εἴη μή μοι τοιοῦτον ἦθος N. VIII, 35. εἴη μιν φρεξαι I. I, 64. εἴη τρίτον I. V, 6. ἦν οὗτος Τάνταλος O. I, 55. ἦν κλέος βαθύ O. VII, 53. ἦν ἐσορᾶν καλός O. VIII, 19. ἦν πεπραμένον O. VIII, 33. I. VII, 33. ἐξ ὀνείρου αὐτίκα ἦν ὕπαρ O. XIII, 65. μοιρίδιον ἦν P. I, 55. θέσφατον ἦν P. IV, 71. ἦν βασιλέντ P. IX, 14. εἰ ἦν ἁ τὰν ἀλάθειαν ἰδέμεν N. VII, 24. ἦν πάλαι N. VIII, 50. ἦν ὅτε F. 51. ἦν τοπάροιθε F. 58, 3. antistr. ἦν διακρῖναι χρόνος F. 150, 5. εἰ πόνος ἦν N. VII, 74. ἐχθρὰ πάρφασις ἦν πάλαι N. VIII, 32. εὐμαρὲς ἦν N. VI, 33. οὐκ ἦν πεντάθλιον I. I, 26. οὐ φιλοκερδὴς πω τότ' ἦν I. II, 6. αἰδοῖος ἦν ἀστοῖς ὁμιλεῖν I. II, 37. ἅσαν ὀφθαλμός O. II, 10. δίδυμοι ἅσαν ζωαί P. IV, 209. ἀρχοὶ οὐκ ὄτ' ἅσαν N. IX, 14. κείνων ἅσαν ὑμέτεροι πρόγονοι O. IX, 57. ἅσσαν μέγιστοι N. IX, 17. μέγας ἐν μεγάλοις ἔσσομαι P. VIII, 106. ἔσομαι τοῖος P. IV, 156. τερπνὸν ἐν ἀνθρώποις ἴσον ἔσσεται οὐδέν O. VIII, 53. τίς δὴ λύσις ἔσσεται N. X, 77. ἔσσεται τοι παῖς I. V, 50. χὠπόθεν ἔσσεται P. IX, 51. ἀπόκλαρος οὔτις ἐστιν οὔτ' ἔσεται P. V, 54.

ἔσται χρόνοι P. XII, 36. ποινὰ τίς ἔσται P. IV, 63. μάρτυς ἔστω Ζεύς P. IV, 167. τέθμιόν μοι εἶναι I. V, 17. πιστὸν ἔμμεναι O. I, 32. παῖς ἔμμεναι P. IV, 34. ἀπὸ χρυσοῦ ἔμμεναι P. XII, 18. πρότολον ἔμμεναι N. IV, 79. ἔνδον ἁλσει ἔμμεναι N. VII, 45. ἔμμεναι χάρμα γείτονι γείτονα N. VII, 87. κακὸν ἔμμεναι F. 49, 4. τί δ' ἔλπεαι σοφίαν ἔμμεναι F. 33. πάμπαν θεὸς ἔμμεναι N. X, 56. σοφοὶ ἔμμεν O. V, 16. οὔπω φανερὰν ἔμμεν O. VII, 56. ἰσώνυμον ἔμμεν O. IX, 69. τοῖσιν ἀρχὰν ἔμμεν O. XIII, 60. ποίαν εὔχεαι πατρίδ' ἔμμεν P. IV, 98. τοῦτ' ἀνιαρότατον ἔμμεν P. IV, 287. ἔμμεν εὐθύτομον P. V, 92. ὕπατος ἔμμεν P. VI, 42. πόσιν ἢ νιὸν ἔμμεν P. IX, 104. ἅλοχον Διὸς ἔμμεν F. 6. κατεκρίθη ἀγανώτατος ἔμμεν F. 116. τέλος ἔμμεν P. IX, 122. ἔμμεν ἄπιστον P. X, 50. ἀπ' Ἀθανᾶν ἔμμεν N. V, 49. σφίσιν ἐγγενὲς ἔμμεν N. X, 51. ἔμμεν ἀκόναν ἀνδράσιν I. V, 69. ἅλοχον ἐὰν ἔμμεν I. VII, 29. ἔσεσθαι μάντιν O. VI. 50. γέρας ἔσεσθαι O. VII, 68. ἔσσεσθαι κλυτάν P. I, 37. ἐπίτροπος ἐών O. I, 106. οὔτε δύτηρι ἐών O. VI, 19. ὡραῖος ἐὼν καὶ καλός O. IX, 101. θαυμαστὸς ἐών O. IX, 103. ἐὼν μεγαλάνωρ P. I, 52. ἐκὰς ἐὼν P. II, 54. ἐχθρὸς ἐών P. II, 54. οἷος ἐών P. III, 5. ἐὼν καλός N. III, 18. παραστάτας ἐών N. III, 36. παῖς ἐών N. III, 42. ἀπειρομάχας ἐών N. IV, 30. Ὀλυμπιόνικος ἐών N. VI, 17. ἐὼν ἐγγύς N. VII, 64. ἐὼν ξύγγονος N. X, 39. ὑπένερθεν ἐὼν N. X, 87. ἄτολμος ἐών N. XI, 32. ὁμόδαμος ἐών I. I, 30. ἐὼν καλός N. III, 32. I. II, 4. θεότιμος ἐών I. V, 11. φθινόκαρπος ἐοῖσα P. IV, 265. καὶ πολύκλειτόν περ ἐοῖσαν Θήβαν F. 206, 4. πρόφαντον ἐόντα O. I, 116. ἐκτὸς ἐόντα O. VI, 104. ἐόντα πλόον P. IV, 170. ὑμνητὸν ἐόντα P. VI, 61. θεμίσκοπον ἐόντα N. VII, 47. εὐδαίμον' ἐόντα N. VII, 100. ἐόντων N. I, 32. τῶν τότ' ἐόντων I. III, 45. ἁρπαζομένων τῶν ἐόντων F. 49, 3. πράξιος ἐσσομένας O. XII, 8. ἐσσόμενον προιδεῖν N. I, 27. τὰ ἐσσόμενα O. XIII, 99.

εἰμι. ὄλβιος ὅστις εἶσιν ὑπὸ χθόνα F. 102. δόμον ἴθι O. XIV, 21. ἴτω χρέος P. VIII, 34. ἴτε παρ Μελίαν P. XI, 3. ἰόντων ἐς ἄντρον εὐθὺς ἀγγελίαι I, VII. 41. ὄρσο δεῦρο ἴμεν O. VI. 63. Οὐλυμπόνδ' ἰών O. III, 38. μετὰ στέφανον ἰών O. IV, 25. ᾧχετ' ἰών O. VI, 38. ἰὼν πόρσω O. XI, 57. εὐθὺς ἰών P. IV, 83. ὄνειρος ἰών P. IV, 163. ναυσὶν οὔτε πεζὸς ἰών P. X, 29. ὀρθὰν κέλευθον ἰών P. XI, 39. ἀμφοτέρας ἰὼν χειρός N. VII, 94. παρὰ πρόθυρον ἰών I. VII, 3. ἰόντι γᾶς παρ' ὀμφαλόν P. VIII, 62.

εἰνάλιος v. ἐναλιος.

εἵνεκεν v. ἕνεκεν.

εἶπεῖν. τῷ μὲν εἶπε O. I, 75. εἶπεν τοιοῦτον ἔπος O. VI, 16. τῷ μὲν ναῶν πλόον εἶπε O. VII, 33. εἶπεν αὐτὸς ὁρᾶν O. VII, 62. οὕτως εἶπε ναύταις P. IV, 11. εἶπεν καὶ τόδε P. IV, 86. ὧδ' εἶπε P. VIII, 45. εἶπε δ' ἐν μέσσοισι ἀπάγεσθαι P. IX, 123. εἶπεν φωνήσαις I. V, 49. ἄπιστον ἔειπα N. IX, 33. ἔειπεν Ὑψιπυλείᾳ O. IV, 25. τότ' ἔειπεν P. III, 40. ὣς ἄρ' ἔειπεν P. IV, 156. ἔειπεν ὧδε P. IV, 229. ἔειπεν Θέμις ἐν μέσσοισι I. VII, 31. ὄφρ' εἴπῃς, ὅτι ἐστεφάνωσε O. XIV, 22. εἴ τις εὖ εἴπῃ τι I. III, 69. δελφῖνί κεν ἴσον εἴποιμι N. VI, 68. κεῖνα ἔργα εἶποι O. VIII, 62. εἰπὸν μεμνᾶσθαι O. VI, 92. εἰπὲ γένναν P. IV, 100. γαστρίμαργόν τιν' εἰπεῖν O. I, 52. τόσα εἰπεῖν O. XIII, 68. αἰδέομαι μέγα εἰπεῖν N. V, 14. θρασύ μοι τόδ' εἰπεῖν N. VII, 50. οὐκ ἔχω εἰπεῖν N. VII, 56. εἰπεῖν ἀτρέκειαν F. 232, 4. ἔπος κείνοισιν εἰπών P. IV, 105. ὡς ἄρ' εἰπὼν P. IX, 68. I. V, 52. μέγα εἰπὼν N. VI, 28. ἔπος εἰπόντα I. I, 46. ὣς ἄρα σάφα εἶπαις O. VIII, 46. εἰρήσεται v. neorsim.

εἴπερ. εἴπερ φιλεῖς P. I, 90. εἴπερ δέδωκε N. II, 7.

εἰράνα. Δίκα καὶ ὁμότροπος Εἰράνα ταμίαι πλούτου O. XIII, 7. ἐν εἰράνᾳ N. I, 69. πολλὰν καὶ δασυχιον βουσὶν εἰράναν παρέχοισα P. IX, 23.

εἴργω. εἴργει ἕτερον ἕτερα N. VII, 6.

εἰρεσία. εἰρεσία ὑπεχώρεσεν ἄκορος P. IV, 202.

εἰρήσεται ἐν βραχίστοις I. V, 56.

εἴρω. εἴρειν στεφάνους ἐλαφρόν N. VII, 77.

εἶς. ἓν εἰς O. VII, 73. εἷς δέ O. VIII, 40. μία μελέτα O. IX, 114. βοῦς μία P. IV, 142. νίκα μία Ὀλυμπιάς P. VII, 14. μᾶς ματρός N. VI, 1. μιᾷ μοίρᾳ χρόνου O. VII, 94. ἀμέρα μιᾷ I. III, 34. μίαν ἀμέραν O. IX, 91. Νηρεΐδων μίαν N. IV, 65. ἓν γένος N. VI, 1. ἑνὸς σπέρματος P. III, 36. πατρὸς ἑνός P. X, 2. ἁλίῳ ἁμφ' ἑνὶ O. XIII, 36. ἑνὶ τρόπῳ N. VII, 14. τυχεῖν ἕνα πᾶσαν εὐδαιμονίαν N. VII, 55. ἓν παρ' ἑσλόν P. III, 81.

εἰς O. XI, 39. 96. P. III, 10. X, 63. N. V, 11. VII, 37. ἐς O. I, 10. 38. 75. 78. II, 38. 54. 93. III, 26. 36. V, 14. 22. VI, 13. 44. 63. 73. VII, 31. 33. 67. VIII, 47. X, 16. XI, 12. P. I, 24. 28. 34. 35. III, 34. 25. 99. 105. IV, 44. 76. 188. 207. 211. V, 67. VI, 12. 50. IX, 57. X, 30. 46. XI, 4. N. I, 35. 43. IV, 68. VI, 51. VII, 48. 62. VIII, 21. IX, 2. 3. 4. 18. 21. X, 14. XI, 3. I. II, 2. 34. IV, 24. V, 26. 27. 59. VI, 11. 41. 45. VII, 21. 41. F. 73, 3. F. 87, 11. F. 88, 2. ep. F. 98, 2. 5. F. 171, 3.

εἰσάλλομαι. πύργον ἐσαλλόμενοι I. VIII, 38.
εἰσδέχομαι. αὐτόν με πρώτιστα ἔσδεξαι F. 185.
εἰσείδω. υἱὸν εἰσιδέτω θανόντα I. VII, 36.
εἰσέρχομαι. αὐλὰν ἐσῆλθεν N. X, 16. δώματ' ἐσελθών P. X, 32. ἐσελθόντα P. IV, 120.
εἴσοδος. ἵππίας ἔσοδους P. VI, 50. καλῶν ἐσόδοι P. V, 116.
εἰσοράω. ἐσορᾶν καλός O. VIII, 19.
εἰσορόω. ἐσόρουσε O. VIII, 40.
εἴσοπτρον. ἔργοις καλοῖς ἔσοπτρον N. VII, 14.
εἴσω. εἴσω κατέσταν P. IV, 135.
ἐκ O. II, 99. VI, 101. VII, 23. VIII, 59. IX, 73. X, 10. XII, 20. XIII, 28. 58. P. I, 22. 41. II, 46. III, 43. 56. 96. 103. IV, 38. 121. 126. 161. 162. 174. 197. 202. VI, 33. VII, 14. 47. 54. IX, 5. 30. 38. X, 20. XI, 18. XII. 5. 18. 20. 29. N. I, 48. II, 3. IV, 60. V, 7. VI, 1. VII, 67. IX, 44. 53. X, 44. XI, 37. 43. XII, 19. 1. III, 5. 40. VI, 39. VII, 5. ἐξ O. II, 42. IV, 23. VI, 25. 48. 71. 74. VII, 20. 32. 69. 91. VIII, 30. VIII, 59. 64. IX, 15. 82. XI, 90. XIII, 64. IX, 15. 82. XI, 90. XIII, 64. P. II, 19. III, 36. 113. IV, 14. 26. 66. 72. 91. 132. 155. 176. V, 52. VIII, 94. IX, 14. X, 2. N. II, 19. V, 34. VI, 12. XI, 30. I. I, 11. 37. V, 42. VI, 10. F. 96, 4. F. 98, 4. F. 106. F. 142.
ἐκάεργος Ἀπόλλων P. IX, 29.
ἅκαθεν ἐπελθών O. XI, 7.
ἄκαλος. ἄκαλος μίχθη O. IX, 62. ἄκαλος ἔπειμι γῆρας I. VI, 41.
ἑκάς. ἑκὰς ἐών P. II, 54. Χαρίτων ἑκάς P. VIII, 22.
ἕκαστος P. X, 61. τὶς ἕκαστος N. IV, 92. ἕκαστοι διαφέρομεν N. VII, 64. ὡς ἑκάστα παρθενικαὶ τόσιν ἢ νἱὸν εὔχοντο P. IX, 102. χρῆμ' ἕκαστον O. VI, 74. IX, 212. ἕκαστον ἐν πρᾶγος F. 75, 1. ἐν ἑκάστῳ O. XIII, 45. ἑκάστῳ ἔργματι I. I, 26. ἀμφ' ἕκαστον P. VIII, 72. ἕκαστον οἷον ἔχομεν N. III, 70. ἔργον ἕκαστον N. VIII, 4. σφέτερα κεῖται ἑκάστοις F. 152.
ἑκαταβόλος. ἑκαταβόλε P. VIII, 64. τόξων Μοισᾶν ἑκαταβόλων O. IX, 5.
ἑκάτερος. ἰθέλων ἑκάτερος I. VII, 28.
ἑκατέρωθι. ἑκατέρωθι μείναντες O. II, 76.
ἕκατι. Χαρίτων ἕκατι O. IV, 10. σεῦ O. XIV, 19. Κάστορος P. V, 9. στεφάνων P. X, 58. Αἰγίνας N. IV, 22. Μναμοσύνας N. VII, 15. ποδῶν N. VIII, 47. θεῶν I. III, 9. σέο I. IV, 2. Διός I. IV, 32. ἕκατι (ὥρας) δαχθείς F. 88, 4. antistr. κλεὸς ἕκατι F. 275.
ἑκατογκεφάλα Τυφῶνος O. IV, 8.
ἑκατόγκρανος. Τυφὼς ἑκατόγκρανος P. VIII, 16.
ἑκατόμβα. κλειναὶς ὄνων ἑκατόμβαις P. X, 33.
ἑκατόν. ἑκατὸν ἐτέων O. II, 102. πάντα θύειν ἑκατόν F. 154.
ἑκατόμπεδοι κέλευθοι I. VI, 21.
ἑκατονταετεῖ βιοτᾷ P. IV, 262.
ἑκατοντακάρανος. Τυφὼς ἑκατοντακάρανος P. I, 16. ἑκατοντακάρανον Τυφῶνα F. 93, 4.
ἑκατοντόργυιος ἀνδριάς F. 110.
ἐκβάλλω. ἔπος ἐκβαλεῖν κραταιὸν ἐν ἀγαθοῖς P. II, 81.
ἔκγονος. Παμφύλου καὶ Ἡρακλειδᾶν ἔκγονοι P. I, 63. σέθεν ἔκγονοι I. VI, 15. τεῶν Διός τ' ἐκγόνων N. VII, 50. ἀλκᾶντας Ἡρακλέος ἐκγόνους Αἰγιμιοῦ τε P. V, 72.
ἐκδιδάσκω. λιτάς τ' ἐπαοιδὰς ἐκδιδάσκησεν Αἰσονίδαν P. IV, 217.
ἐκδίδωμι. Δὶ τοῦτ' ἐκδώσομεν πράσσειν O. XIII, 102. θυμὸν ἐκδόσθαι πρὸς ἥβαν P. IV, 295.
ἐκεῖνος v. κεῖνος.
ἑκκαίδεκα N. XI, 19.
ἐκκαλέω. γείτον' ἐκκάλεσεν N. I, 60.
ἐκκυλίω. ὅστις δὴ τρόπος ἐξεκύλισέ νιν F. 2.
ἐκλείπω. οὐδέ ποτ' ἐκλείψειν γενεάν O. VI, 51.
ἐκμανθάνω. γενεὰν Κλεονίκου ἐκμαθών I. IV, 63.
ἐκνέω. κούφοισιν ἐκνεῦσαι ποσίν O. XIII, 109.
ἐκνόμιος. ἐκνόμιον λῆμα καὶ δύναμιν N. I, 56.
ἔκπαγλος. ἔκπαγλος ἀνήρ P. IV, 79. σθένει ἔκπαγλος I. VI, 22. ἔκπαγλον Ἀλκυονῆ N. IV, 27. ἐν πόνοις ἔκπαγλον I. V, 51.
ἐκπέμπω. ἐξέπεμψεν παλαισμάτων αὐχένα καὶ σθένος N. VII, 72.
ἑκπονέω. ἐξεπόνασ' ἐπιτακτὸν μέτρον P. IV, 236.
ἐκπρεπὴς Ὀλυμπιὰς (νίκα) P. VII, 14.
ἐκτανύω. ἔνθα νιν (δέρμα) ἐκτάνυσαν P. IV, 242.
ἐκτέμνω. ἴνας ἐκταμὼν δορί I. VII, 53.
ἐκτελέω. εἴκοσι ἐκτελέσαις ἐνιαυτούς P. IV, 104.
ἐκτελευτάω. ἐκτελευτάσει πολίων ματρόπολιν γενέσθαι Θήραν P. IV, 19. ἐξετελεύτασεν νιν δαίμων P. XII, 29. Ἰάσονος εὐδόξου πλόον ἐκτελευτάσαις F. 158, 4.
ἕκτος. ἕκτος στέφανος O. VIII, 76. ἐν ἕκτᾳ (ἀμέρᾳ) P. IV, 132.
ἑκτός. καμάτων ἑκτὸς ἐόντα O. VI. 104. ἑκτὸς ἔχειν πόδα P. IV, 289.
Ἕκτωρ. Ἕκτωρ Αἰάντος ἀκουσεν N. II, 14. λέγεται Ἕκτορι κλέος ἀνθῆσαι N. IX, 39. ὃς Ἕκτορ' ἔσφαλε, Τροίας κίονα O. II, 89. τίνες Ἕκτορα πέφνον I. IV, 43. αἰνέων Ἕκτορα I. VI, 32. ὑπέρθυμον Ἕκτορα I. VII, 55.
ἐκφαίνω. πόθεν ἐξέφανεν Χάριτες O. XIII, 18. δῶρα καὶ κράτος ἐξέφαναν ἐς γένος αὐτῷ N. VII, 68.
ἐκφέρω. τὸ μόραιμον ἔκφερεν N. IV, 61.

ἐκφεύγω. κινηθμὸν ἐκφυγεῖν πετρᾶν P. IV, 209. θάνατον οὐκ ἐξέφυγεν O. XI, 44.
ἐκχράω. ἄ,τε οἱ πατέρων ὀρθαὶ φρένες ἐξ ἀγαθῶν ἔχρασν O. VII, 92. si tmesis est; sed v. notam.
ἐκών. δέκουθ' ἑκών O. XI, 30. ἑκὼν ἅβαν O. XIII, 92. ἑκὼν ἀθρήσον χάριν P. II, 69. ἑκὼν τέλεσον P. IV, 165. ἑκὼν θυμῷ γελανεῖ ἔντυεν P. IV, 181. ἑκὼν ὑπαινήσαις τῷ παρεόντι F. 173, 3. οὔτις ἑκὼν κακὸν εὕρετο F. 248. ἑκόντος ἐκ δόμων P. VIII, 14. ἑκόντι νόῳ P. V, 43. VIII, 70. ἑκόντι νώτῳ N. VI, 59. ἤθελον πείθεσθ' ἑκόντες N. VIII, 10.
ἐλαία. γλαυκόχροα κόσμον ἐλαίας O. III, 13. σκάπτῳ σκληρᾶς ἐλαίας O. VII, 29. κόσμον χρυσέας ἐλαίας O. X, 13. καρπὸν ἐλαίας N. X, 35. ἐλαίᾳ στεφανωθεὶς Πισάτιδι O. IV, 12. Ὀλυμπιάδων φύλλοις ἐλαιᾶν χρυσέοις μιχθέντα N. I, 17.
ἐλαιηρός. κηρὸς ὣς ἐλαιηρᾶν μελισσᾶν τάκομαι F. 88. 1. ep.
ἔλαιον. σὺν ἐλαίᾳ φαρμακώσαις' ἀντίτομα P. IV, 221.
ἔλαιος ἄγριος F. 21.
ἐλαιόω. ἠλαιοῦντο F. 274.
ἐλασίβροντα παῖ Ῥέας F. 106.
ἐλάσιππον ἔθνος P. V, 85.
ἐλάτα. χλωραῖς ἐλάταισι τυπείς F. 148.
ἐλάτειραν θοᾶν ἵππων F. 59.
ἐλατὴρ ὑπέρτατος βροντᾶς O. IV, 1.
ἐλαύνω. ἄλλοτ' ἀλλοῖος οὖρος ἀνθρώπους ἐλαύνει I. III, 24. αὖλακας ἤλασε P. IV, 228. ἐλαύνων ἵκετο O. VI, 43. ἐς Ἴστρον ἐλαύνων O. VIII, 47. στρατὸν ἐλαύνων O. XI, 69. περὶ δρόμον ἐλαυνόντεσσιν O. VI, 76. ἐλαύνειν τι νεώτερον F. 74, 5.
ἔλαφος. χρυσόκερων ἔλαφον θήλειαν O. III, 30. κτείνων' ἐλάφους ἄνευ κυνῶν ἀρκύων τε N. III, 49.
ἐλαφρὸς γονάτων ἐλαφρὸν ὁρμάν N. V, 20. εἶρειν στεφάνους ἐλαφρόν N. VII, 77. ἐλαφρὰν κυπάρισσον F. 126, 1.
ἐλαφρῶς. φέρειν ἐλαφρῶς P. II, 93.
ἐλαχυπτέρυξ. δελφίνων ἐλαχυπτερύγων P. IV, 17.
ἐλάω. ἐλᾷ τέσσαρας ἀρετὰς ὁ μακρὸς αἰών N. III, 71. ἄκοντι Φράστωρ ἔλασε σκοπόν O. XI, 74. ἄνδρας δαίμων ἀν' Οἰνώνας ἔλασεν N. V, 16. ἔλασεν ἀντιτυχόντα μαχαίρα N. VII, 42. ἤλασε Δυγκέως ἐν πλευραῖσι χαλκόν N. X, 70. βόας ἀναιτήτας ἤλασεν F. 151, 8. ἐλα νῦν μοι πεδέθεν I. IV, 42. ἔλσαις v. seorsim.
ἔλδομαι. εἰ γαρύων ἔλδεαι O. I, 4.
ἕλεγχος. διάπειρα βροτῶν ἕλεγχος O. IV, 20. δόμεν ἐν ἕλεγχον N. VIII, 22. οὐκ ἐλεγχέεσσιν ἁμίαν N. III, 15.
ἐλέγχω. ἤλεγξαν στρατιὰν ἀκύτατοι P. XI, 49.
*Ἐλείθυια. πρὶν τελέσσαι ματροπόλῳ σὺν Ἐλειθυίᾳ P. III, 9. Ἐλείθυια, παῖ Ἥρας N. VII, 1.
ἐλελίζω. φόρμιγγ' ἐλελίζων O. IX, 14. δετεροπὰν ἐλελίξαις N. IX, 19. ἐλελιζομένα (φόρμιγξ) P. I, 4.
ἐλελίχθων. *Ἐλελίχθον Ποσειδᾶν P. VI, 50. τετραορίαις ἐλελίχθονος P. II, 4.
*Ἐλένα. Τυνδαρίδαις δόξεν καλλιπλοκάμῳ θ' Ἑλένᾳ O. III, 1. σὺν Ἑλένᾳ μόλεν P. V, 83. ἀμφ' Ἑλένᾳ P. XI, 33. Ἑλένας κομίζοντες O. XIII, 57. Ἑλέναν ἐλέσθαι I. VII, 52.
*Ἕλενος. ἀνεψιὸς Ἑλένοιο N. III, 60.
ἐλευθερία. θεοδμάτῳ σὺν ἐλευθερίᾳ P. I, 61. σὺν ἐλευθερίᾳ I. VII, 15. ἐλευθερίας χρεπτὸν ἐβάλοντο F. 196.
*Ἐλευθέριον. Ζηνὸς Ἐλευθερίου O. XII, 1.
ἐλεύθερος. ἐλευθέρῳ στόλῳ P. VIII, 103. ἐλευθέρᾳ φρενί P. II, 57.
*Ἐλευθώ. Χρυσοκόμαι πραθμητιν Ἐλευθὼ συμπαρίστασεν O. VI, 42.
*Ἐλευσίς. εἰναλία Ἐλευσὶς O. IX, 106. ἀ Ἐλευσὶς O. XIII, 106. Δάματρος ἅλσος, Ἐλευσῖνα I. I, 37.
ἐλέφας. ἐλέφαντι κεκαδμένον O. I, 27. λευκὸν ἐλέφανθ' ἁμᾷ N. VII, 78.
ἐλικάμπυκα Σεμέλαν F. 45, 18.
ἑλικοβλέφαρος. ἑλικοβλεφάρου Ἀφροδίτας P. IV, 172. ἑλικοβλεφάρου Ἀφροδίτας F. 88, 1. antistr.
*Ἑλικωνιάς. τιμαὶ Ἑλικωνιάδων I. II, 24.
*Ἑλικώνιος. Ἑλικώνιαι παρθένοι I. VII, 57.
ἑλικῶπις. ἑλικώπιδος Ἀφροδίτας P. VI, 1.
ἑλίσσω. οὐκ ἑλινύουσιν αὐτοὺς (ὕμνοι) εἰργασμέναν I. II, 46. ἑλινύοντα ἐργάζεσθαι ἀγάλματα N. V, 1.
ἑλίσσω. ἑλίσσων βίου πόρον I. VII, 15. πὰρ ποδὶ ναὸς ἑλισσόμενον (κῦμα) N. VI, 57. ψάφῳ ἑλισσομένᾳ O. XI, 9. Ὧραι ὑπ' ἀοιδᾶς ἑλισσόμεναι O. IV, 2. cf. εἰλίσσω.
ἕλκος. τρώμαν ἕλκεος P. IV, 271. ἕλκεα τειρόμενον P. I, 52. ἕλκος ἀνέπαξεν καρδίᾳ P. II, 91. ἕλκεα ἔμβαλε F. 77, 1. ἑλκέων αὐτοφύτων P. III, 48. ἀνόμοια ἕλκεα ῥῆξαν N. VIII, 29.
ἑλκύω. ἀτρύτοισιν ἑλκύσαι ἄτεσσι N. VII, 103.
ἕλκω. ἀπέλαστον ἐν λόγῳ ἕλκειν N. IV, 24. χειρὸς ἕλκων ὀπίσσω N. XI, 32. ἔγγυς ἕλκομαι ἦτορ N. IV, 35. στάθμας τινοὶ ἑλκόμενοι P. II, 90.
*Ἑλλα. ὑπὲρ Ἕλλας πόρον F. 127.
*Ἕλλην. Ἕλλανα στρατὸν N. X, 25. οὔτις Ἑλλάνων P. I, 42. παίδεσσιν Ἑλλάνων I. III, 54. F. 88. τοῖς Ἕλλασιν F. 196. καθ' Ἕλλανας O. I, 116. O. VI, 71.
*Ἑλλάνιος. πατέρος Ἑλλανίου N. V, 10.
*Ἑλλανὶς. Ἑλλανίδα στρατιάν P. XI, 58.
*Ἑλλανοδίκας. ἀτρακὴς Ἑλλανοδίκας ἀμφὶ κόραισι βαλὴ πώμου ἐλαίας O. III, 12.
*Ἑλλάς. ποθεινὰ Ἑλλὰς P. IV, 218. μεχᾷ

Ἑλλάδος ἁπάσας N. VI, 27. Ἑλλάδος ἔρεισμ' Ἀθᾶναι F. 46. Ἑλλάδι P. VII, 8. τῶν ἐν Ἑλλάδι τερπνῶν P. X, 19. Ἑλλάδι μόχθον I. VII, 11. Ἑλλάδ' ἐξέλκων δουλίας P. I, 75. πᾶσαν καθ' Ἑλλάδα O. XIII, 109. ἀν' Ἑλλάδα P. II, 60. Ἑλλάδα νικάσαντα P. XII, 6.

•Ἕλλοί F. 31.

•"Ελωρος. βαθυκρήμνοισιν ἐμφ' ἀκταῖς Ἑλώρου N. IX, 40.

•Ἑλλέτια O. XIII, 39.

ἐλπίς. ἐλπὶς γλυκεῖα γηροτρόφος F. 233. μεγάλαις ἐξ ἐλπίσι P. VIII, 94. δέδεται ἀναιδεῖ ἐλπίδι γυῖα N. XI, 46. παρὰ ἐλπίδα O. XIII, 80. ἐλπὶδ' ἔχω P. III, 111. χρὴ ἀγαθὰν ἐλπίδ' ἀνδρὶ μέλειν I. VII, 15. ψεύδη τάμνοισι κυλίνδοντ' ἐλπίδες O. XII, 6. ἐλπίδες ἐγρηγορότων ἐνύπνια F. 234. κοιναὶ ἔρχονθ' ἐλπίδες ἀνδρῶν N. I, 32. ἐλπίδες ὀκνηρότεραι γονέων N. XI, 22. φθονεραὶ φρένας ἀμφικρέμανται ἐλπίδες I. II, 43. κενεὰν ἐλπίδων χαῦνον τέλος N. VIII, 45. δαπάναι ἐλπίδων I. IV, 65. ἀκράντοις ἐλπίσιν μεταμώνια θηρεύων P. III, 23. ἐσχάταις ἐλπίσιν I. VI, 36. ἅπαν ὑπὲρ ἐλπίδασσι τέκμαρ P. II, 49. ἀπὸ κόρος ἀμβλύνει ταχείας ἐλπίδας P. I, 83. ἀδείαις ἐνίπτων ἐλπίδας P. IV, 201.

ἕλπομαι. ἕλπομαι κλεϊξεῖν O. I, 109. νῦν ἕλπομαι μέν O. XIII, 100. ἕλπομαι μὴ βαλεῖν P. I, 43. ἕλπομαι θησέμεν P. X, 55. ἕλπομαι τυχεῖν N. VI, 27. ἕλπομαι πλέονα λόγον γενέσθαι N. VII, 20. τί δ' ἕλπεαι σοφίαν ἄμμεναι F. 33. εἴ τις ἕλπεται λαθέμεν O. I, 64. ἕλπεται φάσθαι N. IV, 92. ἧλπετ' οὐκέτι πράξασθαι πόνον P. IV, 243.

ἕλσαις ὅλον τε στρατὸν λεῖάν τε πᾶσαν O. XI, 45.

ἐμβαίνω. μεγαλανορίαις ἐμβαίνομεν N. XI, 44. ἐμβέβακεν ἴχνεσιν πατρός P. X, 12.

ἐμβάλλω. Δαναοὺς πρύμναις ἄμβαλεν O. IX, 79. αἰτίαν ῥοαῖσι Μοισᾶν ἐνέβαλεν N. VII, 12. πέτρον ἔμβαλον στέρνῳ N. X, 68. ἐμβαλεῖν κώπαισι P. IV, 201. ἐμβάλλων φυᾷ κέντρον P. IV, 235. ἐν — βάλλω vide v. βάλλω.

ἐμβασιλεύω. Μολοσσίᾳ ἐμβασίλευεν N. VII, 38.

ἔμβολος. Ἀσίαις ἐμβόλῳ πέλας O. VII, 19. ἐμβόλου κρίμασιν ἀγκύρας ὕπερθεν P. IV, 191.

ἐμμίγνυμι v. μίγνυμι.

•Ἐμμενίδαι. Ἐμμενίδαις Θήρωνί τ' ἐλθεῖν κῦδος O. III, 40. ὀλβίοισιν Ἐμμενίδαις P. VI, 5.

ἐμός. ματροπάτωρ ἐμά O. VI, 84. ἐμὰ ὀμφά F. 266. πατρὸς ἐμοῦ P. IV, 106. ἐμὸν κέαρ N. VII, 102. I. IV, 21. τὸ μὲν ἐμόν, ὑπάσαι γέρας I. VII, 38. στρατιᾶς ἐμᾶς O. VI, 16. ἐμᾷ μαχανᾷ P. VIII, 35. ἐμὰν σύνθεσιν F. 221. ἐμὸν πλέον N. III, 26. ξεῖνον ἐμόν I. II, 48. ἐμὸν πρόθυρον P. III, 78. ἐμὸν κλέος P. V, 72. ἐμὰν μαχανάν P. III, 109. ὅτ' ἐμὰν P. X, 56. ἐμὰν χάριν P. X, 64. ἐμὰν γλῶσσαν N. IV, 85. ἐμὰν δόξαν N. XI, 24. ἐμὰν ἀρὰν I. V, 39. ἐμῶν ὕμνων O. VI, 105. κτεάνων ἐμῶν P. VIII, 61. μᾶτερ ἐμά I. I, 1. ἐμαῖν θέαις F. 74, 1.

ἔμπα v. ἔμπαν.

ἔμπαλιν τέρψιος O. XII, 11. ἔμπαλιν γνώμας P. XII, 32.

ἔμπαν et ἔμπας. ἔμπαν P. V, 55. N. VI, 4. X, 82. XI, 44. ἔμπας P. IV, 86. 237. ἔμπα N. IV, 36.

ἑπτεδόμοχθος. βίον τοῦτον ἑπτεδόμοχθον O. I, 59.

ἕπτεδον. ἕπτεδον χαίρει P. X, 34.

ἕπτεδος. ἕπτεδον δουλοσύναν P. XII, 14. τέλος ἕπτεδον N. VII, 57.

ἑπτεδοσθενέα βίοτον N. VII, 98.

ἐπήγνυμι. ἐνέπηξαν ἄλκος καρδίᾳ P. II, 91. σφὶ νεῖκος ἔπηξε N. VI, 52. (lectio dubia.)

ἐπίπτω. ἔπτετες σώμασι P. VIII, 85. πρὶν ἁλίῳ γυῖον ἐπέσσειν N. VII, 73. ἄλλοις ἐπίπτων I. I, 68. πεσεῖν ἐν P. II, 41. N. VII, 31. I. III, 41. VII, 6.

ἐπίσκω. ἐνέπισε κεκραμένα F. 77, 1.

ἐπνέω. ἐνέπνευσαν μένος πατρί O. VIII, 70. σῦρος ἐπνεύσαις I. II, 40.

ἐπολά. κατὰ Φοίνισσαν ἐπολάν P. II, 67.

ἔπρακτον μαχανάν P. III, 62.

ἐπρέπω. τὰ καὶ ἀνδράσιν ἐπρέπει P. VIII, 29.

ἔμπυρος. ἐμπύροις τεκμαιρόμενοι O. VIII, 3. αὔξομεν ἔμπυρα θανόντων I. III, 81.

ἐμφανὲς ἄλγος F. 229.

ἐμφλέγω v. φλέγω.

ἔμφρονι O. IX, 80.

ἐμφυής. τὸ ἐμφυὲς ἦθος O. X, 20.

ἐμφύλιον αἷμα P. II, 32.

ἐν O. I, 6. 12. 15. 21. 24. 71. 83. 90. 94. II, 18. 27. 31. 43. 47. 48. 64. 68. 69. 83. 86. III, 24. IV, 24. 28. V, 19. 23. VI, 5. 7. 8. 10. 12. 16. 23. 26. 28. 32. 36. 37. 48. 53. 54. 100. VII, 5. 12. 26. 29. 43. 49. 56. 57. 69. 81. 82. 83. 85. 94. VIII, 4. 16. 35. 53. 68. IX, 19. 63. 82. 87. 92. 94. 95. 120. XI, 17. 45. 47. 58. 66. 76. 86. XII, 3. 4. 12. XIII, 6. 15. 20. 21. 22. 32. 37. 39. 42. 43. 45. 47. 49. 53. 54. 67. 88. 94. 100. 103. XIV, 10. 17. 18. P. I, 15. 23. 27. 32. 47. 62. 64. 67. 77. 82. 89. II, 5. 8. 22. 23. 41. 43. 45. 54. 65. 69. 81. 86. III, 11. 21. 27. 43. 55. 64. 68. 70. 90. 94. 96. 101. 107. IV, 16. 20. 42. 51. 53. 59. 75. 85. 88. 92. 113. 114. 127. 129. 130. 132. 143. 194. 215. 224. 233. 251. 254. 268. 281. 291. 295. V, 14. 49. 70. 80. 85. 103. 112. 114. VI, 8.

14. 18. 21. 40. 115. VIII, 12. 27. 28. 33. 49. 66. 83. 88. 96. IX, 15. 41. 58. 65. 71. 73. 80. 88. 96. 101. 105. 106. 116. 118. 123. X, 13. 19. 58. 67. 71. XI, 13. 15. 18. 32. 37. 46. 51. XII, 27. 28. N. I, 10. 25. 31. 34. 52. 62. 63. 67. 69. 71. II, 5. 9. 14. 21. 23. III, 2. 16. 17. 22. 31. 41. 56. 59. 67. 69. 70. 76. 77. IV, 19. 38. 49. 87. 94. V, 2. 22. 23. 30. 42. 46. VI, 15. 35. 40. VII, 29. 31. 34. 52. 65. 78. 90. 94. VIII, 11. 18. 25. 26. 28. 31. 41. 43. 49. IX, 27. 34. 36. 43. 112. X, 6. 8. 11. 27. 28. 30. 34. 36. 42. 56. 59. 61. 70. 78. 88. XI, 9. 14. 17. 23. 28. 39. 42. I. I, 4. 8. 12. 18. 23. 25. 31. 34. 37. 57. 59. II, 18. 20. 26. 29. 38. 42. III, 11. 12. 34. 41. 42. 44. 54. 65. 83. IV, 5. 7. 8. 19. 30. 33. 35. 38. 53. 55. 59. 66. V, 3. 21. 28. 35. 46. 51. 56. 70. VI, 27. VII, 6. 15. 32. 36. 44. 54. 68. F. 58, 4. str. F. 60, 4. F. 72. F. 74, 2. F. 77, 1. F. 88, 3. ep. F. 91, 2. F. 92, 1. F. 93, 5. F. 96, 4. F. 97, 2. F. 97, 5. F. 114. F. 150, 5. F. 258. cum accus. P. II, 11. P. V, 38. F. 45. F. 75, 1. F. 84, 2.

ἀναγώνιος. ὁ ἀναγώνιος Ἑρμᾶς P. II, 10. ἦλθέ τοι ἐξ ἀέθλων παῖς ἀναγώνιος N. VI, 13.

ἀναίρω. κάπρους ἄναιρε N. III, 45. ἐν ὅπλοις Τηλεβόας ἄναρεν N. X, 15.

ἀναλίγκιος. χεῖρας Ἀρεῖ ἀναλίγκιος I. VII, 37.

ἀνάλιος. δούρατος ἀναλίου (ἀναλίαν) P. IV, 39. εἰναλία Ἐλευσίς O. IX, 106. Ποσειδάωνος εἰναλίου P. IV, 204. εἰναλίᾳ Σεριφῳ P. XII, 2. εἰνάλιον πόνον P. II, 79. εἰνάλιον δόρυ P. IV, 27. ἄκατον εἰναλίαν P. XI, 40.

ἀναλλάξ. μεταμειβόμενοι ἀναλλάξ P. X, 55.

ἄναντα. ἄναντα στάθεν N. X, 66.

ἀναντίος. τὸ ἀναντίον ἔσκεν N. V, 31. ἀναντίῳ στρατῷ I. VI, 28. ἀναντίον φίλων ἐλθεῖν F. 253.

ἀναργής. βωμὸν ἀναργέα O. VII, 42.

ἀναρίζω. υἱὸν ἀνάριζεν ἀκμᾷ ἔγχεος N. VI, 54.

ἀναρίμβροτος. μάχαι ἀναριμβρότων I. VII, 53. ἀναρίμβροτον Μέμνονα O. VI, 30.

ἀναρμόζω. Δωρίῳ φωνὰν ἀναρμόξαι πεδλῳ O. III, 5. ἀναρμόξαι μιν ὕμνῳ I. I, 16.

ἀνάτῳ ἔτεϊ F. 98, 2.

*Ἐνδαΐς. Ἐνδαΐδος υἱοί N. V, 12.

ἐνδείκνυμι. οὔτιε ἐνδειξεν λάχος Ἀελίου O. VII, 58.

ἔνδικος. χάριν ἔνδικον Ἀρκεσίλᾳ P. V, 103.

ἔνδοθεν. θυμὸν τέρπεται ἔνδοθεν P. II, 74.

ἐνδομάχας ἀλέκτωρ O. XII, 14.

ἔνδον. ἔνδον ἐντὶ φαρέτρας O. II, 92. φιάλαν ἔνδον καχλάζοισαν O. VII, 2. ἔνδον θαλάσσας O. VII, 62. ἔνδον Ὀλύμπου P. XI, 64. ἔνδον τέγει N. III, 52. ἔνδον ἕλσει N. VII, 44. ἔνδον νέμει πλοῦτον κρυφαῖον I. I, 67. ἔνδον νιν ἔκηξεν χάρις I. V, 48.

ἐνδυκέως δέκονται P. V, 85.

ἕνεκεν et ἕνεκα. ἀέθλων γ' ἕνεκεν O. I, 99. τετραορίας ἕνεκα O. II, 5. πυγμαχίαι ἕνεκεν O. X, 12. ἀεθλοφόρου λήματος ἕνεκεν N. III, 79. ἕνεκεν ἀγερώχων ἐργμάτων N. VI, 45. ἔργων θρασέων ἕνεκεν N. X, 3. εἵνεκεν (potius οὕνεκεν) πετραμένου ἦν I. VII, 33.

ἐνελαίω. καρδία κότου ἐνελάσῃ P. VIII, 9.

ἐνέπω. φρονεῖν ἐνέπει N. III, 72. τοῖς ἐνέποισιν ἱερούς N. VI, 61. ἐνέποι Καλλιμάχῳ κόσμον O. VIII, 82. ἔννεπε κρυφά τις O. I, 47. ὣς ἔννεπεν O. I, 86. ἔννεπε τέρας O. VIII, 41. δέρμα ἔννεπεν, ἐνθα νιν ἐκτάνυσαν P. IV, 242. αἰνεῖν ἔννεπεν P. IX, 99. πεφύρσεσθαι κόμαν ἔννεπεν N. I, 69. ὣς ἔννεπε N. X, 79. ψόγων ὄαρον ἐνέπων N. VII, 69. ὣς φάτο Κρονίδαις ἐννέποισα I. VII, 45. σόας τὸ Βοιώτιον εἶδος ἔνεπον F. 51.

ἐνερθε. ἔνερθ' ὑπὸ γᾶν P. IX, 84.

ἐνέχω. ἀρείονος ἐνέχεται ὄρνιχος ἀγγελία P. VIII, 51.

ἔνθα. ἔνθ' ἦλθε O. I, 43. ἔνθα περιπνέοισιν O. II, 77. ἔνθα δέξατο O. III, 27. ἔνθα τραφεῖσα O. VI, 35. ἔνθα ὕπασε O. VI, 65. ἔνθα βρέχε πόλιν O. VII, 34. ἔνθα μιχθεὶς O. VII, 71. ἔνθ' ἀσκεῖται O. VIII, 21. ἔνθα συγκωμάξατε O. X, 16. ἔνθα χρῆσεν P. IV, 4. ἔνθ' ἔσσαντο P. IV, 204. ἔνθα μίξαν P. IV, 212. ἔνθα νιν ἐκτάνυσαν P. IV, 242. ἔνθα κεῖται P. V, 93. ἔνθα τετείχισται P. VI, 5. ἔνθα νιν ἀρχέπολιν θήσειε P. IX, 56. ἔνθα νικάσαις P. IX, 75. N. X, 24. ἔνθα κεῖτο P. IX, 85. ἔνθ' ἄγεν P. IX, 125. ἔνθα καλεῖ συνίμεν P. XI, 7. ἔνθα κεκόσμηται N. I, 21. ἔνθ' ἀπάρχει N. IV, 46. ἔνθα πεῖραν ἔχοντες N. IV, 76. ἔνθα δέκονται N. V, 38. ἔνθα νενίκανται N. IX, 2. ἔνθ' Ἀρέας τόρον καλέοισι N. IX, 41. ἔνθα νίκαν ἀνεφάνατο I. III, 87. ἔνθ' ἔσχον νεῖκος I. VI, 35. ἔνθα τέκες I. VII, 22. ἔνθα τεοῖσ' ἐπόψατο γένναν F. 58, 8. antistr. ἔνθ' ἀφορμαθέντες F. 84, 2. ἔνθα βουλαὶ ἀριστεύοισιν F. 213. ἔνθα πεῖμαι κτιλεύονται F. 262.

ἐνθάδε. ἐνθάδ' αὐτίκα ἔτισαν O. II, 63. τὰν ἐνθάδε νύκτα F. 95, 1.

ἔνθεν. ἔνθεν ἔπορεν ὀφέλλειν P. IV, 239. ἔνθεν ἀναδεξάμενοι P. V, 78. ἔνθεν ἀρτάξαντες N. X, 67. ἔνθεν ἐρεύγονται σκότῳ F. 95, 8.

ἐνθορὼν πῦρ P. III, 37.

ἐνί. ἐνὶ λειμώνεσσι F. 95, 2. λόγχαι ἐτάξαντο ἐνὶ σφίσιν αὐτοῖς F. 137.

ἐνιαυτός. τὰ εἰς ἐνιαυτόν P. X, 63. εἴκοσι ἐκτελέσαις ἐνιαυτούς P. IV, 104.

*Ἐνικεύς O. XI, 75.

ἐνιπά. ψευδέων ἐνιπὰν ἀλιτόξενον O. XI, 6.
ἐνίπτω. ἐνίπτων ἐλπίδας P. IV, 201.
ἔννομος. χθονὸς αἶσαν ἔννομον P. IX, 59. ἀγῶνες ἔννομοι O. VII, 84.
*Ἐννοσίδας. Γαιαόχου παῖς ἀφθίτου Ἐννοσίδα P. IV, 33. Ἐννοσίδα γένος P. IV, 173.
ἐννύχιος. μέλπονται ἐννύχιαι P. III, 79.
ἔννυχοι κοῖται P. XI, 25.
ἐνοπὰν σαρκῶν εἶδον F. 150, 4.
ἐνόπλιος. ἐνόπλια χαλκωθεὶς ἔπαιζεν O. XIII, 83.
ἐνόρκιον λόγον O. II, 101.
ἐνσκίμπτω. ἐνέσκιμψεν μόρου P. III, 58.
ἐντανύω. αὐλακας ἐντανύσαις ἤλαυνε P. IV, 227. πᾶσαν ἐν εὐφροσύναν τάνυεν P. IV, 129.
ἐντέλλω. ἔντειλεν φυλάξασθαι O. VII, 40.
ἐντολὰν Χείρωνος F. 167.
ἔντος. ἐντέων σθένος P. V, 34. χαλκέοισιν ἐν ἔντεσι νικῶν δρόμον O. IV, 24. παμφώνοις ἐν ἔντεσιν αὐλῶν O. VII, 12. ἱππείοις ἐν ἔντεσσιν O. XIII, 20. ἔντεσιν αὐχένας ἐμβάλλων P. IV, 235. σὺν ἔντεσι μιμήσαιτο γόον P. XII, 21. ἱππείοις σὺν ἔντεσιν N. IX, 22. ἔντεα ναός N. IV, 70.
ἐντύνω, ἐντύω. ἔντυνεν Ζήταν Κάλαΐν τε P. IV, 181. ἔντυεν κραίνειν τελευτάν P. IX, 68. ἔντυεν αὐτοῦ θυμόν N. IX, 36. μὶν ἔντυ' ἀνάγκα O. III, 29.
*Ἐνυάλιος. λοιγὸν Ἐνυαλίου N. IX, 37. ἐν πόνοις Ἐνυαλίου I. V, 51. Ἐνυαλίῳ ἐκδώσομεν O. XIII, 102.
ἐνύπνιον. ἐνυπνίῳ πιθέσθαι O. XIII, 76. ἐγρηγορότων ἐνύπνια F. 234.
ἔξ O. I, 89. I. I, 11. ἓξ διδύμους O. V, 5. F. 74, 11. F. 88, 3. str.
ἐξάγω. λύσαις ἀχέων ἔξαγεν P. III, 51.
ἐξαιρέω. λέβητος ἔξελε O. I, 26. φρενὸς ἐξέλοι N. IV, 8.
ἐξαίρετος. ἐξαίρετον κᾶπον O. IX, 29. ἀγῶν' ἐξαίρετον O. XI, 25. ἐξαίρετον μόχθον P. II, 30. ἐξαίρετον γόνον P. IV, 122. ποινὰν ἐξαίρετον N. I, 70. ἐξαιρέτοις ἕρπεσι I. I, 65.
ἐξαίρω. ἐξάρατο ἄδυον κάλλιστον O. IX, 11.
ἐξαίφνας. ἐξαίφνας ἐλεῖν O. IX, 56.
ἐξάκις. ἐξάκις νικῶντα O. VII, 86.
ἐξαλλάσσω. ἄλλ' ἄλλοτ' ἐξάλλαξεν I. III, 18.
ἐξανίημι. τίς σε ναστρὸς ἐξανῆκεν P. IV, 99.
ἐξανίστημι. ἐξανίστανται Λακεδαίμονος P. IV, 49.
ἐξαπατάω. φάτιν ψεύδεσιν ἐξαπατῶντι O. I, 29.
ἐξαπίνας. ἐξαπίνας γένηται P. IV, 273.
ἐξαρκέω. ἐξαρκέων κτεάτεσσι O. V, 24. φίλοις ἐξαρκέων N. I, 32.
ἐξάρχω. ἐξάρχετε φωνᾷ N. II, 25.
ἐξαυδάω. τόδ' ἐξαύδασ' ἔπος N. X, 80.
ἐξειπεῖν. πάντ' ἐξειπεῖν I. I, 60.
ἐξελέγχω. χαλκὸν μυρίον ἐξελέγχειν N. X, 46. ἐξελέγχων ἀλάθειαν O. XI, 55.
ἐξέλκω. ἐξέλκων δουλίας P. I, 75.
ἐξανέπω. ἐξάνεπεν Αἰγιναν πάτραν O. VIII, 20. τὰ μακρὰ ἐξενεπεῖν N. IV, 33.
ἐξερεθίζω. παρ' αἶσαν ἐξερεθίζων P. VIII, 13.
ἐξερείπω. ὄζους ἐξερείψαι πελέκει P. IV, 264.
ἐξερευνάω v. διεξερευνάω.
ἐξερωτάω. γενεὰν ἐξερωτᾷς P. IX, 45.
ἐξέτης. ἐξέτης τοπρῶτον N. III, 47.
ἐξευρίσκω. βασιλεῖ ἐξεύρωμεν ὕμνον P. I, 60. ἀέθλων κράτος ἐξεῦρε I. VII, 5. ἁλὸς ἐξευρὼν θέναρ I. III, 74. νεαρὰ ἐξευρόντα N. VIII, 20. κύνα τλάθυμον ἐξευρεῖν F. 258.
ἐξεύχομαι. τοῖσιν ἐξεύχετο ἀρχὰν ἔμμεν O. XIII, 59.
ἐξηκοντάκι O. XIII, 95.
ἐξίημι. ἐξίει ἰστίον P. I, 91.
ἐξικνέομαι. κείνῳ φάος ἐξικόμαν P. III, 76. εἰ πῦρ ἐξίκηται P. IV, 266. σοφίας ἄωτον ἄκρον ἐξίκηται I. VI, 19. ἐξίκετο γέροντα P. XI, 35. λαιψηροῖς πόδεσσιν ἐξικέσθαν N. X, 64. ἐξικέσθαι θεῶν ἄδος I. VI, 44.
ἐξίστημι. ἐξεστακώς F. 271.
ἐξοπίσω. ἐξοπίσω ἔσσεσθαι O. VII, 68.
ἔξορκος βοᾶ κάρυκος O. XIII, 95.
ἔξοχος. μάντιν ἔξοχον O. VI, 51. ἔξοχον κᾶπον P. IX, 55. προφάταν ἔξοχον N. I, 60. ἔξοχον αἶσαν N. VI, 49. πρῶνες ἔξοχοι N. IV, 52. ἔξοχα πλούτου O. I, 2. ἔξοχ' ἀνθρώπων O. VIII, 23. ἔξοχ' ἑταίρων P. V, 25. ἐξοχώτερος γένηται N. III, 68. αἶγες ἐξοχώτανται F. 73, 4. ἐξοχώτατοι ἀμφ' ἀέθλοις προλέγονται N. II, 18. ἐξοχώτατα φάσθαι N. IV, 92.
ἐξόχως. ἐξόχως ἐτίμασεν O. IX, 74.
ἐξυφαίνω. ἐξύφαινε μέλος N. IV, 44. τὶν δὲ τούτων ἐξυφαίνονται χάριτες P. IV, 275.
ἔξω. ἔξω φρενῶν O. VII, 47. I. V, 68. ἀγῶνος ἔξω. P. I, 44. ἔξω πλόου P. XI, 39. τρέψαντες ἔξω P. III, 83. στηθέων ἔξω F. 239.
ἑόλει P. IV, 233.
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ἐπαγγέλλω. ξείνοις δεῖπν' ἐπαγγέλλοντι P. IV, 31.

ἐπάγω. οἶκοι ἀρπαλέαν δόσιν ἐπάγαγες P. VIII, 69. ἐπί τι καὶ πῆμ' ἄγει O. II, 41. ἀγέλαν ἑκατόγγυιον ἐπάγαγε F. 87, 13.

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ἐπαινέω. κεῖνον ἐπαινέοντι P. V, 107. ἀδελφεοὺς ἐπαινήσομεν P. X, 69. ποτὶ σὲ πάντα λόγον ἐπαινεῖν P. II, 67. ὄλβον ἢ χειρῶν βίαν ἢ πόλεμον ἐπαινῆσαι N. V, 19. οἶκον ἐπαινέων O. XIII, 2. λέξατο πάντας ἐπαινήσαις P. IV, 189. σύνθεσιν ἐπαινήσαντες P. IV, 168. τῷ παρεόντι ἐπαινήσαις ἐκών F. 178, 3.

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ἐπαΐσσω. οὖρος ἐπαΐσσων I. III, 24.

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ἐπάξιος. χάρμα πάντων ἐπάξιον N. VII, 89. παγκρατίου στεφάνωμ' ἐπάξιον I. III, 62.

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ἐπειδή I. VII, 9.

ἐπείκω. τὸν ἐπείοικεν πειθέμεν N. VII, 95.

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ἐπεμβαίνω. τετραορίαις ἥρωάς τ' ἐπεμβεβαῶτας N. IV, 29.

ἐπέρχομαι. δαίμων ἐπῆλθεν P. IV, 28. ἔκαθεν ἐπελθών O. XI, 7. πάτρῳ ἐπερχόμενος P. VI, 46.

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ἐπεύχομαι. ἐπεύξασθαι ματρί P. III, 77.

ἐπέχω. ἔπεχε σκοπῷ τόξον O. II, 98.

ἐπηετανός. βίον ἐπηετανόν N. VI, 10.

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ἐπιβάλλω ν. βάλλω.

ἐπίβδα. τραχεῖαν ἐρπόντων πρὸς ἐπίβδαν P. IV, 140.

ἐπιβουλία. ἀντίτειν' ἐπιβουλίᾳ N. IV, 37.

ἐπιβρίθω. ὄλβος πολὺς ἐπιβρίσαις P. III, 106.

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ἐπιγουνίδιον κατθηκάμεναι P. IX, 64.

ἐπιδείκνυμι. ἐπέδειξεν βίαν N. XI, 14. ἐπε-

δείξαντ' ἀγῶνα P. IV, 254. μουσικὰν ὀρθὰν ἐπιδεικνυμένου F. 8.
* Ἐπίδαυρος. Ἐπιδαύρῳ N. V, 52. ἐν Ἐπιδαύρῳ I. VII, 68. Ἐπιδαυρόθεν N. III, 80.
ἐπιδέξια χειρός P. VI, 19.
ἐπιδίκιος. δίκον φύλλ' ἔπι καὶ στεφάνους P. IX, 128.
ἐπίδοξον κῦδος N. IX, 46.
ἐπιζεύγνυμι. ζευχθέντες ἔπι στέφανοι O. III, 6.
* Ἐπιζεφύριος. Ἐπιζεφυρίων Λοκρῶν O. X, 15. cf. Ζεφύριοι.
ἐπιθορών v. θορών.
ἐπίκαιρος. ἰατὴρ ἐπικαιρότατος P. IV, 270.
ἐπικελαδέω. κόσμον ἐπὶ στεφάνῳ κελαδήσω O. X, 14.
ἐπικλάγγω v. κλάγγω.
ἐπίκοτον στάσιν F. 223.
ἐπίκουρος. Ὀλιγαιβίδαισιν ἔβαν ἐπίκουρος O. XIII, 93. ἐπίκουρον ὀδὸν λόγων O. I, 110.
ἐπίκρανον. ἐν δ' ἐπικράνοις σχέθον πέτραν F. 58, 7. antistr.
ἐπικρατέω. ἐρώτων ἐπικρατεῖν N. VIII, 5.
ἐπίκρυφον οἶμον O. VIII, 69.
ἐπικύρω. ἐκ θεῶν μετατροπίαις ἐπικύρσαιεν P. X, 21. ἐπικύρσαις ἀφθόνων O. VI, 7.
ἐπικώμιος. ἐπικώμιον ὕμνον N. VIII, 50. ἐπικωμίαν ἀνδρῶν ὄτα P. X, 6. ἴδια ναυστολοῦντες ἐπικώμια N. VI, 33.
ἐπιλάμπω. Πηλέος μόχθοι νέοτατ' ἐπέλαμψαν μυρίοις F. 158, 1.
ἐπιλανθάνω. ὀφειλων ἐπιλέλαθα O. XI, 3. θνάσκει ἐπιλασθὲν ἔργον F. 86, 3.
ἐπίλασις. καμάτων ἐπίλασιν παράσχοι P. I, 46.
ἐπίλοιτος. ἐμέραι ἐπίλοιποι O. I, 33.
* Ἐπιμαθεύς. Ἐπιμαθέος ὀψιγόνου θυγατέρα P. V, 27.
ἐπιμίγνυμι. ἐμφύλιον αἷμα ἐπέμιξε θνατοῖς P. II, 32. ἀγλαΐαισιν ἐπίμιξαι λαόν N. IX, 31. ἐπιμίξαις Αἰθιόπεσσι χεῖρας N. III, 58.
ἐπιμομφά. λῦσαι ὀξεῖαν ἐπιμομφὰν O. XI, 9.
ἐπινέμω. Μοισᾶν ἀπὸ τόξων Δία τ' ἐπίνειμαι ἀκρωτήριόν τ' Ἄλιδος O. IX, 7.
ἐπινεύω v. νεύω.
ἐπίνικος, ἐπινίκιος. χειρῶν ἄωτον ἐπίνικον O. VIII, 75. ἐπινικίοισιν ἀοιδαῖς N. IV, 78.
ἐπίνομον στρατόν P. XI, 7.
ἐπικέμπω. ἔπι κλυτὰν πέμπετε χάριν F. 45.
ἐπιπρέπω. φυᾷ λῆμα ἐπιπρέπει P. VIII, 46.
ἐπίσκοπος. Μινυᾶν ἐπίσκοποι O. XIV, 4.
ἐπισπείρω. μομφὰν ἐπισπείρων ἀλιτροῖς N. VIII, 39.
ἐπιστάζω. ἐπιστάζων χάριν I. III, 90.
ἐπίσταμαι. ἔρξαι καὶ παθεῖν ἐπίστασαι P. VIII, 7. λόγων κορυφὰν συνέμεν ἐπίστᾳ P. III, 80. ἀγεμονεῦσαι ἐπίστανται O. VI, 26.
ἐπιστατέω. μάρτυς ἔργμασιν ἐπιστατεῖ N. VII, 49.
ἐπιστείχω. ἐπιστείχοντα νᾶσον I. V, 19.
ἐπιστεφανόω. ἐπεστεφάνωσε βωμόν O. IX, 120.
ἐπιτακτὸν μέτρον P. IV, 236.
ἐπιτανύω v. τανύω.
ἐπιτέλλω. ἐμοὶ θάνατον ἐπίτειλον N. X, 77. νιῷ ἐπιτελλόμενος P. I, 70.
ἐπιτέρπομαι. ἵπποις ἐπιτερπόμενον O. V, 22.
ἐπιτεύχω v. τεύχω.
ἐπιτίθημι v. τίθημι.
ἐπιτόσσαι. κρημνάντων ἐπέτοσσε P. IV, 25. ἐπιτόσσαις ῥέζονταν P. X, 33.
ἐπιτρέπω. τοῖς ἐπέτραπεν νέμειν O. III, 38. ἐπιτρέψοντί οἱ Μοῖσαι O. VI, 21.
ἐπίτροπος ἐών O. I, 106.
ἐπιφανής. οἶκον ἐπιφανέστερον P. VII, 7.
ἐπιφέρω. ἐπιφέροισα τιμάν O. I, 31.
ἐπιφλέγω. τῶν εὐφροσύνα καὶ δόξ' ἐπιφλέγει P. XI, 45. πόλιν ἐπιφλέγων ἀοιδαῖς O. IX, 24.
ἐπιχέω v. χέω. Vide F. 44.
ἐπιχθόνιος. ἐπιχθόνιον γένος ἀνθρώπων F. 232, 3. κρατεῖν ἐπιχθονίων O. VII, 51. ἐπιχθονίων τις O. XII, 7. ἐπιχθονίων πάντων N. X, 62. κεδνότατον ἐπιχθονίων I. VII, 23. ἔσεσθαι μάντιν ἐπιχθονίοις O. VI, 40.
ἐπιχράω. ἀλόχῳ ἐπέχρασεν ἀλλοτρίᾳ F. 44. sed v. not.
ἐπιχώριος. ἔσθας Μαγνήτων ἐπιχώριος P. IV, 80. ἐπιχωρίοις ἰκοίμαν P. IV, 118. μείς ἐπιχώριος N. V, 44. ἐπιχωρίων μάντιν O. XIII, 71. ἀγῶν' ἐπιχώριον P. VIII, 83. ἐπιχώριον χάρμα N. III, 63. ἐπιχωρίων καλῶν P. V, 116. I. VI, 2. ἀέθλοις ἐπιχωρίοις P. IX, 107. αἰσχύνων ἐπιχώρια P. III, 22.
ἐπιψαύω. ἐπέψαυσαν κατὰ πᾶν τέλος I. III, 29. φιλοτάτων ἐπιψαύειν P. IV, 92.
ἔποικος. ἐξόχως τίμασεν ἐποίκων O. IX, 74.
ἐποίχομαι. αὐτοὺς ἐποίχονται τραπέζαις O. III, 42. τὸν εὐεργέταν ἁμοιβαῖς ἐποιχομένους P. II, 24.
ἕπομαι. ἕπομαι καὶ αὐτὸς N. VI, 56. ἕπεται λόγος κούραις O. II, 24. ἕπεται ἐν ἑκάστῳ μέτρον O. XIII, 45. μείων ἕπεται μῶμος P. I, 82. τὶν μοῖρ' εὐδαιμονίαις ἕπεται P. III, 84. μελιῤῥόθων ἕπεται πλόκαμοι F. 236. ἕπεται παλαιὸς ὄλβος P. V, 55. συγγενὲς οἷς ἕπεται προϊδεῖν ἐσσόμενον N. I, 28. ἕπεται λόγῳ δίκας ἄωτος N. III, 27. ἕπεται γένος τιμά N. X, 37. ἐκ Διὸς ἀνθρώποις ἕπεται τέκμαρ N. XI, 43. ἀρεταὶ θνατοῖς ἕπονται ἐκ σέθεν I. III, 4. ὄλβοι εὖτ' ἂν ἐπιβρίσαις ἕπηται P. III, 106. θυμὸς ἐπέσθω I. V, 47. ἀρχαῖς ἑπόμενοι O. XI, 81. Ἀμαζόνων μετ' ἀλκὰν ἕπετό οἱ N. III, 37. ἕσπονθ' Ἐριτίμῳ ἀοιδαί O. XIII, 41. ᾧτινι σὸν γέρας

ἕσπητ' ἀγλαούν O. VIII, 11. τόλμα καὶ δύναμις ἔσποιτο O. IX, 89. ἔσποιτο μοῖρα P. X, 17. ὄλβοι ἅμ' ἕσπετο O. VI, 72. ἕσπετο πλούτου κέφος F. 84, 4. ἕσπεσθαι ἀνδρὸς Μοίρατ ἐφετμαῖς I. V, 15. ἕσπόμενοι Ἡρακλῆι I. IV, 40. πελάγει σπομέναν P. IV, 40.

ἐποπτεύω. ἄλλον ἐποπτεύει Χάρις φόρμιγγι O. VII, 11.

ἐπόπτης. Πυθῶνος ὁμοκλάροις ἐπόπταις N. IX, 5.

ἐπόπτομαι. ἐποψόμενος ταῦτα O. VIII, 52. ἐπόψατο γένναν F. 58, 8, antistr.

ἕπος. παύρῳ ἔπει O. XIII, 94. εἶπεν τοιοῦτον ἔπος O. VI, 16. ἀκίνδυνον ἐμοὶ ἔπος παρέχοντι P. II, 66. ἔπος ἐκβαλεῖν κραταιόν P. II, 81. τοῦτ' ἀπὸ γλώσσας εὔξασθαι κοινὸν ἔπος P. III, 2. Μηδείας ἔπος ἀγκομίσαιτο Θήραιον P. IV, 9. ἔπος εὐτράπελον εἰπών P. IV, 105. χαμαιπετὲς ἔπος οὐκ ἀπέριψεν P. VI, 37. λεγόμενον τοῦτο πρότερον ἔπος ἔχω N. III, 51. τόδ' ἐξαύδασ' ἔπος N. X, 80. ἔπος εἰπόντ' ἀγαθόν I. I, 46. αὐδασε τοιοῦτον ἔπος I. V, 39. Ἡσιόδου τοῦτ' ἔπος τιμᾷ I. V, 63. τὸ μηδὲν ἄγαν ἔπος αἰνησαν F. 235. ῥαῤῥίφθαι ἔπος F. 281. τρία ἔπεα διαρκέσει N. VII, 48. ἐπέων θέσιν O. III, 8. ἐπέων οὖρον λιγύν O. IX, 51. ἐπέων οὖρον εὐκλεῖα N. VI, 29. ἐξ ἐπέων κελαδεννῶν, οἷα τέκτονες σοφοὶ ἁρμοσαν P. III, 113. Μηδείας ἐπέων στίχες P. IV, 57. φιλίων ἐπέων ἔρχεται P. IV, 29. κρηπῖδα σοφῶν ἐπέων P. IV, 138. παγὰν ἀμβροσίων ἐπέων P. IV, 299. ῥαπτῶν ἐπέων ἀοιδοί N. II, 2. ἐπέων ἀοιδαῖς N. VII, 16. ἐπέων ὕμνον N. IX, 3. ἐπέων ἀοιδά N. IX, 7. ῥάβδον ἐπέων θεσπεσίων I. III, 57. ἐπέων ῥοαῖσιν I. VI, 19. ἐπέων καρπός I. VII, 45. ἀκράντοις ἐφάψατ' ἔπεσι O. I, 86. ἀφθόνητος ἔπεσσιν γένοιο O. XIII, 24. ἀτρόποισιν ἐλκύσαι ἔπεσι N. VII, 104.

ἑπουράνιοι ψυχαὶ εὐσεβέων F. 97, 4.

ἑπτά O. VI, 15. VII, 72. N. II, 23. IX, 24.

ἑπτάγλωσσος. φόρμιγγ' ἑπτάγλωσσον N. V, 24.

ἑπτάκις O. XIII, 39.

ἑπτακτύπου φόρμιγγος P. II, 70.

ἑπτάπυλος. ἑπτάπυλοι Θῆβαι P. IX, 83. ἑπταπύλοις Θήβαις P. III, 90. VIII, 41. XI, 11. N. IV, 19. I. I, 66. VII, 15. ἑπτάπύλους Θήβας N. IX, 18.

ἐπωνύμιος, ἐπώνυμος. ὄρνικος ἐπώνυμον I. V, 51. ἐπωνυμίαν χάριν νίκας O. XI, 81. τοῦ ἐπωνυμίαν πόλιν P. I, 30.

ἔρανος. ἐκάλεσε τὸν εὐνομώτατον ἐς ἔρανον O. I, 38. ἄγεν πολύθυτον ἔρανον P. V, 77. λυγρὸν ἔρανον θῆκε P. XII, 14.

ἁρασίμολπος. Θαλία ἁρασίμολπε O. XIV, 16.

ἐρασιπλόκαμος. Τυρσῦς ἐρασιπλοκάμου P. IV, 136.

ἐρατεινός. ἐρατεινῷ μέλιτι I. IV, 59. ἐρατεινὸν ὕδωρ O. VI, 85. ἐρατειναῖς ἐν ὐναῖς F. 87, 5.

Ἐρατιδᾶν O. VII, 93.

ἐρατός. ἐρατὸν φάος O. XI, 78. αὐλῶν ἐρατὸν μέλος F. 259. ὠδῖνος ἐρατᾶς O. VI, 43. παῖδ' ἐρατόν O. XI, 103. ἐρατὸν χαλινὸν παρθενίας I. VII, 44. ἐρατὸν αἰδῶ P. IX, 12. ἐρατὰ φόβαι F. 45, 16. ἐρατῶν ἀέθλων N. VI, 12. κώμων ἐρατῶν I. II, 21. ἐρατᾶν ὄχημ' ἀοιδᾶν F. 89, 1.

ἐράω, ἔραμαι. ἄνδρας ἐρῶντας O. I, 80. οὐκ ἔραμαι ἔχειν N. I, 31. τῶν ἔραται φρεσὶ N. X, 29. ἂν ἔραται P. I, 57. ἤρατο τῶν ἀπεόντων P. III, 20. θεόθεν ἐραίρων καλῶν P. XI, 50. ἐπιψαύειν ἔρατα P. IV, 92. τοῦ ἐράσσατο O. I, 25. Ἥρατ ἐράσσατο P. II, 27. εἴη ἐρᾶν F. 236.

ἐργάζομαι. οὐκ ἀλιύσοντας αὐτοὺς (ὕμνους) εἰργασάμαν I. II, 46. ἀλιύσουσ' ἐργάζεσθαι ἀγάλματα N. V, 1.

ἐργασία. χερὸς ἐργασίαις O. VIII, 42.

ἐργάτις. ἀ Μοῖσ' οὐκ ἐργάτις I. II, 6.

ἔργμα. ἐφ' ἑκάστῳ ἔργματι τέλος I. I, 27. ῥῆμα ἐργμάτων χρονιώτερον N. IV, 6. ἀγαθῶν ἐργμάτων N. IV, 84. ἀγερώχου ἐργμάτων ἕνεκεν N. VI, 34. ἐργμάτων ἀκτὶς καλῶν I. III, 60. ἔργμασιν νικαφόροις N. I, 7. μάρτυρ ἔργμασιν N. VII, 49. μισθὸς ἄλλοις ἄλλος ἐφ' ἔργμασιν I. I, 47. ἐν ἔργμασι νικᾷ τύχα F. 16.

ἔργον. ἅπαν εὑρόντος ἔργον O. XIII, 17. ἰσχύος ἔργον I. III, 86. ἔργον θνάσκει F. 36, 3. ἀρχομένου ἔργου πρόσωπον O. VI, 3. εἶχετ' ἔργου P. IV, 233. ἔργῳ οὐ κατὰ εἶδος ἐλέγχων O. VIII, 19. ἔργῳ καθελὼν O. XI, 66. ὀάμασσατ ἔργῳ P. VIII, 84. ἀμαχανίαν ἔργῳ φυγών P. IX, 95. ἔργῳ πράσσει N. I, 26. ἐν παντὶ ἔργῳ N. VII, 52. ἐν ἔργῳ κόμπον ἰείς N. VIII, 49. πρὸς ἔργον κινδύνῳ κεκαλυμμένον O. V, 15. κράτησαν ἔργον O. IX, 91. οὔτε ἔργον οὔτ' ἔπος εἰπών P. IV, 104. τοῦτ' ἔργον τελέσαις P. IV, 229. ἔργον τελεώτερον τελέσαις P. VI, 41. πρὸς ἔργον ἕκαστον N. VIII, 4. μέγα ἔργον ἐμήσαντο N. X, 64. φιλόξενον ἔργον παθόντες I. II, 24. ἔργον κορύσσοντα I. VII, 64. τὰ ἐν Ἀρκαδίᾳ ἔργα O. VII, 84. λάμπει ἔργα F. 230, 2. ἔργων τέλος O. II, 19. ἔργων πρὸ πάντων φάος O. XI, 24. πάντων ταμίαι ἔργων ἐν οὐρανῷ O. XIV, 10. φλὼν ἀντ' ἔργων P. II, 17. ἔργων περὶ πάντων N. V, 40. ἔργων θρασέων ἕνεκεν N. X, 3. πᾶν τέλος ἔργων N. X, 39. εὐκλέος ἔργου ἄποινα I. III, 7. Φάμαν παλαιὰν εὐκλέος ἔργων I. III, 41. θεοδότων ἔργων κέλευθον I. IV, 25. μυρίαι ἔργων καλῶν κέλευθοι I. V, 20. τεκμαίρομαι ἐργοισιν Ἡρακλέος F. 151, 6. καλοῖς ἔργοις O. II, 166. μορφᾷ καὶ ἔργοισι O. IX, 71. ἔργοις οὔτε

βουλαῖς P. III, 30. ἐπ' ἐργοισιν ἀμφί τε βουλαῖς P. V, 119. ἔργοις καλοῖς ἔσσ-τροον N. VII, 14. μελέταν ἔργοις ὀπάζων I. V, 63. ἔργα φέρον ὁμοῖα ζωοῖσιν ἐρ-πόντεσσί τε O. VII. 52. κεῖνα ἔργα εἶποι O. VIII, 63. ἐσλὰ δ' ἐπ' ἐσλοῖς ἔρ-γα δόμεν O. VIII. 85. τρία ἔργα θῆκε κάλλιστ' ἀμφὶ κόμαις O. XIII, 37. φθό-νον ἀμειβόμενον τὰ καλὰ ἔργα P. VII, 19. ἄθυρε μεγάλα ἔργα N. III, 42. παροιχο-μένων ἀνέρων ἀοιδοὶ τὰ καλὰ σφιν ἔργ' ἐκόμισαν N. VI, 31. ἔργα πολλὰ μενοι-νῶντες N. XI, 45.

*'Εργοτέλης. 'Εργότελες O. XII, 20.

ἔρδω. τὸ μαλθακὸν ἔρξαι καὶ παθεῖν P. VIII. 6. λαθέμεν ἔρδων O. I, 64. ἔρδων ἐοικότα μορφᾷ N. III, 18. τύχῃ τις ἔρδων N. VII, 11. μαρνάσθω τις ἔρδων I. IV, 61. τί δ' ἔρδων φίλος σοὶ εἶην F. 127, 1. πᾶν ἔρδοντα I. III, 66. καλὰ ἔρξαις O. XI, 95. μέρος κὰν νόμον ἐρδόμενον O. VIII, 71.

ἐρεθίζομαι F. 259.

ἐρείδω. ἤρειδε Ποσειδᾶν O. IX, 33. ἤρειδέν μιν τόξῳ πολεμίζων O. IX, 54. ἄγκυραν ἔρεισον χθονί P. X, 51. σὺν ὀρθαῖς κιόνεσ-σιν ἐρειδομένα (δῶν) P. IV, 267. ἐρειδό-μενον ναναγίαις I. I, 36.

ἐρείπω. ἐριπότι (ἐριπέντι, v. Explicatt.) Πολυνείκει O. II, 47.

ἔρεισμα. ἔρεισμ' Ἀκράγαντος O. II, 7. ἔρεισμα Ἑλλάδος F. 46.

ἐρετμός. ἀνία ἀντ' ἐρετμῶν P. IV, 18.

ἐρεύγω. ἐρεύγονται πυρὸς ἐκ μυχῶν παγαί P. I, 21. ἔνθεν ἐρεύγονται σκότον ποτα-μοί F. 95, 8.

ἐρευνάω. καθ' Ἑλλάδ' εὑρήσεις ἐρευνῶν O. XIII, 109. ἐρευνάσει βουλεύματα F. 33. ἐρευνασάτω Ἀσυχίας φάος F. 228, 2.

ἐρέφω. νικάσαντ' ἔρεφε N. VI, 45. λάχναι νιν γένειον ἔρεφον O. I, 68. αὐτὸν ἔρεψαν πλόκοι σελίνων O. XIII, 31. κρανίοις ξένων ναὸν ἐρέφοντα I. III. 72.

*'Ερεχθειδᾶν χαρίτεσσι I. II, 19.

*'Ερεχθέος ἀστῶν P. VII, 10.

ἐρέω. Νεμέᾳ ἐρέω ταύταν χάριν O. VIII, 57. εἰδότι τοι ἐρέω P. IV, 142. λεγόμε-νον ἐρέω P. V, 106. εἰ χρὴ ἀντιφερίξαι, ἐρέω P. IX, 53. τοῦτό γέ τοι ἐρέω F. 171, 2. μαθών τις ἂν ἐρεῖ N. VII, 68, ἐρέων μάχαν P. I, 77.

ἔρημος. αἰθέρος ψυχρᾶς ἀπὸ κόλπων ἐρήμου O. XIII, 85. ἐρήμαι αἰθέρος O. I, 6. ἐκαίοντ' ἔρημοι N. X, 72. νώτων γαίας ἐρήμων P. IV, 26.

ἐρημόω. ἀνδρῶν ἐρήμωσεν ἑστίαν I. III, 35. τὸν ἁράμωσαν εὐφροσύναι μέρος P. III, 97. ἐρημώσαισα χῶρον P. IV, 269.

*'Ερίβοια. παῖδα θρασὺν ἐξ Ἐριβοίας I. V, 42.

*'Εριβόας F. 45, 10.

ἐριβρεμέται. ἐριβρεμετᾶν θυμὸν λεόντων I. III, 64.

ἐρίβρομος. ἐριβρόμου χθονός P. VI, 3. ἐρί-βρόμον νεφέλαι P. VI, 11. ἐρίβρομοι λέον-τες O. X. 21.

ἐρίζω. χειρόνεσσιν οὐκ ἐρίζει N. VIII, 22. σθένει γυίων ἐρίζοντι N. V, 39. ἀμφὶ Θέ-τιος ἔριζαν γάμῳ I. VII. 37. πρὸς θεὸν ἐρίζειν P. II, 88. οὐκ ἐρίζων ἀντία τοῖς ἀγαθοῖς P. IV, 285. ἵνα ταχυτὰς ποδῶν ἐρίζεται O. I, 95. Πανελλάνεσσιν ἐριζό-μενοι I. III, 47. ἐριζόμεναι νᾶες ἐν πόντῳ καὶ ἐν ἅρμασιν ἵπποι I. IV, 4.

ἐρικλάγκταν γόον P. XII, 21.

*'Ερινύσ. ὀξεῖ' Ἐρινύσ O. II, 45.

ἐριπλεύρῳ φυᾷ P. IV, 235.

ἔρις. χαλεπὰ ἔρις ὁμιλεῖν κρεσσόνων N X, 72. πρὶν γενέσθαι τὰν Ἀδράστου τάν τε Καδμείων ἔριν N. VIII, 51. ἀριδαῖ στρέ-φοι N. IV, 93.

ἐρισθενεῖ (εὐρυσθενεῖ) γενεᾷ P. VII, 2.

ἐρισφάραγος F. 263.

*'Ερίτιμος. ἔσποντ' Ἐριτίμῳ ἀοιδαί O. XIII, 41.

*'Εριφύλα. ἀνδροδάμαντ' Ἐριφύλαν N. IX, 16.

ἐρίφων μεθομήρεος F. 18.

*'Εριχθόνιος F. 140.

ἔρκος. φελλὸς ὡς ὑπὲρ ἄρκος P. II, 80. ἔρκος οἷον P. V, 113. ἄνευ δολίων ἐρκέων N. III, 49. ἐν ἀγγέων ἔρκεσιν παμποικί-λοις N. X, 36.

*'Ερμᾶν. ἀναγώνιος Ἑρμᾶς P. II. 10. Ἑρ-μᾶς χρυσόραπις P. XII, 178. κλυτὸς Ἑρ-μᾶς P. IX, 61. ἀγώνιος Ἑρμᾶς I. I, 60. Ἑρμᾶ θυγατρός O. VIII, 31. ταμίαι Σπάρτας ἀγείνων μοῖραν Ἑρμᾷ καὶ σὺν Ἡρακλεῖ διέποντι N. X. 53. θεῶν κάρυκα Ἑρμᾶν O. VI. 79.

ἑρμηνεύς. ἐς τοπὰν ἑρμηνέων χατίζει O. II, 93.

ἔρνος. ἔρνος φοίνικος F. 45, 13. ἔρνος ἱμε-ροέστατον F. 58, 2. str. ἔρνεῖ Τελεσιάδα I. III, 63. ἔρνεσι Λατοῦς N. VI, 38. ἀν-δησάμενος κόμαν ἐν πορφυρέοις ἔρνεσιν N. XI, 29. ἀθρόοις ἀνδησάμενοι ἔρνεσιν χαίτας I. I, 29. ἐξαιρέτοις ἔρνεσιν Ἀλφεοῦ φράξαι χεῖρα I. I, 66. ἔρνεα ἀπ' Ἀλφεοῦ στεφανωσάμενος N. VI. 18.

ἕρομαι. εἴρετο πάντας παῖδα O. VI, 49.

ἑρπετόν P. I, 25. πυκινώτατον ἑρπετόν F. 73, 2.

ἕρπω. τοῦτο φωνᾶεν ἕρπει I. III, 58. εἰ δαίμων ἕρποι O. XIII, 101. ποτὶ χρόνος ἕρποι N. VII, 68. εἶρπεν ἀοιδά F. 47. χρόνος ἕρπων N. IV, 43. ἑρπόντων πρὸς ἐπίβδαν P. IV, 140. ζωοῖσιν ἑρπόντεσσί τε O. VII, 52.

ἐρυθρός. πόντῳ ἐρυθρῷ P. IV, 251.

ἐρύκω. ἐξενέπειν ἐρύκει με N. IV, 33. ἐρύ-κετον ἐνιπὰν ψευδέων O. XI, 5.

ἐρύω. βίαια πάντ' ἐκ ποδὸς ἐρύσαις N. VII, 67. νόστον ἐρυσσάμενοι N. IX, 23.
Ἔρυτος. Ἔρυτον P. IV, 179.
ἔρχομαι. ἱκέται ἔρχομαι O. V, 19. φέρων ἔρχομαι P. II, 4. παρ' μέλος ἔρχομαι N. VII, 69. παράμερον ἑσλὸν ὕπατον ἔρχεται βροτῷ O. I, 100. ὅλβος οὐκ ἐς μακρὸν ἔρχεται P. III, 105. κοινὸν ἔρχεται κῦμ' Ἀΐδα N. VII, 30. ἐς ὁδὸν ἔρχονται O. VI, 73. κοιναὶ ἐλπίδες ἔρχονται N. I, 32. ἦλυθεν ἐς λέχος Θυώνᾳ P. III, 99. ἦλυθε φέρων P. X, 47. ἀντίος ἦλυθέ οἱ N. X, 79. ἦλυθον κατὰ κλέος P. IV, 125. ἐπ' Ἀξείνου στόμα πεμπόμενοι ἦλυθον P. IV, 204. ἐς Φᾶσιν ἦλυθον P. IV, 212. ἀπ' Ἄργεος ἦλυθον δευτέραν ὁδόν P. VIII, 43. ἦλθον τιμάορος O. IX, 89. ἦλθον ταμίαι I. V, 54. ἦλθεν Διβύας πεδίον ἐξ ἀέθλων P. V, 52. ἦλθε Ζηνὶ ἐπὶ χρέος O. I, 44. ἦλθεν ὑπὸ σπλάγχνων ἐς φάος O. VI. ἦλθέ οἱ μάντευμα θυμῷ P. IV, 73. ἦλθέ τοι ἐξ ἀέθλων παῖς ἐναγώνιος N. VI, 11. ἦλθε διώκων N. X, 66. Θηβᾶν ἀπο προτεπαλαίσων ἦλθε I. III, 71. μετὰ ζωστῆρας Ἀμαζόνος ἦλθεν F. 158, 3. ἦλθον μέγαρον P. IV, 134. τάχ' ἦλθον P. IV, 172. ἦλθον ἀκτῖνες P. IV, 198. γαμβροὶ σφιν ἦλθον P. IX, 120. πρὸς ἄκρον ἀρετᾶς ἦλθον N. VI, 25. ὅταν ξεῖνον ἐμὸν ἔλθῃς I. II, 48. ὅταν αἴγλα διόσδοτος ἔλθῃ P. VIII, 100. Θήρωνι κῦδος ἐλθεῖν O. III, 41. πρὸς Πιτάναν ἐλθεῖν δεῖ O. VI, 28. πομπαῖον ἐλθεῖν οὖρον P. I, 34. Λαμνόθεν ἐλθεῖν P. I, 52. ἐλθεῖν τράπεζαν P. III, 16. ἐς οὐρανοῦ σταθμοὺς ἐλθεῖν I. VI, 46. ἐναντίον φίλων ἐλθεῖν F. 253. ἐρχόμενον ἐν δίκᾳ P. V, 14. ἄγχι ἐλθών O. I, 71. παρὰ Κρόνιον ἔλθών O. I, 111. ἐλθών O. VI, 67. ἐς θεὸν ἐλθών O. VII, 31. εἰς Ταίναρον ἐλθών P. IV, 44. ὄμβρος ἐπακτὸς ἐλθών P. VI, 10. κόρος ἐλθών P. VIII, 33. φίλοισι φίλος ἐλθών N. IV. 22. ἐλθὼν στρατός F. 4, 3. ἐλθόντος ἀπ' Ἀρκαδίας P. III, 25. ἐλθόντος πὰρ Παμφάῃ N. X, 49. ἐλθόντ' Ἀρκαδίας ἀπὸ δειρᾶν O. III, 28. ἐλθόντ' ἐκ θαλάμων O. VII, 29. ἐκ Λυκίας ἐλθόντα O. XIII, 58. νᾶσον ἐλθόντες P. IV, 52. ξείνοις ἐλθόντεσσιν P. IV, 30. ἐλθόντας πρὸς θαλάμους P. IV, 160. ἅλικας ἐλθόντας N. V, 45.
ἔρως. ἑτέρων ἔρως ὑπέκνισε φρένας P. X, 60. ἔρως γὰρ ἔχεν I. VII, 29. ἔρωτι χαρίζεσθαι F. 236. ἀλλοτρίων ἔρωτες φέρειν οὐ κρέσσονες N. III, 29. τῶν ἀρειόνων ἐρώτων ἐπικρατεῖν N. VIII, 5. ἀπροίκτων ἐρώτων μανίαι N. XI, 48. ματέρα ἐρώτων F. 87, 3. χρὴν ἐρώτων δρέπεσθαι F. 88, 1. str. χάριτας Ἀφροδισίων ἐρώτων F. 90, 1.
ἐσαεί O. X, 10.
ἐσάλλομαι, ἐσέρχομαι v. εἰς.
ἑσθάς. ἑσθὰς νιν ἔχεν P. IV, 72. ἐγὼ ἑσθᾶτος ἀμφὶς P. IV. 253.
ἑσλός. κάρυκος ἑσλοῦ O. XIII, 96. ἑσλοῦ Πέλοπος N. II, 21. τὸ παράμερον ἑσλόν O. I 99. βαθὺ ἑσλόν O. XII, 12. ἄγγελον ἑσλόν P. IV, 278. τὸν ἑσλόν I. III, 7. ἑσλὸν Τήλεφον I. IV, 45. ἑσλὸν φῶτα I. VII, 60. ἓν παρ' ἑσλὸν P. III. 81. κλέος ἑσλόν P. IV, 175. τέλειόν τι παθὼν ἑσλόν P. IX, 92. τετελεσμένον ἑσλόν N. IX, 6. ἑσλοί O. II, 69. IV, 6. ἑσλῶν χαρμάτων O. II, 21. ἑσλῶν O. II, 107. ἅπαντες ἑσλὸν N. X, 20. ἑσλοῖσιν ἐπ' ἀλλοτρίοις P. I, 84. ἑσλοῖσιν ἀνδράσιν P. III, 66. ἑσλοῖς N. IV, 95. ἑσλοῖσι μάρναται πέρι N. V, 47. πρέπει ἑσλοῖσιν F. 86, 1. ἀδελφεοὺς ἑσλούς P. X, 69. ἑσλούς N. I, 24. ἑσλὸς εἶναι N. III, 28. ἑσλὰ δόμεν ἐπ' ἑσλοῖσιν O. VIII, 84. ἑσλὰ πέπαται P. VIII, 76.
ἑσοδος, ἐσοπτρον, ἑσοράω, ἑσορούω v. εἰς.
ἑσπέρα. ἄκρᾳ σὺν ἑσπέρᾳ P. XI, 10. ἑσπέρᾳ O. III, 21. P. IV, 40. ἐν διχομηνίδεσσιν ἑσπέραις I. VII, 44.
ἑσπέριος. ἑσπέριοι φλέγεν N. VI, 39. ἑσπερίαις ἀοιδαῖς P. III, 19.
ἕσπερος. ἕσπερον ἐνέφλεξε φάος O. XI, 76.
ἑσσυμαι. ἑσσυται Μοισαῖον ἅρμα Νικοκλεῖ μνᾶμα κελαδῆσαι I. VII, 61. ἑσσύμενοι εἶσω κατέσταν P. IV, 135. ἑσσυμένα ἐλαύνειν F. 74, 4. παρ' Ἀλφεῷ σύτο O. I, 28.
ἑσσυμένως ἀπὸ γέλα τραπεζᾶν ἄθεον F. 147, 2.
ἑστία. παῖ Ῥέας, Ἑστία N. XI, 1. συγγόνῳ παρ' ἑστίᾳ O. XII, 15. καθῆσθαι παρ' ἑστίᾳ F. 49. ἐς ἀφνεὰν μάκαιραν Ἱέρωνος ἑστίαν O. I, 11. τεὰν μάκαιραν ἑστίαν P. V, 11. ἑστίαν πατρῴαν P. XI, 13. μάκαιραν ἑστίαν ἐρήμωσεν I. III, 35.
ἑστρίς O. II, 75. P. IV, 61.
ἐσχατιά. πρὸς ἐσχατιὰν ἀρετᾶισιν ἰκάνω O. III, 45. ἀν' ἐσχατιάν P. IX, 56. ἐσχατιὰς πρὸς ὄλβου I. VI, 11.
ἔσχατος. τὸ ἔσχατον κορυφοῦται βασιλεῦσιν O. I, 113. ναυτιλίαι ἐσχάται N. III, 21. ἔσχατον πλόον P. X, 28. ἔσχατον Νείλου κέρας F. 215. ἐσχάτων ἀέθλων N. X, 32. ἐσχάραις ἐσχάταισιν I. III, 29. ἐσχάταις ἐλπίσιν I. VI, 36. [ἐσχάτοισιν ὕμνοις F. 162*].
ἑταῖρα. ἅλικες παρθένοι ἑταῖραι P. III, 18. οἰκοριᾶν ἑταιρᾶν δείπνων P. IX, 19.
ἑταῖρος. κενεοφρόνων ἑταίρων ἀνδρῶν F. 231. ἑταῖροι P. IV, 239. ἐξόχ' ἑταίρων P. V, 26. μυρίων ἑτάρων ὀρφανόν I. VI, 11. φίλοις σὺν ἑταίροις O. IX, 4. ὄτρυνον ἑταίρους O. VI, 87. ἑταίρους N. XI, 4.
ἑτέλεσαν ἀέθλων I. III, 35.
ἕτερος. δαίμων ἕτερος P. III, 34. σκιᾶς ἑτέρας P. II, 80. ἑτέρῳ λέχεϊ P. XI, 34. οὐχ ἕτερον λόγον O. VII, 86. ἕτερόν τινα P. II, 60. ἕτερον οὖ τινα οἶκον N. VI, 25.

ἕτερον ἕτερα N. VII, 6. ἕτερον ἑτέραις χερσί N. VIII, 3. ἕτεροι βασιλέες ἱεροί P. V, 96. χρυσὸν εὔχονται, ἕτεροι πεδίον N. VIII, 37. τέχναι ἑτέρων ἔτεραι N. I, 25. ἑτέροις ἑτέρων P. X, 60. ἑτέροισι P. II, 52. κείνων—ἑτέροις P. II, '89. πολλοῖσιν ἑτέροις P. IV, 248.

ἑτήτυμος. ἑτήτυμον ἀνδρὶ φέγγος O. II, 61. ἑτήτυμον ἀλάθειαν O. XI, 56. ἑτήτυμον κλέος N. VII, 63.

ἔτι. ἔτι γλυκυτέραν O. I, 109. ἔτι λοιπῷ γένει O. II, 16. ἦναί' ἔτι P. III, 68. ἔτι (ἐπὶ) Βάττου γένει P. V, 124. ζώων ἔτι P. X, 25. ἔτι καὶ μᾶλλον P. X, 57. ἔτι μᾶλλον F. 206, 4. ἔτι δνακικύει καπνός F. 134. ὀφείλει ἔτι N. II, 6. ἔτι ἐθάλπετο N. IV, 13. ἔτι κελεύεις N. IV, 80. παῖδ' ἔτι N. VI, 64. οὐκ ἔτ' ἔσαν N. IX, 14. οὐκέτ' ἔστι πόρσω θνατὸν ἔτι N. IX, 47. ἔτι καί I. I, 65. οὐκέτι v. seoraim.

ἑτοῖμος. τὶν αἶνοι ἑτοῖμοι O. VI, 12. Ξενοκράτει ἑτοῖμος ὕμνων θησαυρός P. VI, 7. Θεανδρίδαισιν ἑτοῖμος κάρυξ ἔβαν N. IV, 74. ἑτοῖμον γάμον O. I, 69. ἑτοῖμον αὐτῷ πάρεδρον O. II, 84. μᾶλα τροφαῖς ἑτοῖμον ἵππων O. IV, 16.

ἔτος. ἑκατὸν ἐτέων O. II, 102. πάσαις ἐτέων περόδοις N. XI, 40. ἐνάτῳ ἔτεϊ F. 98, 2.

ἔτυμον λόγον P. I, 68.

ἐτύμως. ἐτύμως ἐδῶρησαν O. VI, 77.

εὖ. εὖ πρασσόντων O. IV, 4. εὖ πράσσοι O. X, 4. εὖ πέπραγεν P. II, 73. εὖ ἔχοντες O. V, 16. παθεῖν εὖ P. I, 99. εὖ δ' ἀκοῦσαι ibid. εὖ πασχέμεν P. III, 164. εὖ παθεῖν καὶ ἀκοῦσαι N. I, 32. εὖ πάσχων I. IV, 15. εὖ ἤγνωκεν P. IV, 287. εὖ καθορᾷ P. IX, 51. πεπονημένον εὖ P. IX, 96. εὖ οἶδα N. IV, 43. [Vide not. ad O. II, 56.] εὖ δέξαι N. XI, 3. 4. εὖ εἰπῆ τι I. III, 59.

εὐαγκεῖ λόφῳ N. V, 46.

εὐαγορέω. εὐαγορηθεὶς I. I, 51.

εὐάγων τιμά N. X, 38.

*Εὐάδνα. παῖδα τὸν Εὐάδνα τέκοι O. VI, 49. παῖδ' ἰοβόστρυχον Εὐάδναν τεκέμεν λέγεται O. VI, 30.

εὔαθλος. Λάμπωνος εὐάθλου I. V, 3.

εὐαίνητος. εὐαίνητος Ὀρφεύς P. IV, 177.

εὐαμερία. ἀρχαίας εὐαμερίας ἐπέβασε I. I, 40.

εὐάνθεμον φυάν O. I, 67.

εὔανδρος. εὔανδρον χώραν P. I, 40. εὔανδρον ματρόπολιν N. V, 9.

εὐανθής. εὐανθὴς Μετώπα O. VI, 84. εὐανθὴς τέθαλεν ὄλβος F. 95, 5. εὐανθεῖ ὀργᾷ P. I, 89. εὐανθεῖ ὄλβῳ I. IV, 14. εὐανθέα στόλον P. II, 62. εὐανθέ' ἁλικίαν I. VI, 34. εὐανθέα στέφανον I. VI, 51.

εὐανορίαισι κλυταῖς πόλιν δαιδάλλειν O. V, 20.

εὐάνωρ. εὐάνορι Πίλοπος ἀποικίᾳ O. I, 24. Ἀρκαδίαν εὐάνορα O. V, 30. εὐάνορα πόλιν O. XI, 103. εὐάνορα λαόν N. X, 36. Ἀχάρναι παλαίφατοι εὐάνορες N. II, 17.

εὐάρματος. εὐάρματος Ἱέρων P. II, 5. εὐάρματος Θήβα F. 207. εὐάρματον πόλιν P. IV, 7. εὐάρματον ἄνδρα I. II, 17.

εὐαχέα ὕμνον P. II, 14.

*Εὔβοια. ἀ Εὔβοια O. XIII, 108. Εὔβοιαν I. I, 57.

εὔβουλος. εὔβουλοι Θέμις I. VII, 32. εὐβούλου Θέμιτος O. XIII, 8. εὔβουλον Θέμιν F. 6. Νηρέος εὐβούλου P. III, 92.

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εὐδαίμων. εὐδαίμων οὗτος ἀνήρ P. X, 22. εὐδαίμονος Κυράνας P. IV, 276. εὐδαίμονος γαμβροῦ I. V, 24. πότμῳ εὐδαίμονι O. II, 20. εὐδαίμον' ἐόντα (βίοτον) N. VII, 100. εὐδαίμονα γένναν F. 58, 8. antistr. εὐδαιμόνων δραπέτας οὐκ ἔστιν ὄλβος F. 99.

εὐδείελος. εὐδείελον Κρόνιον O. I, 111. εὐδείελον χθόνα Ἰωλκοῦ P. IV, 76.

εὔδενδρος. εὐδένδροιο ματέρος P. IV, 74. εὐδένδρῳ ὄχθῳ N. XI, 25. εὔδενδρον ἅλσος O. VIII, 9.

εὐδία. τὸ κοινόν τις ἐν εὐδίᾳ τιθείς F. 228. ἔχει μελιτόεσσαν εὐδίαν O. I, 98. εὐδίαν ὀπάσσειν ἐκ χειμῶνος I. VI, 38. εὐδίαν δὲ καταιθύσσει ἀστίαν P. V, 10.

εὐδιανός. εὐδιανὸν φάρμακον αὐρᾶν O. IX, 104.

ἐύδματον κολώναν P. XII, 3.

εὐδοξία. σὺν εὐδοξίᾳ P. V, 8. συγγενεῖ εὐδοξίᾳ μέγα βρίθει N. III, 38.

εὔδοξος. εὐδόξου Πίσας O. XIV, 23. εὔδοξος Σωγένης N. VII, 8. εὐδόξῳ Μίδᾳ P. XII, 5. εὔδοξον Ἱπποδάμειαν O. I, 70. εὔδοξον νίκαν P. VI, 17. λύτρον εὐδόξου I. VII, 2. εὔδοξον πλόον F. 158, 3. εὐδόξων ἀνδρῶν I. II, 34. εὐδόξοις ἀέθλοις I. III, 1.

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εὐειδής. ἅλοχον εὐειδέα I. VII, 28.

εὐεργεσία. ξένων εὐεργεσίαισι ἀγαπᾶται I. V, 66.

εὐεργέτας. ἄνδρα μᾶλλον εὐεργέταν πρατίσειν O. II, 104. τὸν εὐεργέταν P. II, 24. P. V, 44. εὐεργέταν ἁρμάτων I. I, 53. εὐεργέται P. IV, 30.

εὐερκὲς ἅλσος O. XIII, 105.

εὐζωέ. ἱερὸν εὐζωῆς ἄωτον P. IV, 131.

εὐήρατος. ῥίζαν χθονὸς εὐήρατον θάλλοισαι P. IX, 8. εὐηράτων σταθμῶν O. V, 9. φιλοφροσύναις εὐηράτοις O. VI, 98.

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εὐθυμάχαν πελώριον ἄνδρα O. VII, 15.
*Εὐθυμένης. Εὐθύμενες N. V, 41. I. V, 55.
εὐθυμία. *Εὐθυμία μέλων εἶην F. 127, 3. εὐθυμίαν μείζω φέρει I. I, 63. εὐθυμίαν τε μετὰ καὶ πόνων O. II, 33.
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εὐθύνω. εὔθυνε λαοῖς δίκας P. IV, 153. ὄλβον οὕτω καὶ κτεάνων δόσιν εὐθύνοι P. I, 46. εὔθυνε δαίμονος οὖρον O. XIII, 27. εὔθυν' ἐπὶ τοῦτον ἐπέων οὖρον N. VI, 29.
εὐθύπνοος. εὐθυπνόου Ζεφύροιο N. VII, 29.
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εὐθυπορέω. ὁδὸν εὐθυπορεῖ O. VII, 91. πλαγᾶν δρόμον εὐθυπορῆσαι χερσί I. IV, 67.
εὐθύς. ἔννεπεν ἀντίον ὁρμαίνων τέρας εὐθύς O. VIII, 41. θέμεν εὐθὺς βωμόν O. XIII, 79. ἀναβὰς εὐθὺς ἔπαιζεν O. XIII, 83. ἂν εὐθὺς ἁρπάξαις P. IV, 34. τάχα δ' εὐθὺς ἰὼν P. IV, 83. εὐθὺς ἀμείβετο P. IX, 40. εὐθὺς ἀπήμων N. I, 54. εὐθὺς ἀπανάυατο N. V, 33. ἰόντων εὐθύς I. VII, 41.
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εὐκλείζω. τρὶς πόλιν εὐκλείξαι P. IX, 94.
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εὐκτήμονα ζαθέαν ἀγυιάν N. VII, 92.
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εὐμαχανία. εὐμαχανίαν ἔφανας ἀρετὰς ὕμνῳ διώκειν I. III, 20.
εὐμενέω. εὐμενέωντες ἀνεψιόν P. IV, 127.
εὐμενής. εὐμενεῖ τύχᾳ O. XIV, 16. εὐμενεῖ νόῳ P. VIII, 19. εὐμενέσσι Κρονίδαις P. II, 25.
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εὐμήλοιο Ἀρκαδίας O. VI, 100.
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εὐνάζω. εὐνάσθη λέκτροισιν P. III, 25. πρῶτον εὐνάσθην ὑπὸ σταργάνοις F. 205.
εὐνομία. *Θέμις θυγάτηρ τε Σώτειρα μεγαλόδοξος Εὐνομία O. IX, 17. *ἐν τᾷ Εὐνομία ναίει O. XIII, 6. ἀπόλεμον ἀγαγὼν ἐς πρατίδας εὐνομίαν P. V, 67.
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*Εὔξεινος. Εὐξείνῳ πελάγει N. IV, 49.
*Εὐξενίδας. Εὐξενίδα πάτραθε Σώγενες N. VII, 70.
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εὔπυργος. Ἀλκιδᾶν ἠΰπυργον ἕδος N. IV, 12.
εὐρησιεπής. εἶην εὐρησιεπὴς O. IX, 86.
*Εὔριπος. ἐπ' Εὐρίπῳ P. XI, 22.
εὑρίσκω. δόξαν εὑρίσκοντι F. 250. σύμβολον οὔτις εὗρεν O. XII, 8. μάντιν ἄσημον εὗρεν O. XIII, 71. γάμον οἷον εὗρεν παρθένοισι P. IX, 117. ὁποίαν εὗρε παγὰν ἐπέων P. IV, 299. εὗρεν θεὸς P. XII, 22. ὁδὸν εὗρον N. VI, 56. τόν ῥα Τάρταρόν εὗρεν F. 91, 1. Ὠγυγίους δ' εὗραν F. 23. εὕροις ἂν ὁδὸν P. X, 29. εὑρήσεις ἀρετᾶν μάσσονα O. XIII, 109. εὑρήσει γάνος P. IV, 50. ἐμὰν γλῶσσαν εὑρέτω κελαδῆτιν N. IV, 86. τοῦτ' ἀμάχανον εὑρεῖν O. VII, 25. ὅθεν δόξαν εὑρεῖν P. II, 64. εὑρὼν ὁδὸν λόγων O. I, 110. εὑρίσκων τὰ μέσα ὄλβῳ τεθαλότα P. XI, 52. Φλέγραισιν εὑρὼν Ἀλκυονῆ I. V, 31. νὶν εὑροὶς' ἀνδράσι θνατοῖς ἔχειν P. XII, 22. εὑρόντος ἔργον O. XIII. 17. εὑρόντι πασσάλου τρόπον O. III, 4. τὺξ ἀρετὰν εὑρόντα O. VII, 89. εὑρόντεσσιν I. I, 43. εὑρίσκοιτο τιμὰν P. I, 48. εὕρηται ἕτοιμα μόχθων δοιδαῖς N. VIII, 16. κλέος εὑρέσθαι P. III, 14. φάρμακον ἀρετᾶς εὑρέσθαι P. IV, 187. ἀρχὰν εὑρόμενον σκολίου F. 87, 8. οὔτις ἑκὼν κακὸν εὕρετο F. 248. [Add. F. 80.]
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*Εὐρυάλα. Εὐρυάλαν ἐκ γενέων γόον P. XII, 20.

εὐρυβίαν. κούρᾳ Ὑψέος εὐρυβία P. IX, 13. Ποσειδᾶν' εὐρυβίαν O. VI, 58. ὁρσοτριαιναν εὐρυβίαν θεόν P. II, 12. εὐρυβίαν Αἴαντα I. V, 51. Περικλύμεν' εὐρυβία P. IV, 175.
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* Εὐρύπυλος. Εὐρύπυλοι φάτο Γαιαόχου παῖς ἄμμεναι P. IV, 33.
εὐρύς. χθονὸς εὐρείας F. 58, 3. str. θαλάμου μυχὸν εὐρύν N. I, 42. κεῖναν εὐρεῖαν ἀπειρον P. IV, 48. εὐρύ κλέος O. XI, 99. εὐρὺ ῥέοντα O. V, 18. εὐρὺ ἀνάσσων O. XIII, 23.
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* Εὐρυσθεύς. Εὐρυσθέος O. III, 29. Εὐρυσθῆος P. IX, 83. ἐπὶ προθύρων Εὐρυσθέος F. 151, 7.
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* Εὔρυτος. πέφνεν Εὔρυτον O. XI, 29.
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* Εὐρώπα. Εὐρώπα Τιτυοῦ θυγάτηρ P. IV, 46. Εὐρώπαν ποτὶ χέρσον N. IV, 70.
* Εὐρώτας. παρ' Εὐρώτα πόρον O. VI, 28. ἐπ' Εὐρώτα ῥείθροις I. IV, 37. παρ' Εὐρώτᾳ I. I, 29.
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εὔσκιον. ἀκτὰν εὔσκιον Ἀχέροντος P. XI, 21.
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εὐτειχής. εὐτειχεῖ προθύρῳ O. VI, 1. εὐτειχέα δόμον N. VII, 46. εὐτειχέσιν πύλαις I. V, 72.
εὐτερπής. ὕμνων εὐτερπὲς ἄνθος O. VI, 105.
εὐτράπελος. ὅπως εὐτράπελον P. IV, 105. εὐτραπέλοις κέρδεσσι P. I, 92.
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* Εὔφαμος. P. IV, 22. 44. Εὐφάμου P. IV, 175. 256.
* Εὐφάνης N. IV, 89.
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*Ζεφύριος, Ζεφύριον. Ζεφυρίου παρ' κολώναν F. 214. Ζεφυρία Λοκρὶς παρθένος P. II, 18. Λοκρῶν Ζεφυρίων O. XI, 13.

*Ζέφυρος. εὐθυτενέος Ζεφύροιο πομπαί N. VII, 29.

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*Ζήτας. Ζήτᾳ Καλαΐν τε P. IV, 182.

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κάζω. ὦμον ἐλέφαντι κεκαδμένον O. I, 27.

καθαιρέω. ἀμπνοὰν στέρνων κάθελεν P. III, 57. μὴ καθέλοι μιν αἰών O. IX, 64. ἔργῳ καθελών (εὖχος) O. XI, 66.

καθαρός. καθαρὸν φέγγος P. IX, 93. καθαρὸν ἀμέρας σέλας F. 106, 3. καθαροῦ λέβητος O. I, 26. ἐν καθαρῷ O. XI, 47. διδάξαμεν χρυσὸν καθαρᾷ βασάνῳ F. 87, 10. καθαρῷ σκάπτῳ O. VI, 93. φάει καθαρῷ P. VI, 4. καθαρᾷ γνώμᾳ O. IV, 18. κελεύθῳ καθαρᾷ O. VI, 23. ἀρετᾷ καθαρᾷ P. V, 2. σπέρμα καθαρόν P. III, 15. κέλευθον καθαράν I. IV, 25.

κάθεσσαν Κρῆτες ἀνδριάντα τέγεϊ Παρνασίῳ P. V, 42.

κάθημαι. ἐν σκότῳ καθήμενος O. I, 83. καθῆσθαι παρ' ἑστίᾳ F. 49, 3.

καθίστημι. εἶσω κατέσταν P. IV, 135.

καθοράω. ὅ,τι μέλλει, εὖ καθορᾷς P. IX, 51.

καθύπερθε. μόχθου καθύπερθε P. IX, 32.

caí ubivis.

*Καῖκος. Καΐκου ὄχθαις I. IV, 47.

*Καινεύς. ᾠχεθ' ὑπὸ χθόνα Καινεύς F. 148.

καίπερ. καίπερ οὐκ εἰδότες N. VI, 6. καίπερ ἀχνύμενος I. VII, 5. καίπερ πέδ' ἄφθονον βορᾶν F. 94. F. 206, 4. cf. πέρ.
καιρός. νοῆσαι καιρὸς ἄριστος O. XIII, 46. ὁ καιρὸς πρὸς ἀνθρώπων βραχὺ μέτρον ἔχει P. IV, 286. καιρὸς πάντὸς ἔχει κορυφάν P. IX, 81. καιροῦ μὴ πλαναθέντα N. VIII, 4. καιρῷ σὺν ἁρπεκεῖ P. VIII, 7. ἦν ἐν καιρῷ χρόνος F. 150, 5. φέρει τῶν τε καὶ τῶν καιρόν O. II, 60. μὴ παρὰ καιρὸν O. VIII, 24. παρὰ καιρόν O. IX, 41. P. X, 4. ὧν ἐρᾶται, καιρὸν διδούς P. I, 57. καιρὸν φθέγξαιο P. I, 81. πολλῶν ἐπέβαν καιρόν N. I, 18. ἐοικότα καιρὸν ὅλβου δίδωσι N. VII, 58. κατὰ καιρόν I. II, 22. F. 88, 1. str. F. 236.
καίω. ἄμ' ἐκαίοντ' ἔρημοι N. X, 72. πυρὶ καιόμενος P. III, 102. καιομένα πυρά P. III, 44. ἐν φρασὶ καιομέναν P. IV, 219. καιομένοιο πυρός P. IV, 225. γαίᾳ καυθείσᾳ πυρί N. X, 35.
καίτοι. καίτοι πόθ' ἦλθε I. III, 70.
κακαγορία. κακαγοριᾶν δάκος P. II, 53.
κακάγορος. ἀκέρδεια λέλογχε κακαγόρος O. I, 53.
κακολόγοι πολῖται P. XI, 28.
κακοποιὸν ὄνειδος N. VIII, 33.
κακός. κακὰν γλῶσσαν P. IV, 283. ἅμαχον κακόν P. II, 76. ἐς κακὸν τρέψαις P. III, 35. νεώτερον κακὸν ἀναστήῃ P. IV, 158. κακὸν ἄμμεναι F. 49. οὔτις ἑκὼν κακὸν εὕρετο F. 248. ὑπὸ ζεύγλαις κακῶν F. 97, 3. ἀπρήκτων κακῶν πανσάμενοι I. VII, 7. κακὰ φρονέων P. VIII, 86.
κακότας. ἐς κακότατ' ἀθρόαν ἅβαλον P. II, 35. κακότας ἀτλάτα θεόνδοτος F. 171, 4.
κακόφρονα πραπίδων καρπόν F. 230.
* Κάλαϊς. Ζήταν Κάλαΐν τε P. IV, 182.
κάλαμος. σὺν καλάμοιο βοᾷ N. V, 38. μολπὰ πρὸς κάλαμον ἀντιάξει O. XI, 88.
καλέω. ἔνθα καλεῖ συνίμεν P. XI, 8. καλεῖ μὲ χορεῦσαι F. 82. τὸν Βρόμιον καλέομεν F. 43, 10. ὅντε καλέοισιν F. 66. ἐνθ' Ἀρέας πόρον καλέοισι N. IX, 41. τὰν καλέοισιν Διὸς ἅλσος I. II, 17. ἐκάλει κυμάτων ῥιπάς P. IV, 195. ἐκάλεσεν ἐς ἔραννον O. I, 37. ἐκάλεσσε Ποσειδᾶνα O. VI, 58. μάτρωος ἐκάλεσσέ μιν ἔμμεν ἰσώνυμον O. IX, 68. τοῖς Ἀρισταῖον καλεῖν P. IX, 67. καλέσαι Μοῖσαν I. VII, 5. ὁρσοτρίαιναν καλέων P. II, 12. Αἰακίδαν καλέων I. V, 33. πρὸς ἀνθρώπων καλεῦνται F. 98, 5. κέκληνται σφιν ἕδραι O. VII, 76. καλέσαντο συνεργόν O. VIII, 32. νὶν κέκλεσ' ἐπώνυμον I. V, 51. καλεῖσθαί μιν τοῦτ' ὄνυμα O. VI, 56. τινὰ κεκλημένον Λατοΐδα P. III, 67.
* Καλλιάνακτος O. VII, 93.
* Καλλίας N. VI, 37.
κυλλιγύναικι πάτρᾳ P. IX, 77.
καλλίκρανος. ὕδωρ Τιλφώσσας ἀπὸ καλλικράνου F. 211.
Καλλικλεῖ N. IV, 80.
καλλίκομος. καλλίκομον κούραν P. IX, 110. γυναιξὶν καλλικόμοισιν N. X, 10.
* Καλλίμαχος. Καλλιμάχῳ O. VIII, 82.
καλλίνικος. καλλίνικος ὁ τριπλόος κεχλαδὼς O. IX, 2. Ἱέρωνος καλλινίκου P. I, 32. ὕμνον καλλίνικον N. IV, 16. τὸ καλλίνικον λυτήριον δαπανᾶν P. V, 106. τὸ καλλίνικον N. III, 17. καλλίνικον κῦδος I. I, 12. καλλίνικον χάρμα I. IV, 61. ἐν ἅρμασιν καλλίνικοι P. XI, 46.
* Καλλιόπα O. XI, 14.
καλλιπέπλου Κορωνίδος P. III, 25.
καλλιπλοκάμῳ Ἑλένᾳ O. III, 1.
καλλίπλουτοι πόλιες O. XIII, 107.
καλλίπωλον ἕδραν O. XIV, 2.
καλλίροος. καλλιρόῳ Δίρκᾳ I. VII, 19. καλλιρόοισι πνοαῖς O. VI, 83.
* Καλλίστα, postea Thera P. IV, 258.
καλλιχόρῳ πόλει P. XII, 26.
καλός. ἐνορᾶν καλόν O. VIII, 19. ἦν καλός O. IX, 101. εἰ σοφὸν, εἰ καλὸς ἐνήρ O XIV, 7. γένοιο καλός τις P. II, 72. πίθων καλός P. II, 73. ἐὼν καλός N. III, 18. I. II, 4. ἰδέᾳ καλόν O. XI, 106. καλόν τι ποναθῇ O. VI, 11. καλὸν πῆμα P. II, 40. καλόν τι νέον λαχών P. VIII, 92. ξυνὸν ὀρθῶσαι καλόν I. I, 46. Ἀγάθωνι καλῷ F. 90, 3. καλὸν ἔργον F. 86, 3. σὺν ὀ ἀνάγκᾳ πᾶν καλόν F. 87, 6. καλῶν μοῖραν F. 171, 3. ἀπάντων καλῶν ἅμμορος O. I, 84. καλῶν ἴδριν O. I, 104. ἀμφὶ καλῶν μοίρᾳ O. VIII, 86. ἀπείρατον καλῶν O. X, 18. περὶ πλήθει καλῶν O. XIII, 43. ἐπιχωρίων καλῶν P. V, 116. I. VI, 2. χρέος νεώτατον καλῶν P. VIII, 34. ἐραίμαν καλῶν P. XI, 50. τόλμαν καλῶν N. VII, 59. οἰκείων καλῶν παρέσφαλεν N. XI, 32. ἀργμάτων καλῶν I. III, 60. τούτων μοῖρα καλῶν I. IV, 17. ἔργων καλῶν I. V, 20. καλῶν ἔπειρον I. VII, 70. καλοῖς ἔργοις O. II, 107. N. VII, 14. φάμεν καλά O. I, 35. καλὰ φράσαι O. XIII, 24. καλὰ ἄρξαις O. XI, 95. μὴ παρίει καλά P. I, 85. τὰ καλὰ τρέψαντες ἔξω P. III, 83. καλὰ γιγνώσκοντα P. IV, 288. καλὰ ἔργα P. VII, 19. N. VI, 31. καλὰ μέζοντα P. IX, 99. καλὰ μελπόμενος N. I, 20. καλὰ ἔστη N. X, 5. καλλίονα θάνετον P. XI, 57. κάλλιον φέροντι P. V, 12. κάλλιον ἐνόστησε N. XI, 26. τί κάλλιον F. 59. τελευταὶ καλλίονες F. 75, 3. κάλλιστος χορός N. V, 23. καλλίστα θεῶν N. X, 18. καλλίστᾳ δρόσῳ I. V, 60. καλλίσταν πόλιν P. IX, 71. φάρμακον κάλλιστον P. IV, 187. μνᾶμα κάλλιστον O. III, 16. ἔδνον κάλλιστον O. IX, 11. γόνος κάλλιστος P. IV, 123. Ἰσθμιάδων κάλλιστον ἄωτον N. II, 9. ὅλβον κάλλιστον

I. III, 76. προοίμιον κάλλιστον P. VII, 1. καλλίστα πολίων P. XII, 1. κάλλιστα ῥέξαις O. IX, 101. ἔργα κάλλιστα O. XIII, 38. καλλίσταις δοιδαῖς F. 86, 1.
κάλπις. ἀργυρέαν καταθηκαμένα κάλπιδα O. VI, 40.
καλύπτω. χθονὶ γυῖα καλύψαιμι N. VIII, 28. αἰδῶ καλύψαι P. IV, 146. καλύψαι ἀμάχανον ἀλλοτρίαις γλώσσαις P. XI, 26. ἐσλὸν μὴ χαμαὶ συγᾷ καλύψαι N. IX, 7. καλύψαι ἀμέρας σέλας F. 106, 3. ἔργον κυβόνῳ κεκαλυμμένον O. V, 16.
*Καμάρινα. Καμαρίνᾳ O. IV, 13. Καμάρινα O. V, 4.
κάματος. ἄνευ καμάτου P. XII, 28. ἐν πόνῳ καμάτου μεταλαμβάνειν N. X, 79. δυσπενθεῖ σὺν καμάτῳ P. XII, 10. πεδὰ μέγαν κάματον P. V, 47. νώδυνον κάματον θῆκε N. VIII, 50. καμάτων ἐκτός O. VI, 103. καμάτων ἐπίλασιν P. I, 46. πολεμίων καμάτων ἐξ ἀμαχάνων P. II, 19. ἐκ προτέρων μεταμειψάμενοι καμάτων P. III, 96. μεγάλων καμάτων P. III, 96. μεγάλων καμάτων ποινὰν λαχόντα N. I, 69. λύτρον καμάτων I. VII, 2.
καματώδης. καματωδέων πλαγᾶν N. III, 17. καματώδεος μέριμναι F. 239, 1.
*Καμβύσης F. 195.
*Κάμειρος. Κάμειρον O. VII, 73.
κάμνω. μὴ κάμνε λίαν δαπάναις P. I, 90. ταῖσι Μήδειοι κάμον P. I, 78. τοῦτο πράσσων μὴ κάμοι O. VIII, 29. καμὼν προτέρᾳ πάθᾳ P. VIII, 50. καμόντες πολλὰ θυμῷ O. II, 9. πολεμίων ἀνδρῶν καμόντων P. I, 80.
κάμπτω. ὑψιφρόνων τιν' ἀκαμψε βροτῶν P. II, 51.
καμπύλον δίφρον I. III, 47.
καναχαὶ αὐλῶν P. X, 39.
καναχηδά. Ἀυδίαν μίτραν καναχηδὰ πεποικιλμέναν N. VIII, 15.
κάπετον v. κατακίπτω.
καπνός. καπνὸς ἀνακινύει F. 184. ῥόον καπνοῦ προχέοντι P. I, 22. ὕδωρ καπνῷ φέρειν ἀντίον N. I, 24. κνισσᾶντι καπνῷ I. III, 84. λάβρον ἀμπνεῦσαι καπνόν O. VIII, 36. λευκανθέα σώματ' ἐπίλαιναν καπνόν N. IX, 23.
καπνόω. καπνωθεῖσαν πάτραν P. V, 111.
κᾶπος. τούτων (δενδρέων) γυμνὸς κᾶπος O. III, 25. ἐξαίρετον Χαρίτων κᾶπον νέμομαι O. IX, 29. γλυκὺν ἀμφὶ κᾶπον Ἀφροδίτας P. V, 24. Διὸς ἔξοχον ποτὶ κᾶπον P. IX, 55.
κάπρος. κάπρους ἔναιρε N. III, 45. κάπρῳ φόνον βουλεύοντα F. 258. ποῖμναι κάπρων F. 262.
κάρα. ποικίλον κάρα δρακόντων φόβαισι P. X, 46. ὀρθὸν ἄντεινεν κάρα N. I, 43. λευκωθεὶς κάρα μύρτοις I. III, 87.
καρδία, κραδία. ἀπήμων κραδία κᾶδος ἀμφ' ἀλλότριον N. I, 54. καρδίᾳ γελανεῖ O. V, 2. ἐᾷ καρδία ἐνέπαξεν ἔλκος P. II, 92. καρδίᾳ κότον ἐνελάσῃ P. VIII, 9. θρασείᾳ πνέων καρδίᾳ P. X, 44. οὔθ' ἁμόχθῳ καρδίᾳ προσφέρων τόλμαν N. X, 30. σὺν ἀτρύτῳ κραδίᾳ N. XI, 10. καρδίᾳ ταρβεῖ F. 76. ἐξ ἀδάμαντος κεχάλκευται μέλαιναν καρδίαν F. 88, 4 str. ἐλπὶς καρδίαν ἀτάλλοισα F. 233. μέλαιναν καρδίαν F. 247. ἰαίνει καρδίαν P. I, 11. ἔστασαν ὀρθὰν καρδίαν P. III, 96. ἐν καρδίαις ἀνδρῶν σοφίσματ' ἔβαλον O. XIII, 16.
*Καρνειάδας. Καρνειάδα P. IX, 73.
*Καρνήϊος. Ἄπολλον Καρνήϊε P. V, 80.
καρπαλιμᾶν γενύων P. XII, 20.
καρπός. καρπὸς ἐλαίας N. X, 35. ἐπέων καρπὸς οὐ κατέφθινε I. VII, 45. καρποῦ φθίσιν F. 74, 8. Διωνύσοιο καρπῷ κεν εἴη κέντρον F. 89, 3. μαλθακᾶς ὥρας ἀπὸ καρπὸν δρέπεσθαι F. 87, 6. σοφίας καρπόν F. 227. κακόφρονα πραπίδων καρπόν F. 230. καρπὸν Ἥβας λάβε O. VI, 58. καρπὸν ἥβας ἀποδρέψαι P. IX, 114. γλυκὺν καρπὸν φρενός O. VII, 8. φρενῶν καρπὸν ἀμώμητον P. II, 74. φρενῶν καρπόν N. X, 12. ἄρουραι καρπὸν ἔδωκαν N. XI, 39. χρυσέοις καρποῖς βέβριθεν F. 95, 3.
καρποφόρος. καρποφόρου Λιβύας P. IV, 6. καρποφόροις ἀρούραισιν N. VI, 9.
*Κάρρωτος P. V, 26.
καρταίπους αὐερύη O. XIII, 78.
καρτεραίχμαν Ἀμφιτρυωνιάδαν I. V, 35.
καρτερόβροντα Κρονίδα F. 127, 2.
καρτερός, κρατερός. καρτερὸς Βελλεροφόντας O. XIII, 81. καρτερὸς ὅρκος P. IV, 166. καρτερὸς Αἴας N. VII, 26. καρτερᾶς ἀλαλᾶς I. VI, 10. καρτερὸν λίθον O. I, 57. καρτερὸν ἄνδρα P. IV, 239. καρτερὰν μέριμναν I. VII, 13. Οἰνείδαι κρατεροί I. IV, 34. χειρῶν κρατερᾶν P. XI, 18. κρατεροῖς ἄλοις P. IV, 71. καρτερώτατον βέλος O. I, 112.
καρτύνω. βέλεα καρτύνειν χεροῖν O. XIII, 91.
κάρυξ. κάρυξ ἀνέειπέ νιν ἀγγέλων P. I, 32. ἀέθλων κάρυξ ἑτοῖμος N. IV, 74. βοᾶ κάρυκος ἀελοῦ O. XIII, 96. κάρυξ Ἀφροδίτας φιλοτάτων N. VIII, 1. θεῶν κάρυκα O. VI, 78. κάρυκες ὡρᾶν ἀνέγνων I. II, 23. ὄρνιν κάρυκας P. IV, 170.
καρύσσω. δν πατέρ' ἐκάρυξε καὶ τὰν νέοικον ἕδραν O. V, 8. κάρυξεν αὐτοῖς ἐμβαλεῖν κώπαισι P. IV, 200. κάρυξε Θήβαν I. III, 12. ἅρμα καρύξαισα νικᾷν I. III, 43.
καρχάσιον. πρὸς ζυγὸν καρχασίου N. V, 51.
κασιγνήτα. πέμψεν κασιγνήταν P. III, 32. Δάλου κασιγνήτα N. I, 4. Ζηνὸς κασιγνήτα N. XI, 2. Εὐνομία κασίγνηταί τε O. XIII, 6. τρίτον κασιγνητᾶν μέρος P. XII, 11. Κλωθὼ κασιγνήτας τε I. V, 15.
κασίγνητος. κασιγνήτου Πολυδεύκεος N. X,

50. κασιγνήτου πέρι N. x, 85. διδύμῳ σὺν κασιγνήτῳ N. I, 36. κασίγνητον νόθον O. VII, 27. κασίγνητοι ἀμφότεροι P. IV, 124.

*Κασσάνδρα P. XI, 20.

*Κασταλία. ὕδατι Κασταλίας P. V, 31. παρὰ Κασταλίᾳ O. VII, 17. N. VI, 38. XI, 24. ἐν Κασταλίᾳ O. IX, 19. ἐπὶ Κασταλίᾳ P. IV, 163. Παρνασσοῦ κράναν Κασταλίαν P. I, 39.

*Καστόρειος. τὸ Καστόρειον P. II, 69. Καστορείῳ ὕμνῳ I. I, 16.

*Κάστωρ. ἵκατι χρυσαρμάτου Κάστορος P. V, 9. Κάστορος βιάν P. XI, 61. Κάστορος N. X, 49. 59. χαλκομίτρα Κάστορος N. X, 90. Κάστορος αἰχμά I. IV, 37.

κατά cum genit. O. II, 65. IX, 93. P. XI, 38. cum accus. O. I, 116. VI, 71. VII, 36. IX, 30. XI, 107. XIII, 106. P. I, 19. 72. II, 34. 67. III, 109. IV, 107. 125. 247. VIII, 71. VIII, 90. X, 26. N. II, 7. III, 16. IX, 19. X, 17. I. II, 22. III, 29. 56. V. 7. F. 6. F. 88, 1. str. F. 95, 6. F. 112. F. 151, 1. F. 236. F. 206, 5. κὰν νόμον O. VIII, 78. a verbo sejunctum O. I, 49. VI, 14. VIII, 19. F. 157.

καταβαίνω. ἄλλον ὑπὸ χειρῶν μέτρῳ καταβαίνει P. VIII, 82. κατέβαινε νόστου τέλος N. III, 24. ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν O. VII, 13. κατέβαν ἄγων P. III, 73. εἰς Ἀΐδα δόμον κατέβα P. III, 11. ἐς Ἰαωλκὸν κατέβα P. IV, 188. οὗτοτ' ἀτρεκεῖ κατέβα ποδί N. III, 40. ἐν φάει καταβαίνειν N. IV, 38. Ἀλφεῷ μέσῳ καταβάς O. VI, 58. πρώραθεν καταβάς P. IV, 22. χαμάδις καταβὰς ἀφ' ἁρμάτων N. VI, 53. Πίσθιον ναὸν καταβάντα P. IV, 55. Παρνασσοῦ καταβάντε O. IX, 46. ἐπὶ στάδιον καταβάντες P. XI, 49.

καταβολὰν ἀγώνων πρώταν δέδεκται N. II, 4.

καταβρέχω. καύχημα κατάβρεχε σιγᾷ I. IV, 57. μέλιτι πόλιν καταβρέχων O. XI, 103.

κατάγω. σώματα κατάγει κοίλαν πρὸς ἀγνιάν O. IX, 36.

καταζευγνύω. ἐν ἅρματα καταζευγνύῃ σθένος ἵππιον P. II, 11.

καταιθύσσω. καταιθύσσει ἑστίαν P. V, 11. ἅπαν νῶτον καταΐθυσσον P. IV, 83.

καταινέω. καταίνησαν γάμον μίξαι P. IV, 222.

καταισχύνω. ἁμὰν καταίσχυνε χρέος O. XI, 8.

κατάκειμαι. ἀρετᾷ κατάκειται πᾶσαν ὀργάν I. I, 41. τόθι πρῶνες κατάκεινται N. IV, 52.

κατακλείω. κατέκλασε σθένος ἐντέων οὐδέν P. V, 34.

κατακλύζω. ψᾶφον ὅπα κῦμα κατακλύσσει O. XI, 10. χθόνα κατακλύσαι σθένος ὕδατος λέγοντι O. IX, 54. γαῖαν κατακλύσαισα F. 74, 11. κατακλυσθεῖσαν ἐκ δούρατος P. IV, 38.

κατακρίνω. κατεκρίθη ἀγαυώτατος ἔμμεν F. 116.

κατακρύπτω. οὐ κόνις κατακρύπτει χάριν O. VIII, 79. ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν N. I, 31.

καταμάρπτω. Θέτιν κατέμαρψεν ἐγκονητί N. III, 34. κρέσσονα καταμάρψαισε I. III, 53. κατὰ γαῖ' αὐτόν τε καὶ ἵππους ἔμαρψεν O. VI, 14.

καταμέμφομαι. τὸν καταμεμφθέντ' ἄγαν ἰσχύν N. XI, 30.

καταμιαίνω. μὴ ψεύδεσιν καταμιαίνατε P. IV, 100.

κατανεύω. κατένευσέ οἱ χαίταις N. I, 14. κατένευσέ οἱ ἐξ οὐρανοῦ N. V, 34.

καταπαύω. καπαύει δίκαν N. IX, 15. καταπαυομένοισιν F. 59.

καταπέπτω. καταπέψαι ὄλβον O. I, 55.

κατατέφνω, κατὰ φίλα τέκν' ἔτεφνεν F. 157.

κατατίπτω. κάπετον O. VIII, 38.

κατανοά. ἀνέμων χειμερία κατανοά P. V, 121.

καταρρέω. οὐδὲ σιγᾷ κατερρύη F. 164.

κατάρχω. κατάρχειν πάρα F. 48.

κατατέμνω. μαχαίρᾳ τάμον κάτα μέλη O. I, 49.

κατατίθημι. εὐθύτομον κατέθηκεν ἔμμεν P. V, 90. νικῶντι χάριν καταθέμεν N. VII, 76. ζώναν καταθηκαμένα O. VI, 29. ἐπιγουνίδιον καθηκάμεναι P. IX, 61.

κατατρέχω. ἅστυ κατέδραμεν πρὸς αὐλάν N. IV, 23.

καταφαίνω. τοῦτον κατέφανε λόγον N. X, 11.

καταφαμίζω. κατεφάμιξεν αὐτὸν καλεῖσθαι O. VI, 56.

καταφθίνω. οὐ κατέφθινε καρπὸς ἐπέων I. VII, 46.

καταφράζω. τὸ σαφανὲς κατέφρασεν O. XI, 57.

καταφυλλοροέω. τιμὰ κατεφυλλορόησε τοδῶν O. XII, 16.

καταχέω. ἐπί οἱ νεφέλαν κρατὶ κατέχευας P. I, 8.

κατελέγχω. Ὀλυμπίᾳ Θεόγνητον οὐ κατελέγχει P. VIII, 37. ἀνδρῶν ἀρετὰν οὐ κατελέγχει I. III, 14. τὸν οὐ κατελέγχει I. VII, 65. κατὰ εἶδος ἐλέγχων O. VIII, 19.

κατέχω. ἐχθρὰ Φάλαριν κατέχει φάτις ταυτᾶ P. I, 96. ἄγλωσσον λάθα κατέχει ἐν νείκει N. VIII, 24. κατέχει φρασὶν κόρον I. III, 2. ὃν φᾶμαι κατέχοντ' ἀγαθαί O. VII, 10. ἐν κουλεῷ κατασχοῖσα ξίφος N. X, 6. ῥιπαῖσι κατασχόμενος P. I, 10. μέτρα καὶ κατέχων I. V, 67. κατ' οἶκον

ἔχῃ P. I, 72. Πτώου κευθμῶνα κατέσχε F. 70, 4.
κατοικέω. Ὀδλυμπον κατοικῆσαι N. X, 84.
κάτω. πολλ' ἄνω, τὰ δ' αὖ κάτω κυλίνδοντ' ἐλπίδες O. XII, 6. ματρόθεν κάτω, τὰ δ' ὕπερθε πατρός P. II, 48. τοῖσι λάμπει μένος δελίου κάτω F. 95, 1.
κατωκάρα δεσμοῖσι δέδενται F. 134.
καυτήρ. καυτῆρα νηλέα νόον P. I, 95.
καύχα. καύχαις πρόσφορος ἀοιδά N. IX, 7.
καύχημα. καύχημα καταβρεχε σιγᾷ I. IV, 57.
καυχάομαι. τὸ καυχᾶσθαι παρὰ καιρόν O. IX, 41.
καύω. γαίᾳ καυθείσᾳ πυρί N. X, 35.
* Καφίσιος. Καφισίων ὑδάτων O. XIV, 1.
* Καφισίς. Καφισίδος ἐν τεμένει P. XII, 27. F. 211.
* Καφισός. Καφισοῦ παρ' ὄχθαις P. IV, 46.
καχλάζω. φιάλαν ἔνδον καχλάζοισαν δρόσῳ ἀμπέλου O. VII, 2.
κὲ, κέν passim.
κέαρ. ἐμὸν κέαρ οὐ ποτε φάσει N. VII, 102. ἐμὸν κέαρ οὐ γεύεται ὕμνων I. IV, 22. ἀπήμων κέαρ θεὸς εἴη P. X, 22. κέαρ ἀλλοτρίας φύσεως F. 251.
κεδνός. κεδνὰν χάριν συγγόνων O. VIII, 80. παρθένον κεδνάν P. IX, 126. κεδναὶ πολίων κυβερνάσιες P. X, 72. κεδνῶν τοκέων I. I, 5. κεδνοὶ πολῖται P. IV, 117. κεδνότατον ἐπιχθονίων I. VII, 23.
κεῖθι. βασιλεύων κεῖθι N. IX, 11.
κεῖμαι. κεῖμαι ὄπισθεν ἀλωπέκων F. 261. σφέτερα κεῖται ἑκαστοις F. 152. ἐν Ταρτάρῳ κεῖται P. I, 15. κεῖται θανών P. V, 93. τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται P. VIII, 79. ἐν ἀγαθοῖσι κεῖται κυβερνάσιες P. X, 71. ἐν δαπέδοις Πυθίοις κεῖται N. VII, 35. τὶν ἐν Ἰσθμῷ ἀρετὰ κεῖται I. IV, 20. κεῖτο λόχμᾳ P. IV, 244. πατροπάτωρ ἔνθα οἱ κεῖτο P. IX, 86. ἐφ' ἅργματι κεῖτο τέλος I. I, 27.
κεῖ μοι F. 199.
κεινός. κεινὸς εἶην O. III, 48. κεινὰν παρὰ δίαιταν O. II, 71.
κεῖνος. κεῖνος ἀνήρ O. VI, 7. κεῖνος O. VI, 80. XI, 43. P. IV, 281. IX, 98. N. IV, 85. V. 30. VI, 17. VIII, 23. I. VII, 65. κεῖνα κεῖνος ἔργα εἶπον O. VIII, 62. κεῖνος ὄρνις P. IV, 19. κεῖνος πλόος P. IV, 210. κεῖνος Ἄτλας P. IV, 289. κείνα θεός N. IX, 36. κεῖνο Ἀφαίστου ἐρικτεύν P. I, 25. κεῖνο κεῖν' ἄμαρ P. IX, 70. κείνου O. XIII, 73. P. IV, 125. N. I, 68. VIII, 10. V, 43. X, 14. 62. κείνου ἀνδρός N. I, 9. σὺν κείνῳ O. XIII, 84. I. V, 29. κείνῳ P. III, 35. κείνῳ Αἴτνα ἀμφίκειται F. 93. κεῖνον F. 243. κεῖνον O. I, 104. P. V, 57. κεῖνον χρόνον O. XI, 107. ἄνδρα κεῖνον P. I, 42. III, 55. V. 107. κεῖνον I. III, 61. κείναν χθόνα πνοιᾶς ὄπιθεν Βορέα O. III, 33. πόλιν κείναν P. I, 61. κείναν εὐρεῖαν ἄπειρον P. IV, 48. μετὰ κεῖνο P. IV, 69. κεῖνοι P. IX, 128. I. I, 17. κεῖνοι ἄνοσοι F. 107, 1. κεῖναι O. VI, 25. IX. 30. κείνων O. IX, 57. τὰ κείνων P. II, 89. κείνων P. II, 144. N. III, 11. I. IV, 52. τῶν τε κείνων τε O. VI, 102. κείνων λυθέντων F. 10. κείνων ψυχάς F. 98, 2. κείνοις O VII, 49. N. V, 22. κείνοισιν P. IV, 105. 134. κείνους O. XI, 31. κείνας P. II, 8. ἐκεῖνος O. II, 109. ὄλβιος ὅστις ἰδὼν ἐκεῖνα F. 102.
κείρω. ἐκ λεχέων κεῖραι ποίαν P. IX, 38. πλόκαμοι κερθέντες P. IV, 82.
κελαδεννός. κελαδεννᾶς ὕβριος I. III, 26. ἐπέων κελαδεννῶν P. III, 113. Χαρίτων κελαδεννᾶν P. IX, 92.
κελαδέω. κελαδέοντι φᾶμαι Κυπρίων P. II, 15. κόσμον ἐπὶ στεφάνῳ κελαδήσω, O. X, 14. τίνα κελαδήσομεν O. II, 2. Θέμιν κελαδήσετε P. XI, 10. ὕμνον κελάδησε N. IV, 16. κελαδεῖν Κρόνου παῖδα O. I, 9. γλῶσσα πολλὰ τοξεύματ' ἔχει περὶ κείνων κελαδέειν I. IV, 53. Ἥραν κελαδῆσαι O. VI, 88. παρ' Δεινομένει κελαδῆσαι ποιναν τεθριππων P. I, 58. ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν N. IX, 54. ἁρμάτων εὐεργέταν ἱππόδρομιον κελαδῆσαι I. I, 54. μνᾶμα πυγμάχου κελαδῆσαι I. VII, 63. ἀμφ' ἀρετᾷ κελαδέων P. II, 63. ὕμνος ὁπὶ νέων χάρμα κελαδέων N. III, 63. κελαδησόμεθα βροντὰν Διός O. XI, 83.
κελαδῆτις. γλῶσσαν κελαδῆτιν N. IV, 86.
κέλαδος. αὐτομάτῳ κελάδῳ P. IV, 60. νόμων ἀκούοντες θεόδματον κέλαδον F. 109. κέλαδον ἀγνύμενον διὰ στομάτων F. 238.
κελαινεγχεῖ Ἄρει N. X, 84.
κελαινεφής. κελαινεφέων πεδίων P. IV, 52. κελαινεφεῖ σκότει καλύψαι ἀμέραν σέλας F. 106, 3.
κελαινῶπιν νεφέλαν P. I, 7.
κελαινώψ. κελαινώπεσσι Κόλχοις P. IV, 212.
κέλευθος. οὐ προσάντης ἁ κέλευθος γίγνεται I. II, 33. ἔστι μοι μυρία κέλευθος I. III, 19. κέλευθος εὐθεῖα F. 75, 2. φείσασθαι κελεύθου N. IX, 20. κελεύθῳ ἐν καθαρᾷ O. VI, 23. ἁλὸς βαθεῖαν κέλευθον ἀνοίγων P. V, 88. ὀρθὰν κέλευθον ἰών P. XI, 39. ἔργων κέλευθον ἂν καθαράν I. IV, 25. κέλευθον Δωρίαν ὕμνων F. 201. ἅργα κέλευθοι φέρον O. VII, 52. μυρίαι ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῷ κέλευθοι I. V, 21. πάντου κελεύθους ἑκάλει P. IV, 195. πᾶσας κελεύθους οἶσθα P. IX, 46. κελεύθοις ἁπλόαις ζωᾶς N. VIII, 35.
κελεύω. εἶ με κελεύεις σταλαν θέμεν N. IV, 80. ἐκέλευσεν ἥρωϊ δόμεν βρέφος O. VI, 32. χρηστήριον θέσθαι κέλευσεν O. VI, 70. ἐκέλευσεν Λάχεσιν χεῖρας ἀντείναι

50. κασιγνήτου πέρι N. x, 85. διδύμῳ σὺν κασιγνήτῳ N. I, 36. κασίγνητον νόθον O. VII, 27. κασίγνητοι ἀμφότεροι P. IV, 124.

*Κασσάνδρα P. XI, 20.

*Κασταλία. ὕδατι Κασταλίας P. V, 31. παρὰ Κασταλίᾳ O. VII, 17. N. VI, 38. XI, 24. ἐν Κασταλίᾳ O. IX, 19. ἐπὶ Κασταλίᾳ P. IV, 163. Παρνασσοῦ κράναν Κασταλίαν P. I, 39.

*Καστόρειος. τὸ Καστόρειον P. II, 69. Καστορείῳ ὕμνῳ I. I, 16.

*Κάστωρ. ἕκατι χρυσαρμάτου Κάστορος P. V, 9. Κάστορος βιάν P. XI, 61. Κάστορος N. X, 49. 59. χαλκομίτρα Κάστορος N. X, 90. Κάστορος αἰχμά I. IV, 37.

κατά cum genit. O. II, 65. IX, 93. P. XI, 38. cum accus. O. I, 116. VI, 71. VII, 36. IX, 30. XI, 107. XIII, 108. P. I, 19. 72. II, 34. 67. III, 109. IV, 107. 125. 247. VIII, 71. VIII, 90. X, 26. N. II, 7. III, 16. IX, 19. X, 17. I. II, 22. III, 29. 56. V. 7. F. 6. F. 88, 1. str. F. 95, 6. F. 112. F. 151, 1. F. 236. F. 206, 5. κὰν νόμον O. VIII, 78. a verbo sejunctum O. I, 49. VI, 14. VIII, 19. F. 157.

καταβαίνω. ἄλλον ὑπὸ χειρῶν μέτρῳ καταβαίνει P. VIII, 82. κατέβαινε νόστου τέλος N. III, 24. ὑπ' ἀμφοτέρων σὺν Διαγόρᾳ κατέβαν O. VII, 13. κατέβαν ἄγων P. III, 73. εἰς Ἀΐδα δόμον κάτιβα P. III, 11. ἐς Ἰαωλκὸν κατέβα P. IV, 188. οὔτοτ' ἀτρεκεῖ κατέβα ποδί N. III, 40. ἐν φάει καταβαίνειν N. IV, 38. Ἀλφεῷ μέσσῳ καταβάς O. VI, 58. πρώραθεν καταβάς P. IV, 22. χαμάδις καταβὰς ἀφ' ἁρμάτων N. VI, 53. Πίσθεν ναὸν καταβάντα P. IV, 55. Παρνασσοῦ καταβάντε O. IX, 46. ἐπὶ στάδιον καταβάντες P. XI, 49.

καταβολὰν ἀγώνων πρώταν δέδεκται N. II, 4.

καταβρέχω. καύχημα κατάβρεχε σιγᾷ I. IV, 57. μέλιτι πόλιν καταβρέχων O. XI, 103.

κατάγω. σώματα κατάγει κοίλαν πρὸς ἀγυιάν O. IX, 36.

καταζευγνύω. ἐν ἅρματα καταζευγνύῃ σθένος ἵππων P. II, 11.

καταιθύσσω. καταιθύσσει ἑστίαν P. V, 11. ἅτραν νῶτον καταίθυσσον P. IV, 83.

καταινέω. καταίνησαν γάμον μίξαι P. IV, 222.

καταισχύνω. ἁμὰν καταίσχυνε χρέος O. XI, 8.

κατάκειμαι. ἀρετᾷ κατάκειται πᾶσαν ὀργάν I. I, 41. τόθι πρῶνες κατάκεινται N. IV, 52.

κατακλάω. κατέκλασε σθένος ἐντέων οὐδέν P. V, 34.

κατακλύζω. ψᾶφον ὅτα κῦμα κατακλύσσει O. XI, 10. χθόνα κατακλύσαι σθένος ὕδατος λέγοντι O. IX, 54. γαῖαν κατακλύσαισα F. 74, 11. κατακλυσθεῖσαν ἐκ δούρατος P. IV, 38.

κατακρίνω. κατεκρίθη ἀγανώτατος ἔμμεν F. 116.

κατακρύπτω. οὐ κόνις κατακρύπτει χάριν O. VIII, 79. ἐν μεγάρῳ πλοῦτον κατακρύψαις ἔχειν N. I, 31.

καταμάρπτω. Θέτιν κατέμαρψεν ἀγκωνητί N. III, 34. κρέσσονα καταμάρψαισα I. III, 53. κατὰ γαῖ' αὐτόν τε καὶ ἵππους ἅμαρψεν O. VI, 14.

καταμέμφομαι. τὸν καταμεμφθέντ' ἄγαν ἰσχύν N. XI, 30.

καταμιαίνω. μὴ ψεύδεσιν καταμιαίναις P. IV, 100.

κατανεύω. κατένευσέ οἱ χαίταις N. I, 14. κατένευσέ οἱ ἐξ οὐρανοῦ N. V, 34.

καταπαύω. καπαύει δίκαν N. IX, 15. καταπαυομένοισιν F. 59.

καταπέπτω. κατεπέψαι ὄλβον O. I, 55.

κατατρέφω, κατὰ φίλα τέκν' ἔτεφρεν F. 157.

κατατίπτω. κάπετον O. VIII, 38.

κατατνοά. ἀνέμων χειμερία κατατνοά P. V, 121.

καταῤῥέω. οὐδὲ σιγᾷ κατερρύη F. 164.

κατάρχω. κατάρχειν πάρα F. 48.

κατατέμνω. μαχαίρᾳ τάμον κάτα μέλη O. I, 49.

κατατίθημι. εὐθύτομον κατέθηκεν ἁμάν P. V, 90. νικῶντι χάριν καταθέμεν N. VII, 76. ζώναν καταθηκαμένα O. VI, 39. ἐπιγουνίδιον κατθηκάμεναι P. IX, 61.

κατατρέχω. ἅστυ κατέδραμεν πρὸς αὐλάν N. IV, 23.

καταφαίνω. τοῦτον κατέφανε λόγον N. X, 11.

καταφαμίζω. κατεφάμιξεν αὐτὸν καλεῖσθαι O. VI, 56.

καταφθίνω. οὐ κατέφθινε καρπὸς ἐπέων I. VII, 46.

καταφράζω. τὸ σαφανὲς κατέφρασεν O. XI, 57.

καταφυλλοροέω. τιμὰ κατεφυλλορόησε τοδῶν O. XII, 16.

καταχέω. ἐπί οἱ νεφέλαν κρατὶ κατέχευεν P. I, 8.

κατελέγχω. Ὀλυμπίᾳ Θεόγνητον οὐ κατελέγχει P. VIII, 37. ἀνδρῶν ἀρετὰν οὐ κατελέγχει I. III, 14. τὸν οὐ κατελέγχει I. VII, 65. κατὰ εἶδος ἐλέγχων O. VIII, 19.

κατέχω. ἐχθρὰ Φάλαριν κατέχει φάτις ταυτᾶ P. I, 96. ἄγλωσσον λάθα κατέχει ἐν νείκει N. VIII, 24. κατέχει φρασὶν κόρον I. III, 2. ὃν φᾶμαι κατέχοντ' ἀγαθαί O. VII, 10. ἐν κουλεῷ κατασχοῖσα ξίφος N. X, 6. ῥιπαῖσι κατασχόμενος P. I, 10. μέτρα καὶ κατέχων I. V, 67. κατ' οἶκον

ἔχῃ P. I, 72. Πτώου κευθμῶνα κατέσχε F. 70, 4.
κατοικέω. Οὔλυμπον κατοικῆσαι N. X, 84.
κάτω. πολλ' ἄνω, τὰ δ' αὖ κάτω κυλίνδοντ' ἐλπίδες O. XII, 6. ματρόθεν κάτω, τὰ δ' ὕπερθε πατρός P. II, 48. τοῖσι λάμπει μένος ἀελίου κάτω F. 95, 1.
κατωκάρα δεσμοῖσι δέδενται F. 134.
καυτήρ. καυτῆρα νηλέα νόον P. I, 95.
καύχα. καύχαις πρόσφορος ἀοιδά N. IX, 7.
καύχημα. καύχημα καταβρεχε σιγᾷ I. IV, 57.
καυχάομαι. τὸ καυχᾶσθαι παρὰ καιρόν O. IX, 41.
καύω. γαίᾳ καυθείσᾳ πυρί N. X, 35.
* Καφίσιος. Καφισίων ὑδάτων O. XIV, 1.
* Καφισίς. Καφισίδος ἐν τεμένει P. XII, 27. F. 211.
* Καφισός. Καφισοῦ παρ' ὄχθαις P. IV, 46.
καχλάζω. φιάλαν ἄνδυν καχλάζοισαν δρόσῳ ἀμπέλου O. VII, 2.
κἐ, κέν passim.
κέαρ. ἐμὸν κέαρ οὐ ποτε φάσει N. VII, 102. ἐμὸν κέαρ οὐ γεύεται ὕμνων I. IV, 22. ἀπήμων κέαρ θεὸς εἴη P. X, 22. κέαρ ἀλλοτρίας φύσεως F. 251.
κεδνός. κεδνὰν χάριν συγγόνων O. VIII, 80. παρθένον κεδνάν P. IX, 126. κεδναὶ πολίων κυβερνάσιες P. X, 72. κεδνῶν τοκέων I. I, 5. κεδνοὶ πολῖται P. IV, 117. κεδνότατον ἐπιχθονίων I. VII, 23.
κεῖθι. βασιλεύων κεῖθι N. IX, 11.
κεῖμαι. κεῖμαι ὄπισθεν ἀλωπέκων F. 261. σφέτερα κεῖται ἑκαστοις F. 152. ἐν Ταρτάρῳ κεῖται P. I, 15. κεῖται θανών P. V, 93. τὰ δ' οὐκ ἐπ' ἀνδράσι κεῖται P. VIII, 79. ἐν ἀγαθοῖσι κεῖται κυβερνάσιες P. X, 71. ἐν δαπέδοις Πυθίοις κεῖται N. VII, 35. τὴν ἐν Ἰσθμῷ ἀρετὰ κεῖται I. IV, 20. κεῖτο λόχμᾳ P. IV, 244. πατροπάτωρ ἔνθα οἱ κεῖτο P. IX, 86. ἐφ' ἅργματι κεῖτο τέλος I. I, 27.
κεῖ μοι F. 199.
κεινός. κεινὸς εἴην O. III, 48. κεινὰν παρὰ δίαιταν O. II, 71.
κεῖνος. κεῖνος ἀνήρ O. VI, 7. κεῖνος O. VI, 80. XI, 43. P. IV, 281. IX, 98. N. IV, 85. V. 30. VI, 17. VIII, 23. I. VII, 65. κεῖνα κεῖνος ἔργα εἶπεν O. VIII, 62. κεῖνος ὄρνις P. IV, 19. κεῖνος πλόος P. IV, 210. κεῖνος Ἄτλας P. IV, 289. κεῖνα θεὸς N. IX, 36. κεῖνο Ἀφαίστου ἐρητύος P. I, 25. κεῖνο κεῖν' ἄμαρ P. IX, 70. κείνου O. XIII, 73. P. IV, 125. N. I, 68. VIII, 10. V, 43. X, 14. 62. κείνου ἀνδρός N. I, 9. σὺν κείνῳ O. XIII, 84. I. V, 29. κείνῳ P. III, 35. κείνῳ Αἴτνα ἀμφίκειται F. 93. κεῖνον F. 243. κεῖνον O. I, 104. P. V, 57. κεῖνον χρόνον O. XI, 107. ἄνδρα κεῖνον P. I, 42. III, 55. V. 107. κεῖνον I. III, 61. κείναν χθόνα πνοιᾶς ὄπιθεν Βορέα O. III, 33. πόλιν κείναν P. I, 61. κείναν εὐρεῖαν ἄπειρον P. IV, 48. μετὰ κεῖνο P. IV, 69. κεῖνοι P. IX, 128. I. I, 17. κεῖνοι ἄνοσοι F. 107, 1. κεῖναι O. VI, 25. IX. 30. κείνων O. IX, 57. τὰ κείνων P. II, 89. κείνων P. II, 144. N. III, 11. I. IV, 52. τῶν τε κείνων τε O. VI, 102. κείνων λυθέντων F. 10. κείνων ψυχάς F. 98, 2. κείνοις O VII, 49. N. V, 22. κείνοισιν P. IV, 105. 134. κείνους O. XI, 31. κείναι P. II, 8. ἐκεῖνος O. II, 109. ὄλβιος ὅστις ἰδὼν ἐκεῖνα F. 102.
κείρω. ἐκ λεχέων κεῖραι ποίαν P. IX, 38. πλόκαμοι κερθέντες P. IV, 82.
κελαδεννός. κελαδεννᾶς ὕβριος I. III, 26. ἐπέων κελαδεννῶν P. III, 113. Χαρίτων κελαδεννᾶν P. IX, 92.
κελαδέω. κελαδέοντι φᾶμαι Κυπρίων P. II, 15. κόσμον ἐπὶ στεφάνῳ κελαδήσω, O. X, 14. τίνα κελαδήσομεν O. II, 2. Θέμιν κελαδήσετε P. XI, 10. ὕμνον κελάδησε N. IV, 16. κελαδεῖν Κρόνου παῖδα O. I, 9. γλῶσσα πολλὰ τοξεύματ' ἔχει περὶ κείνων κελαδέειν I. IV, 53. Ἥραν κελαδῆσαι O. VI, 88. παρ Δεινομένει κελαδῆσαι ποινὰν τεθριπτῶν P. I, 58. ἀρετὰν κελαδῆσαι σὺν Χαρίτεσσιν N. IX, 54. ἁρμάτων εὐεργέταν ἱπποδρόμιον κελαδῆσαι I. I, 54. μνᾶμα πυγμάχου κελαδῆσαι I. VII, 63. ἁμφ' ἀρετᾷ κελαδέων P. II, 63. ὕμνοι ὀπὶ νέων χάρμα κελαδέων N. III, 63. κελαδησόμεθα βροντᾶν Διὸς O. XI, 83.
κελαδητις. γλῶσσαν κελαδῆτιν N. IV, 86.
κέλαδος. αὐτομάτῳ κελάδῳ P. IV, 60. νόμων ἀκούοντες θεόδματον κέλαδον F. 169. κέλαδον ἀγνύμενον διὰ στομάτων F. 238.
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κελαινεφής. κελαινεφέων πεδίων P. IV, 52. κελαινεφεῖ σκότει καλύψαι ἀμέρας σέλας F. 106, 3.
κελαινῶπιν νεφέλαν P. I, 7.
κελαινώψ. κελαινώπεσσι Κόλχοις P. IV, 212.
κέλευθος. οὐ προσάντης ἁ κέλευθος γίγνεται I. II, 33. ἔστι μοι μυρία κέλευθος I. III, 19. κέλευθος εὐθεῖα F. 75, 2. φείσασθαι κελεύθου N. IX, 20. κελεύθῳ ἐν καθαρᾷ O. VI, 23. ἁλὸς βαθεῖαν κέλευθον ἀνοίγων P. V, 88. ὁρθᾶν κέλευθον ἰών P. XI, 39. ἔργων κέλευθον ἀν καθαράν I. IV, 25. κέλευθον Δωρίαν ὕμνων F. 201. ἅργα κέλευθοι φέρον O. VII, 52. μυρίαι ἔργων καλῶν τέτμηνθ' ἑκατόμπεδοι ἐν σχερῷ κέλευθοι I. V, 21. πόντου κελεύθους ἑκάλει P. IV, 195. πάσας κελεύθους οἶσθα P. IX, 46. κελεύθοις ἁπλόαις ζωᾶς N. VIII, 35.
κελεύω. εἴ με κελεύεις στάλαν θέμεν N. IV, 80. ἐκέλευσεν ἥρωϊ δόμεν βρέφος O. VI, 32. χρηστήριον θέσθαι κέλευσεν O. VI, 70. ἐκέλευσεν Λάχεσιν χεῖρας ἀντεῖναι

O. VII, 64. ἐκέλευσεν διακρῖναι P. IX, 119.
κέλομαι. κέλεται ἐὰν ψυχὰν κομίξαι ἐλθόντας P. IV, 159. Σίσυφον κέλοντο F. 1, 1. πιθέσθαι κελήσατό μιν O. XIII, 77. τὸν κελήσατο ἄρξαι I. V, 35.
κενεός. γνώμαν κενεάν N. IV, 40. κενεᾶν ἐλπίδων N. VIII, 95. παλαιμονεῖ κενεά P. II, 61. κενεὰ πνεύσαις O. XI, 97.
κενεόφρονες αὔχαι N. XI, 29.
καντέω. στρωμνὰ νῶτον κεντεῖ P. 28.
* Κένταυροι. Κένταυροι ζαμενῆς P. IX, 39. Κενταύρου κοῦραι P. IV, 103. Μάγνητι Κενταύρῳ P. III, 45. ὀνύμαξε Κένταυρον P. II, 44. Κρονίδαν Κένταυρον N. III, 46.
κέντρον. ποτὶ κέντρον λακτιζέμεν P. II, 94. ἐμβάλλων φυᾷ κέντρον αἰανές P. IV, 236. κέντρον γλυκερόν F. 89, 3. κέντρον μάχας ὁ κρατιστεύων λόγος F. 172, 3.
κεραΐζω. κεραΐζε θῆρας P. IX, 21. κεραΐζες Τυφῶνα F. 93, 3.
κεράννυμι. νόσοι οὔτε γῆρας κέκραται ἱερᾷ γενεᾷ P. X, 41. ὥρᾳ κεκραμένον O. XI, 109. πλοῦτον ἀρετᾷ κεκραμένου P. V, 2. κεκραμένον ἐκ Μελανίπποιο N. XI, 36. κεκραμένα ἐν αἵματι F. 77, 1.
κέρας. ἔσχατον Νείλου κέρας F. 215. ἐξ ἀργυρέων κεράτων πίνοντες F. 147, 3.
κεραυνός. αἴθων κεραυνὸς P. III, 58. βρόμῳ κεραυνοῦ O. II, 28. κεραυνοῦ κράσσον ἄλλο βέλος I. VII, 34. πῦρ πνέοντος κεραυνοῦ F. 112. δμᾶθεν κεραυνῷ P. VIII, 18. κεραυνῷ παμβίᾳ N. IX, 24. αἴθωνα κεραυνὸν ἐν ἅπαντι κράτει ἀραρότα O. XI, 87. αἰχματὰν κεραυνὸν σβεννύοις ἀσπάλῳ πυρός P. I, 5. πυρφόρον πλαξε ψολόεντα κεραυνόν N. X, 71. στεροπᾶν κεραυνῶν τε πρύτανιν P. VI, 24.
κεραυνόω. γαῖα κεραυνωθεῖσα Διὸς βέλεσιν N. X, 8.
κερδαίνω. λόγον ἐκέρδαναν I. IV, 29.
κερδαλέος. κερδοῖ τί τοῦτο κερδαλέον τελέθει P. II, 78.
κερδίων. κερδίων ἀλάθεια φαίνοισα πρόσωπον N. V, 17.
κέρδος. κέρδος φίλτατον P. VIII, 13. κέρδει δέδεται P. III, 54. οὐδ' ἀπὸ κέρδει βάλεν N. VII, 18. κέρδει κλέπτεται N. IX, 33. κέρδος δόλιον αἰνῆσαι πρὸ δίκας P. IV, 140. κέρδος ὕψιστον δάκεται I. I, 51. κερδέων μέτρον χρὴ θηρεύμεν N. XI, 47. εὐτραπέλοις κέρδεσσι μὴ δολωθῇς P. I, 92.
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κευθμών. ὀρέων κευθμῶνας P. IX, 35.
κεύθος. ὑπὸ κεύθεσι γαίας N. X, 56.
κεφαλή. κεφαλᾶς βαλεῖν O. I, 58. ὑπὲρ κεφαλᾶς Ταντάλου I. VII, 9. τιμὰν ἐᾷ κεφαλᾷ O. VI, 60. ἐᾷ κεφαλᾷ γέρας O. VII, 67. ἀταρβεῖ νεῖκος ἄγει κεφαλᾷ P. IX, 32. νέᾳ κεφαλᾷ P. XI, 35. Εὐρυσθῆος κεφαλὰν ὑπραθε P. IX, 83. κεφαλᾶν πολλᾶν νόμον P. XII, 23. παρθενίοις ὑπὸ τ' ἀτλάτοις ὀφίοις κεφαλαῖς P. XII, 9. χέρας ἀναπλέκοντι καὶ κεφαλάς O. II, 82. ἀνδέροισιν κεφαλάς F. 217, 3.
κεφάλαια λόγων P. IV, 116.
κεχλαδών. καλλίνικος ὁ τριπλόος κεχλαδὼς O. IX, 2. κεχλάδοντας ἦβα P. IV, 179. κεχλάδειν κρόταλα F. 48, 2.
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* Κηληδόνες χρύσειαι F. 25.
* Κῆρες ὀλβοθρέμμονες F. 245.
κηρίων μελισσοτεύκτων F. 266.
κηρὸς ὣς τάκομαι F. 88, 4. antistr.
κίβδαλος. τὸ σὰν κίβδαλον εἶρπε F. 47.
* Κιδαλίας χεῖρα F. 136.
κίδναμαι. ὀδμὰ κίδναται κατὰ χῶρον F. 95, 6.
* Κιθαιρών. πρὸ Κιθαιρῶνος μάχαν P. I, 77.
κιθαρίζω. ποικίλον κιθαρίζων N. IV, 14.
κίθαρις. πόρεν κίθαριν P. V, 65.
κικλήσκω. Ἰάσονα κικλήσκων με προτρηδέα P. IV, 119. ἄντε κικλήκοισιν F. 58, 4. str.
* Κιλίκιος. Κιλίκιον ἄντρον P. I, 17.
* Κίλιξ. Τυφὼς Κίλιξ P. VIII, 16.
κινδυνεύω. ἐν δίκᾳ μὴ κεκινδυνευμένον N. V, 14.
κίνδυνος. ὁ μέγας κίνδυνος O. I, 81. τίς κίνδυνος δῆσεν P. IV, 71. ἅπας κίνδυνος N. VIII, 21. κινδύνῳ κεκαλυμμένον O. V, 16. ἐς κίνδυνον βαθὺν ἰέμενοι P. IV, 267. ἄκρατα ἂν κίνδυνον δύτατ N. IX, 35.
κινέω. τὸν αὐλῶν ἐκίνησε μέλος F. 259. κινηθεὶς ἐπῆλ F. 70.
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* Κινύρας. ἀμφὶ Κινύραν P. II, 16. Κινύραν N. VIII, 18.
κίρνημι. ὁ ἐξ οἴκου ποτὶ μῶμον ἔπαινος κίρναται F. 174. κρητῆρα κίρναμεν μελέων I. V, 3. κόμπον δουδᾷ κιρνάμεν I. IV, 27. κιρναμένα ἔερσα N. III, 75.
* Κίρρα. ἀπὸ Κίρρας P. VII, 16. Κίρρας P. X, 15. ἀγῶνι Κίρρας P. XI, 12. ἐν Κίρρᾳ P. III, 74. Κίρραθεν ἐστεφανωμένον P. VIII, 20.
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κισσοδέταν θεόν F. 45, 9.
κισσοῦ στέφανον F. 105.*
κισσοφόρος. παῖς ὁ κισσοφόρος O. II, 30.
κιχάνω. ὁ καὶ αἰετὸν κίχεν P. II, 50. κίχε νιν παλαίοισαν P. IX, 27. ἔκιχεν φρίσσοντα N. XI, 74. βάματι ἐν πρώτῳ κιχών P. III, 43.
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κλάγγω. ἐπί οἱ ἔκλαγξε βροντάν P. IV, 23.
κλαΐς. κλαΐδες Πειθοῦς φιλοτάτων P. IX, 40. βουλᾶν τολέμων τε κλαΐδας ὑπερτάτας ἔχοισα P. VIII, 4.
κλαΐστρον. γλεφάρων ἀδὺ κλαΐστρον P. I, 8.
κλᾶρος. κλᾶρος προπετής N. VI, 65. βαθὺν κλᾶρον ἔμμεν O. XIII, 60. κλάροισι θεοπροπέων Ἱεροῖς P. IV, 191.
κλαρόω. ἐκλάρωσεν ὅμμε πάτμοι Ζηνί O. VIII, 15.
*Κλέανδρος. Κλεάνδρῳ I. VII, 1. 66.
κλείζω. σὺν ἅρματι κλείξειν O. I, 110.
κλεινός. κλεινὸς οἰκιστήρ P. I, 31. κλεινὰ Αἴγινα F. 4, 1. κλεινᾶς Ὀτόεντος O. IX, 15. κλεινὰν Ἀκράγαντα O. III, 2. πόλιν κλεινὰν ἀέθλοις P. IX, 72. κλειναὶ Ἀθᾶναι F. 46. κλεινᾶν Συρακοσσᾶν O. VI, 6. N. I, 2. κλειναῖς ἀοιδαῖς P. III, 114. κλειναῖς χαρίτεσσιν I. II, 19. ἀρεταῖς κλειναῖσιν P. VIII, 24. κλεινότερον γάμον P. IX, 116. κλεεννᾶς Πυθιάδος πτυχαῖς P. IX, 15. κλεεννότατον μέγαρον P. IV, 280.
*Κλειτόμαχος. Κλειτομάχοιο P. VIII, 38.
κλειτός. κλειτὰ γενεά N. VI, 63. κλειτᾶς Ἰωλκοῦ P. IV, 77. κλειτὰν Ἰσθμόν N. V, 37. κλειτᾶς ἑκατόμβας P. X, 33.
*Κλείτωρ N. X, 47.
*Κλειώ. εὐθρόνου Κλειοῦς N. III, 19.
*Κλεόδαμος O. XIV, 22.
*Κλεόνικος. Κλεονίκου I. IV, 62. V. 14.
κλέος. λάμπει οἱ κλέος O. I, 23. τὸ κλέος τηλόθεν δέδορκε O. I, 93. ἦν κλέος βαθύ O. VII, 53. μέγα τοι κλέος αἰεί O. VIII, 10. ὧν κλέος ἀνθησεν αἰχμᾶς P. I, 66. τῶν κλέος ἐσλὸν ἐκράνθη P. IV, 174. Ἕκτορι κλέος ἀνθῆσαι N. IX, 39. κλέος ἐλέσθαι O. IX, 109. κλεὸς ἕκατι F. 275. θήξαις φύντ' ἀρετᾷ ποτὶ τελάριον ὁρμάσαι κλέος O. XI, 22. εὐρὺ κλέος τρέφοντι O. XI, 99. κλέος εὑρέσθαι ὑψηλόν P. III, 111. ἦλυθον κείνου κατὰ κλέος P. IV, 125. ἐμὸν γαρύοντ' ἐπήρατον κλέος P. V, 73. ἄγων κλέος ἐτήτυμον αἰνέσω N. VII, 63. παισὶ κλέος μὴ τὸ δύσφαμον προτάψω N. VIII, 36. ποθεινὸν κλέος ἔπραξεν I. IV, 9. Πηλέος dῖει κλέος I. V, 24. ἀστῶν γενεᾷ κλέος μέγιστον αὔξων I. VI, 29.
κλέπτω. κλέπτει νιν οὔτ' ὄργοις οὔτε βουλαῖς P. III, 29. σοφία κλέπτει παράγοισα μύθοις N. VII, 23. κλέψεν Μήδειαν P. IV, 250. κλέπτων θυμῷ δεῖμα P. IV, 96. κλέπτοισα θεοῖο γόνον O. VI, 36. κλέψαις O. I, 60. αἰδὼς κλέπτεται κέρδει N. IX, 33. ἄστρον ἐν ἁμέρᾳ κλεπτόμενον F. 74, 2. κλεπτόμενον μέλημα Κύπριδος F. 237.
κλέω. κλέονται ἐν φορμίγγεσσιν I. IV, 29.
*Κλεωναί. ὑπὸ Κλεωνᾶν O. XI, 31.
*Κλεωναῖος. Κλεωναίου ἀγῶνος N. IV, 17. Κλεωναίων ἀνδρῶν N. X, 42.
*Κλεωνυμίδαι I. III, 22.
*Κλεώνυμος. Κλεωνύμου I. III, 15.
κλίμαξ. ποτὶ κλίμακα σεμνάν F. 6.
κλίνω. Ἀλφεοῦ τόρῳ κλιθείς O. I, 92. τῷδε μέλει κλιθείς N. IV, 15.
κλισία. ἀπὸ κλισιᾶν ὦρτο P. IV, 133.
κλονέω. ἀφύκτῳ χερὶ κλονέων I. VII, 65. ὀπάσαι ψάμαθοι κύμασιν κλονέονται P. IX, 49.
κλόνος. ῥιψαύχενι σὺν κλόνῳ F. 224.
*Κλύμενος O. IV, 21.
*Κλυταιμνήστρα P. XI, 17.
κλυτόκαρπος. κλυτοκάρπων στεφάνων N. IV, 76.
κλυτόμαντι Πυθοῖ F. 60, 2. κλυτόπωλος F256*
κλυτός. κλυτὸς Ἑρμᾶς P. IX, 61. κλυτᾶς αἰῶνος P. V, 6. κλυτᾷ φόρμιγγι I. II, 2. κλυτὰν αἶσαν O. VI, 102. κλυτὰν δαῖτα O. VIII, 52. κλυτὰν ματέρα O. IX, 21. κλυτὰν ἀγγελίαν O. XIV, 21. ἵπποις στεφάνοισί τε κλυτὰν πόλιν P. I, 37. Νηρέος παῖδα κλυτάν P. III, 92. κλυτὰν χέρα P. IX, 37. ἐπικωμίαν ὄπα κλυτάν P. X, 6. ἐπὶ κλυτὰν πέμπετε χάριν F. 45. κλυτὰ Λατοῖ F. 82. κλυτὸν ἴθυνε O. XI, 101. κλυτὸν ἅλσος I. I, 57. εὐανορίαισι κλυταῖς O. V, 20. ὕμνων πτυχαῖς κλυταῖς O. I, 105. Ἀμύκλαις κλυταῖς P. XI, 32. κλυταῖς ἀοιδαῖς N. IX, 10. κλυταῖς ἐφέταις I. V, 15. ἐπέων ῥοαῖσιν κλυταῖς I. VI, 19. μάρτυρας κλυτάς N. III, 22.
κλύω. κλῦτ' ἐπεί εὔχομαι O. XIV, 5. κλῦθ' Ἀλαλά, Πολέμου θύγατερ, ἐγχέων προοίμιον F. 225. κέκλυτε P. I, 90. μῆτιν κλύοντες P. IV, 58.
*Κλωθώ O. I, 26. Κλωθὼ κασιγνήτας τε I. V, 15.
κνίζω. τοῦ ὀργὰν κνίζον λόγοι N. V, 32. νὶν ἔκνισεν ὀρσαι χόλον P. XI, 23. ἔκνισ' ὄπιν I. IV, 65. ἄνδυ νιν ἔκνιξεν χάρις I. V, 48. μὴ κόρος κνίσσῃ P. VIII, 83. κνιζομένα O. VI, 44.
κνίσσα. ἀγαζόμενοι κνίσσᾳ N. XI, 7.
κνισσάεις μήλων κνισσάσσα τομαί O. VII, 80. κνισσᾶντι καπνῷ I. III, 84.
κνώδαλον. ὕβριν κνωδάλων P. X, 36. N. I, 50.
*Κνώσιος. Κνωσίας πάτρας O. XII, 18.
κνώσσω. κνώσσων εὕδει P. I, 8. κνώσσοντί οἱ O. XIII, 68.
κοιλόπεδον νάπος P. V, 38.
κοῖλος. κοίλᾳ νάπᾳ I. III, 11. κοίλαν ἀγυιάν O. IX, 37. ὅστις κοίλαν εἶσιν ὑπὸ χθόνα F. 102. ναυσὶ κοίλαις O. VI, 10. κοιλότατον F. 211.
κοιμάω. κοιμᾶτο I. VII, 22.
κοιμίζω. κοίμισαν F. 103.*
κοινάω. νυκτὶ κοινάσαντες ὁδόν P. IV, 115. κείνων ὁάροις λύρᾳ τε κοινάσομαι N. III, 12.
κοινός. κοινὸν ἔρχεται κῦμ' Ἀΐδα N. VII, 30.

ἴδιος ἐν κοινῷ σταλείς O. XIII, 47. κοινὸν λόγον O. XI, 11. κοινὸν γάμον P. IV, 222. κοινὰν χάριν P. V, 102. κοινὰν γενεᾷ νίκαν P. VI, 15. κοινὸν στέρμ' ἀπὸ Καλλιάνακτος O. VII, 92. κοινὸν ἔπος P. III, 2. δίκᾳ κοινὸν φέγγος N. IV, 12. κοινὸν θάλος I. VI, 24. τὸ κοινὸν ἀστῶν F. 228. κοιναὶ Χάριτες O. II, 55. κοιναὶ ἔρχονθ' ἑλπίδες N. I, 32.

κοινόν. κοινῆνι παρ' εὐθυτάτῳ P. III, 28.

κοινωνία. κοινωνίαν μαλθακάν P. I, 97.

*Κοιογενής F. 58, 4. antistr.

κοιρανέω. κοιρανέοντι χοροὺς οὔτε δαῖτας O. XIV, 9.

*Κοιρανίδας O. XIII, 72.

κοίρανος. κοίρανος ζαμενὴς Μέμνων N. III, 59.

κοῖτα. Ἴσχυος ξεινίαν κοῖταν P. III, 32. ἐννυχοι κοῖται P. XI, 25.

κοιτάζω. ἀνὰ βωμῷ κοιτάξατο O. XIII, 73.

κολεός. κολεοῦ N. I, 52. ἐν κουλεῷ κατασχοῖσα ξίφος N. X, 6.

κολλάω. κολλᾷ θαλάμων ἅλσος O. V, 13. Μοῖσά τοι κολλᾷ χρυσόν N. VII, 78.

κολοιός. κραγέται κολοιοί N. III, 78.

Κολοφωνίου ἀνδρός F. 190.

κόλπος. Ἀργείου κόλπου P. IV, 49. Νεμέας κατὰ κόλπον O. IX, 93. αἰθέρος ἀπὸ κόλπων ἀρήμον O. XIII, 85. ἀνεμοσφαράγων ἐκ Παλίου κόλπων P. IX, 5. κρύψ' ὠδῖνα κόλποις O. VI, 31. κόλποις παρὰ Πίσας O. XIV, 23.

*Κόλχος. δέσποινα Κόλχων P. IV, 11. Μήδειαν ἕλεν ἐκ Κόλχων δόμων F. 158, 4. κελαινώπεσσι Κόλχοις P. IV, 212.

κολώνα. Ἀκραγαντος ἐύδματον κολώναν P. XII, 3. ἀργείλοφον παὶ Ζεφυρίου κολώναν F. 214.

κόμα. κόμᾳ αὐτῷ στεφάνωμα πέμπειν ἀναδεῖσθαι σελίνων I. II, 15. κόμᾳ χρυσέᾳ θάλλων I. VI, 49. φαιδίμαν κόμαν τεφύρεσσθαι γαίᾳ N. I, 68. ἀνθησάμενος κόμαν ἐν ἔρνεσιν N. XI, 28. κομᾶν πλόκαμοι P. IV, 82. ἀμφὶ κόμαισι βάλη κόσμον O. III, 13. ἔργα θῆκε κάλλιστ' ἀμφὶ κόμαις O. XIII, 38. ἀμφέβαλε τεαῖσιν κόμαις γέρας P. V, 31. ῥόδα κόμαισι μίγνυται F. 45, 16. δάφνᾳ χρυσέᾳ κόμας ἀνδήσαντες P. X, 40.

κομιδά. πρίατο θανάτοιο κομιδὰν πατρός P. VI, 39.

κομίζω. σώματα παρὰ Κρονίδαν κόμιζεν N. III, 49. ἀοιδοί τὰ καλὰ σφιν ἔργ' ἐκόμισαν N. VI, 31. ἐξ ἀέθλων νίκας ἐκόμιξαν N. II, 19. ἐλευθέρῳ στόλῳ πόλιν τάνδε κόμιζε P. VIII, 104. εὔφρων ἄρουραν πατρίαν σφίσιν κόμισον O. II, 16. ἐκ θανάτου κομίσαι P. III, 56. Μενέλα δάμαρτα κομίσαι N. VII, 28. ὅαν ψυχὰν κομίξαι P. IV, 159. τεὰν ψυχὰν κομίξαι N. VIII, 44. τιμὰν κομίζων πατρός P. IV, 106. Ἑλέναν κομίζοντες O. XIII, 57. ὅλον δίφρον κομίξαις P. V, 51.

κομπέω. τί κομπέω παρὰ καιρόν P. X, 4.

κόμπος. πρόσφορον ἐν ἔργῳ κόμπου ἰσεῖς N. VIII, 49. ἀγάνορα κόμπου μὴ φθονεραῖσι φέρειν γνώμαις I. I, 43. κόμπον τὸν ἐοικότ' ἀοιδᾷ κιρνάμεν I. IV, 26.

κονίᾳ χέρσῳ N. IX, 43.

κόνις. οὐ κατακρύπτει κόνις χάριν συγγόνων O. VIII, 80.

κόρα, κούρα. κόρᾳ ἐγχειβρόμῳ O. VII, 43. κόρᾳ ἁρμόζων ἄνδρα P. IX, 121. Ἐπαφοῖο κόραν P. IV, 14. Δαρδανίδα κόραν Πριάμου P. XI, 19. μάντιν κόραν P. XI, 33. κόραν γλαυκώπιδα N. VII, 96. κόραι Πιερίδες Διός O. XI, 100. βαθύζωνοι κόραι Μναμοσύνας I. V, 71. ἀγλαοθρόνων πεντήκοντα κορᾶν N. X, 1. κοῦροι κορᾶν O. IX, 60. κόραισι Νηρῆος ἁλίαις O. II, 32. Κάδμου κόραι P. XI, 1. κούρα Παλλάς O. XIII, 63. κούραις γενεάν P. IX, 44. κούρᾳ Ὑψέος P. IX, 13. ἐν τείχει θέσαν κούραν P. III, 39. Ἀνταίου καλλίκομον ἀγακλέα κούραν P. IX, 110. κοῦραι μέλπονται ἐννύχιαι P. III, 78. Κενταύρου κοῦραι ἀγναί P. IV, 103. εὐθρόνοις Κάδμοιο κούραις O. II, 25.

κόραξ. κόρακες ὦς O. II, 96.

*Κορίνθιος. Κορινθίων φωτῶν N. II, 20. Κορινθίοις σελίνοις N. IV, 88.

*Κόρινθος. Διὸς Κορίνθου N. VII, 105. Κορίνθου δειράδα O. VIII, 52. ἐν Κορίνθου τύλαις O. IX, 92. ἐν μυχοῖς Κορίνθου N. X, 42. πρὸ τειχέων Κορίνθου I. III, 38. ἀμφὶ Κορίνθῳ O. XIII, 50. ἐν ἀφνειᾷ Κορίνθῳ F. 87, 1. τὰν ὀλβίαν Κόρινθον O. XIII, 4.

κόρος. *Κόρου ματέρα O. XIII, 10. εἷσον ἔβα κόρος O. II, 105. ἀπὸ κόρος ἀμβλύνει αἰανὴς ἐλπίδας P. I, 82. μὴ κόρος ἕλθοι κνίσᾳ P. VIII, 32. κόρος ἀνθρώπων βαρὺς ἀντιάσαι N. X, 20. κόρῳ ἔλεν ἅταν O. I, 56. σὺν πλαγίῳ κόρῳ στείχοντα N. I, 65. κατέχει φρασὶν αἰανὴ κόρου I. III, 2. κόρον ἔχει καὶ μέλι καὶ τὰ τέρπν' ἄνθε' Ἀφροδίσια N. VII, 52.

κορύσσω. βίον κορυσσέμεν P. VIII, 78. ἔργον κορύσσοντα I. VII. 54.

κορυφά. ἀέθλων κορυφάν O. II. 14. πτέγχρυσον κορυφὰν κτεάνων O. VII, 4. πετέρος κορυφὰν κατ' ἄκραν O. VII, 36. λόγων κορυφὰν συνέμεν P. III, 80. ταὐτὸν ἔχει κορυφάν P. IX, 82. ἱππίων ἄθλων κορυφάν N. IX, 9. λόγων κορυφαί O. VII, 68. Αἴτνας ἐν μελαμφύλλοις κορυφαῖς P. I, 27. κορυφαῖς πολίων ἀφνειαῖς N. I, 15. ἐν κορυφαῖς ἀρετᾶν μεγάλαις N. I, 34. ἐσχάτων ἄθλων κορυφαῖς N. X, 32. ἐρέπων κορυφὰν ἀρετᾶν ἄπο πασᾶν O. I, 13.

κορυφόω. τὸ ἔσχατον κορυφοῦται βασιλεῦσι O. I, 113.

*Κορωνίς. καλλιπέπλου Κορωνίδος P. III, 25.
κοσμέω. τριπόδεσσιν ἐκόσμησαν δόμον I. I, 19. νᾶσον κοσμεῖν N. VI, 48. κοσμήσαις P. IX, 122. ἔνθα μοι δεῖπνον κεκόσμηται N. I, 22.
κόσμος. κόσμῳ φέρειν P. III, 82. γλαυκόχροα κόσμον ἐλαίας O. III, 13. ἐνέπασι Καλλιμάχῳ κόσμον λιταρόν O. VIII, 83. κόσμον ἐπὶ στεφάνῳ χουσέας ἐλαίας ἀδυμελῆ κελαδήσω O. X. 13. αἰγλᾶντα τίθησι κόσμον P. II, 10. δέδωκε κόσμον Ἀθάναις N. II, 8. ποτίφορον κόσμον ἔλαβεν N. III, 30. ξυνὸν ἄστει κόσμον προσάγων I. V, 65. κόσμον αὐδάεντα λόγων ποικίλον τειχίζομεν F. 206.
κότος. ἀμείλιχον καρδίᾳ κότον ἐνελάσῃ P. VIII, 9.
κοτεινός. κοτεινὸν ψόγον N. VII, 61. Lectio dubia.
κότταβος. Ἀγάθωνι καλῷ κότταβον F. 90, 3.
κουλεός v. κολεός.
κοῦρος, κούρα. τίκτε θεόφρονα κοῦρον O. VI, 41. κοῦροι κορᾶν O. IX, 60. φορβάδων κουρᾶν ἀγέλαν F. 87, 12.
κουροτρόφον ἄχθραν F. 228, 4.
κοῦφος. κούφα δόσις I. I, 45. χερὶ κούφα P. IX, 11. κτίσιν κούφαν O. XIII, 80. κοῦφα βιβῶντα O. XIV, 17. κούφοισιν ποσίν O. XIII, 109. ποσσὶ κούφοῖς N. VIII, 19. κουφότεραι φρένες O. VIII, 61.
κραγέται κολοιοί N. III, 78.
κραδία v. καρδία.
κραίνω. κραίνει σέθεν εὐτυχίαν O. VI, 81. γάμου κραίνειν τελευτάν P. IX, 68. κραίνων ἐφετμάς O. III, 11. τῶν κλέος ἀκράνθη P. IV, 175.
κραιπνός. βέλος κραιπνόν P. IV, 90. βασιλῆες σθένει κραιπνοί F. 98, 4. κραιπνότεραι ἢ ἀνέμων στίχες P. IV, 209.
κράνα. ἐπ' Ἀπόλλωνος κράνᾳ P. IV, 294. Παρνασσοῦ κράναν Κασταλίαν P. I, 39. Ἀρέθουσαν ἐπὶ κράναν P. III, 69. κράναν Ὑπερῆδα λιπών P. IV, 125.
κραναός. κραναὰ Δᾶλος I. I, 3. κρανααῖς Ἀθάναις O. VII, 82. XIII, 37. N. VIII, 11.
κρανίον. κρανίοις ξένων ναὸν ἐρέφοντα I. III, 72.
κράς. ἀγκύλῳ κρατί P. I, 8. κρᾶτα Μεδούσας P. XII, 16. τρία κρᾶτα F. 3.
κραταιός. κραταιὸν Τελαμῶν N. IV, 25. ἔπος κραταιόν P. II, 81. ἄγχος κραταιόν P. VI, 34.
κρατερός v. καρτερός.
κρατέω. κρατεῖ Φθίᾳ N. IV, 50. ναῦν κράτει πάχει μάκει τε P. IV, 245. ἅλικας ἐκράτει N. V, 45. τὰ δεύτερα τῶν προτέρων κρατεῖν F. 249. ποσσὶ κράτεσκε N. III, 50. ἐν Πυθῶνι κράτησεν N. VI, 36. ἐκράτησε στρατόν N. X, 25. κράτησαν ἔργον O. IX, 90. τέχναν ἐπιχθονίων χερσὶ κρατεῖν O. VII, 51. κρατέων πάλᾳ O. VIII, 20. ἐν ᾇ κρατέων P. II, 5. ἱπποδρομίᾳ κρατέων I. III, 13. κρατέοντα χερὸς ἀλκᾷ O. XI, 105. χερσὶν ἢ ποδῶν ἀρετᾷ κρατήσαις P. X, 23.
κρατησίμαχον σθένος υἱῶν P. IX, 89.
κρατησίπους. ἔθηκε κρατησίποδα P. X, 16.
κρατήσιππον ἅρμα N. IX, 4.
κρατιστεύω. κέντρον μάχας ὁ κρατιστεύων λόγος F. 172, 3.
κράτιστος. κράτιστον μάχᾳ N. VII, 27. κρατίσταν χάριν P. XI, 58. διφρηλάται κράτιστοι I. I, 17. τὸ δὲ φυᾷ κράτιστον ἅπαν O. IX, 107. κάρτιστον κτεάνων F. 243, 3. θεῶν κρατίστου O. XIV, 14.
κράτος. κράτει προσέμιξε δεσπόταν O. I, 22. κράτει πέλασον O. I, 78. ἐν ἅπαντι κράτει ἀραρότα O. XI, 86. κράτει δυσμενέων ὑπαντιάξαισα P. VIII, 11. Ζηνὸς κράτος O. VI, 96. κράτος ἐξέφαναν ἐς γένος αὐτῷ N. IV, 68. ἀέθλων κράτος ἐξεῦρε I. VII, 5.
κρέας. δεύματα κρεῶν O. I, 50. κρεῶν ὕπερ μάχας N. VII, 42.
*Κρείσισα P. IX, 16.
*Κρεοντίς. Μεγάρα Κρεοντίς I. III, 82.
κρεμάω, κρέμαμαι. ἐμβόλου κρέμασαν ἀγκύρας ὕπερθεν P. IV, 192. μῶμος ἐξ ἄλλων κρέμαται O. VI, 74. κρέμαται P. V, 34. δόλιος αἰὼν ἐπ' ἀνδράσι κρέμαται I. VII, 14. ἀμφὶ φρασὶν ἀμπλακίαι κρέμανται O. VII, 45.
κρέσσων. κρέσσων οἰκτιρμῶν φθόνος P. I, 85. κρέσσων ἀνήρ N. IX, 15. κρέσσονα ἀλικίας νόον P. V, 109. κρέσσονα πλούτου μέριμναν P. VIII, 96. κρέσσονα I. III, 52. κεραυνοῦ κρέσσον ἄλλο βέλος I. VII, 34. ἔρωτες φέρειν κρέσσοντες N. III, 29. κρεσσόνων ἀγαθῶν O. II, 26. νεῖκος κρεσσόνων O. XI, 41. ἔρις κρεσσόνων N. X, 72. κτεάνων ψυχὰς κρέσσονας N. IX, 32.
κρέων. Φώκου κρέοντος N. V. 12. κρέοντι Αἰακῷ P. VIII, 104. οὐρανοῦ κρέοντι N. III, 10. Αἰακιδᾶν κρεόντων N. VII, 45.
*Κρηθείδας P. IV, 152.
*Κρηθεῖς. ἁβρὰ Κρηθεῖς Ἱππολύτα N. V, 26.
*Κρηθεύς P. IV, 142.
κρημνημι. ἀγκυραν ποτὶ ναῒ κρημνάντων P. IV, 25.
κρημνός. πὰρ κρημνὸν θαλάσσας F. 215. ζαθέοις ἐπὶ κρημνοῖς Ἀλφεοῦ O. III, 23. παρὰ Βοιβιάδος κρημνοῖσιν P. III, 34.
κρηπίς. κεκρότηται χρυσέα κρηπὶς δοιδαῖς F. 206. βαλλόμενος κρηπῖδας ἅλσεων F. 70,3. φαεννὰν κρηπῖδ' ἐλευθερίας ἐβάλοντο F. 196. βάλλετο κρηπῖδα σοφῶν ἐπέων P. IV, 138. κρηπῖδ' ἀοιδᾶν ἵπποισι βαλέσθαι P. VII, 3.

*Κρηστωναῖοι F. 212.
*Κρήτας νομὸν περιδαῖον F. 126, 2.
*Κρῆτες τοξοφόροι P. v. 41.
κρητήρ. γλυκὺς κρητὴρ δοιδᾶν O. vi. 91. παρὰ κρητῆρα N. ix, 49. δεύτερον κρητῆρα μελέων κίρναμεν I. v, 2.
κρίνω. κρίνει ἔργων πέρι N. v, 40. ἔκρινας ἂν κίνδυνον αὐτᾶς N. ix, 35. κρίνεται ἀλκὰ διὰ δαίμονος I. iv, 12. κέκριται πεῖρας οὔ τι θανάτου O. ii, 33. τοῖς οὔτε νόστος κρίθη P. viii, 88. ἐπαινήσαντες κρίθεν P. iv, 168. πᾶσα κεκριμένα δύναμις N. vi, 2. πόνων κεκριμένων N. iv, 1. ἀρετᾷ κριθείς N. vii, 7.
κριός. πάγχρυσον νάκος κριοῦ P. iv, 68. δέρμα κριοῦ βαθύμαλλον P. iv, 161.
*Κρίσα. ἐν Κρίσᾳ I. ii, 18.
*Κρισαῖος. Κρισαῖον λόφον P. v, 37. Κρισαίαισιν πτυχαῖς P. vi, 18.
κρίσις. κρίσις ἀμφ' ἀέθλοις O. vii, 80. ἀέθλων ἀγὼν κρίσιν O. iii, 22. ἀέθλων κρίσιν N. x, 23. δείκνυσι τερπνῶν ἐφέρτοισαν χαλεπῶν τε κρίσιν F. 96, 5.
κριτός. κριτοῦ πατραδελφεοῦ I. vii, 65. κριτὸν γένος P. iv, 50.
*Κροῖσος. Κροίσου φιλόφρων ἀρετά P. i, 94. F. 192. 193.
κρόκα. ἐπιεσσάμενοι νῶτον μαλακαῖσι κρόκαις N. x, 44.
κρόκεον εἶμα P. iv, 232.
κροκωτὸν σπάργανον N. i, 38.
*Κρονίδας. Κρονίδαο Ζηνός P. iv, 171. Κρονίδα Διός O. viii, 43. Νείλοιο Κρονίδα P. iv, 56. Κρονίδα Ζηνός I. ii, 23. Κρονίδᾳ Χείρωνι P. iv, 115. Δὶ Κρονίδᾳ N. i, 72. iv, 9. Κρονίδαν P. vi, 23. Κρονίδαν Κένταυρον N. iii, 45. Κρονίδα καρτερόβροντα F. 127, 2. φερτάτων Κρονιδᾶν O. ix, 60. εὐμενέσσι παρὰ Κρονίδαις P. ii, 25. Κρονίδαις I. vii, 45. Κρονίδαι μάκαρες P. v, 118.
*Κρόνιος. ἐν βάσσαις Κρονίου Πέλοπος O. iii, 24. ὑψηλοῖο πέτραν Κρονίου O. vi, 64. Κρονίου παρ τεμένει N. vi, 63. Ποσειδάωνι Κρονιῳ O. vi, 29. παρ' εὐδείλοιν ἐλθὼν Κρόνιον O. i, 111. Κρόνιον λόφον O. v, 17. Κρόνιον παρ' ὄχθον O. ix, 3. Κρόνιε παῖ Ῥέας O. ii, 13.
*Κρονίων P. iii, 57. N. i, 16. ix. 19. Κρονίων Ζεὺς πατήρ P. iv, 23. Κρονίων P. i, 71. N. ix, 28. πάτερ Κρονίων N. x, 76.
*Κρόνος. πατὴρ Κρόνος O. ii, 84. Κρόνου παῖδα O. i, 10. τύρσιν Κρόνου O. ii, 77. Κρόνου παῖ O. iv, 7. Κρόνου παιδὶ O. vii, 67. παρ Κρόνου λοφῳ O. viii, 17. πάγον Κρόνου O. xi, 52. θυγατέρι Κρόνου P. ii, 39. Οὐρανίδα γόνον Κρόνου P. iii, 4. Κρόνου παῖδας βασιλῆας O. iii, 94. ἐκ Κρόνου καὶ Ζηνὸς ἥρωας φυτευθέντας N. v, 7. παρ' εὐδένδρῳ ὄχθῳ Κρόνου N xi, 25. Κρόνου σεισίχθων' υἱόν I. i, 52.
κρότυλον. ἐν δὲ κεχλάδειν κρόταλα F. 42, 2.
κροτέω. κεκρότηται κρηπὶς F. 206.
κρουνός. ἀμφὶ κρουνοῖς O. xiii, 61. κρουνοὺς Ἀφαίστοιο δεινοτάτους ἀναπέμπει P. i, 25.
κρύβδα, κρύβδαν. κρύβδα πέμπον P. iv, 144. κρύβδαν πατρός P. iii, 13.
κρυόεις. κρυόεν μάντευμα P. iv, 73. κρυόεσσα συντυχία I. i, 37.
κρυπταὶ κλαῖδες ἐντί P. ix, 40.
κρύπτω. κρύψε κόλποις ὠδῖνα O. vi, 31. κρύψεν ἄμ' ὕπποις N. ix, 25. κρύψαν ἐνερθ' ὑπὸ γᾶν Ἀμφιτρύωνος σάματι P. ix, 84. μὴ κρύπτε κοινὸν σπέρμα O. vii, 22. τὸ πεπονημένον εὖ μὴ κρυπτέτω P. ix, 97. Ἀργεῖ μὴ κρύπτειν φάος ὁμμάτων N. x, 40. ταύταν σκότει κρύπτειν ἔοικεν F. 171, 5. κρύψαι τὸ συγγενὲς ἦθος O. xiii, 13. ἐν βένθεσιν νᾶσον κεκρύφθαι O. vii, 57. ἐν σχοίνῳ κέκρυπτο O. vi, 54.
κρυφᾶ. ἔννεπε κρυφᾶ τις αὐτίκα O. i, 47. F. 217, 3.
κρυφαῖος. πλοῦτον κρυφαῖον νέμειν I. i, 67.
κρύφιος. κρύφιον θυμὸν βαρύνει P. i, 84. κρυφίαισι ψάφοις N. viii, 26.
κρύφος. κρύφον θέμεν O. ii, 107.
κτάομαι. κτησάσθαν λίθινον γόνον O. ix, 49. ἃς (φιάλας) ὕπποι κτησάμεναι N. ix, 52.
κτέανον. σύνδικον Ἀπόλλωνος καὶ Μουσᾶν κτέανον P. i, 2. κτεάνων αἰδοιέστατον O. iii, 44. κάρτιστον κτεάνων F. 243. κορυφὰν κτεάνων O. vii, 4. κτεάνων δόσιν P. i, 46. ἀπὸ κτεάνων P. iv, 290. κτεάνων φύλαξ ἐμῶν P. viii, 61. κτεάνων χάρων P. xi, 58. κτεάνων ψυχὰς κρέσσονας N. ix, 32. κτεάνων θαμὰ λειφθεὶς καὶ φίλων I. ii, 11. ἅμα κτεάνοις πολλοῖς κῦδος ἄρηται N. ix, 46.
κτέαρ. ἐξαρκέων κτεάτεσσι O. v, 24. κτεάτεσσι ὑπέρτερον P. ii, 59. κτέατ' ἀνάγων ἀκροθινίων N. vii, 41.
*Κτέατος. Κτέατον ἀμύμονα O. xi, 28.
κτείνω. ὃν κτεῖνα I. v, 46. ὄφιν κτεῖνε P. iv, 249. ἔκτεινε Λᾶον O. ii, 42. ἔκτανε Αἰκύμνιον O. vii, 29. κτείνωντ' ἐλαφους N. iii, 49. ὅσσους ἐν χέρσῳ κτανών N. i, 62. ὕπνου κτάμενον F. 217, 2.
κτίζω. πόλιν ἔκτισσ' ἐν νόμοις Ὑλλίδος σταθμαῖς P. i, 62. κτίσεν ἅλσεα P. v, 88. πατρὶ ἑορτὰν κτίσῃ τεθμόν τ' ἀέθλων O. vi, 69. θεᾷ κτίσαιεν βωμόν O. vii. 42. κτίσσειεν πόλιν P. iv, 7. ἐπεὶ κτίσθη (πύργος) νέον O. viii, 37. δν (ἀγῶνα) ἐκτίσσατο O. xi, 26. Δωριεὺς στρατόν νιν ἐκτίσσατο F. 4, 4.
κτιλεύω. ποῖμναι κτιλεύονται κάπραν λεύτων τε F. 262.
κτίλος. ἱερέα κτίλον Ἀφροδίτας P. ii, 17.

κτίσις. τελεῖ κούφαν κτίσιν O. XIII, 89.
κτίστωρ. κτίστορ Αἴτνας F. 71.
κυαναιγίς. παρθένοι κυαναιγίδι O. XIII, 67.
κυανάμπυξ Θήβα F. 5.
κυάνεος. λόχμας κυανέας O. VI, 40. κυανέαις χθονός F. 58, 5. str.
κυβέρνασις. πατρῷαι κεδναὶ πολίων κυβερνάσιες P. X, 72.
κυβερνάτας. ὅστερ κυβερνάτας ἀνήρ P. I, 91.
κυβερνατήρ. θεὸς ἀγεμόνεσσι κυβερνατὴρ γένηται P. IV, 274. κυβερνατῆρος οἰακοστρόφου I. III, 89.
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κυδαίνω. ἐκύδανεν πόλιν P. I, 31. πάλᾳ κυδαίνων Τέγεαν O. XI, 69. κυδαίνων πόλιν N. IX, 12.
κυδίμων ἀέθλων O. XIV, 24.
κῦδος. Θήρωνι ἐλθεῖν κῦδος O. III, 41. κῦδος ὄρσαι Καμαρίνᾳ O. IV, 12. τὶν κῦδος ἄβρὸν ἀνέθηκε O. V, 7. Μελησίᾳ κῦδος ἀνέδραμον O. VIII, 54. Ἄργει ἔσχεθε κῦδος ἀνδρῶν O. IX, 94. ἑτέροισι κῦδος ἀγῆραον παρέδωκε P. II, 52. ἑτέροις ἔδωκεν μέγα κῦδος P. II, 89. τῷ κῦδος ἐξ ἀμφικτιόνων ἔπορεν Ἱπποδρομίας P. IV, 66. ἀφάντων κῦδος ἀντείνει σαθρόν N. VIII, 34. ἐπίδοξον ἄρηται κῦδος N. IX, 47. καλλίνικον πατρίδι κῦδος I. I, 12. ἄρηται κῦδος ἀβρόν I. I, 50.
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κυκλόω. χέρα κυκλώσαις O. XI, 75.
*Κυκλωπίων ἐπὶ προθύροις F. 151, 7.
κυλίνδω. γνώμαν κενεὰν σκότῳ κυλίνδει N. IV, 40. ἄνω, κάτω κυλίνδοντ' ἐλπίδες O. XII, 6. κυλινδέσκοντο κραιπνότεραι (πέτραι) ἢ ἀνέμων στίχες P. IV, 209. κυλινδομένα φλόξ P. I, 24. ἐν τροχῷ παντᾶ κυλινδόμενον P. II, 23. κυλινδομέναις ἀμέραις I. III, 18.
*Κύκνειος. Κύκνεια μάχα O. XI, 15.
*Κύκνος. Κύκνον O. II, 90. I. IV, 43.
κύλιξ. κυλίκεσσί κεν εἴη κέντρον F. 89, 3.
*Κυλλάνα. ὑπὸ Κυλλάνας ὄροις O. VI, 77.
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*Κύμα. ὑπὲρ Κύμας P. I, 18. πρὸ Κύμας P. I, 72.
κυμαίνω. σὸν ἄνθος ἦβας ἄρτι κυμαίνει P. IV, 188. ὃν μὴ πόθῳ κυμαίνεται F. 88, 3. str.
κύμβαλον. ῥόμβου κυμβάλων F. 48.
κυναγέτας. οὐκ ἄμμορος ἀμφὶ πάλᾳ κυναγέτας N. VI, 14.
κυπαρίσσινον μέλαθρον P. V, 39.
κυπάρισσον ἐλαφράν F. 126, 1.
*Κυπρία. φίλια δῶρα Κυπρίας O. I, 75. Κυπρίας δώρων N. VIII, 7.
*Κύπριος. φάμαι Κυπρίων P. II, 16.
*Κύπρις. κλεπτόμενον μέλημα Κύπριδος F. 237.
*Κυπρογένεια P. IV, 216.
*Κυπρογενής. σὺν Κυπρογενεῖ O. XI, 110.
*Κύπρος. Κύπρου δέσποινα F. 87, 11. Κύπρῳ N. IV, 46. ποντίᾳ ἐν Κύπρῳ N. VIII, 18.
*Κυράνα P. IV, 279. εὐΐππου βασιλῆι Κυράνας P. IV, 2. ἄστυ χρυσοθρόνου θεῖον Κυράνας P. IV, 261. εὐδαίμονος Κυράνας P. IV, 276. ταμίᾳ Κυράνας P. V, 62. Κυράνας ἀγακτιμέναν πόλιν P. V, 81. διωξίππου στεφάνωμα Κυράνας P. IX, 4. Κυράνᾳ P. IV, 62. V, 24. ἀνέφανε Κυράναν P. IX, 75. τὰν εὐώλενον παῖδα Κυράναν P. IX, 18.
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κύριος. ὁ πάντων κύριος I. IV, 59. κυρίῳ μηνὶ O. VI, 32. κύριον πάντων τέλος P. IX, 45. ὀδὸν κυρίαν λόγων N. VIII, 51. πρύτανι κύριε πολλᾶν ἀγυιᾶν καὶ στρατοῦ P. II, 58. δύναμιν κυριώτερον O. I, 104. κυριώτερον ἐς σοφίας λόγον F. 178.
κύων. κύων λεοντοδάμας F. 83. μεγάλας θεοῦ κύνα F. 66. κύνα Λάκαιναν F. 73. κύνα τλάθυμον F. 258. κύνες θρασεῖαι Γηρυόνα I. I, 13. ἄνευ κυνῶν N. III, 49.
κῶας. κῶας αἰγλᾶεν χρυσέῳ θυσάνῳ P. IV, 231.
κωκυτός. μίγα κωκυτῷ γυναικῶν P. IV, 113.
κωλύω. κώλυεν μεῖναι P. IV, 33.
κῶμα. λαίνει καρδίαν κώματι P. I, 12.
κωμάζω. Ἀθαναίων νιν ὁμφαὶ κώμασαν N, X, 35. κωμάσομεν Σικυώνοθεν ἐς Αἴτναν N. IX, 1. κώμαζε σὺν ὕμνῳ καὶ Στρεψιάδᾳ I. VI, 20. τὸν κωμάξατε Τιμοδήμῳ N. II, 24. κωμάζοντι Ἐφαρμόστῳ σὺν ἑταίροις O. IX, 4. κωμάζοντι Ἀρκεσίλᾳ P. IV, 2. κωμάζοντα χρὴ χαρίτεσσιν βαστάσαι I. III, 8. ἑορτὰν κωμάσαις N. XI, 27. νὶν κωμάζομαι I. III, 90. κωμάσομαι P. IX, 92.
κῶμος. κώμου δεσπότᾳ O. VI, 18. γλυκὺν κώμου προφάταν N. IX, 20. ἐστεφανωμένον Δωριεῖ κώμῳ P. VIII, 21. κώμῳ ἀδυμελεῖ Δίκα παρέστακε P. VIII, 73. δέκευ Οὐλυμπιονίκαν τόνδε κῶμον O. IV. 10. δέξαιτο κῶμον O. VI, 98. τόνδε κῶμον δέξαι O. VIII, 10. τόνδε κῶμον O. XIV, 16. ἄγων κῶμον ἀέθλων P. III, 73. δέδεξαι τόνδε κῶμον ἀνέρων P. V, 22. ἀνεγειρέτω κῶμον I. VII, 4. κώμων ὑποχεύμασιν P. V, 100. μελιγαρύων τέκτονες κώμων N. III, 5. δόμοι οὐκ ἀγνῶτες κώμων ἑρατῶν I. II, 31. ταμίαι κώμων I. V, 55.

κώπα. κώπαν σχάσον P. x, 51. ἐμβαλεῖν κώπαισι P. iv, 201.
κωφόν. ἀνήρ τις κωφός P. ix, 90.

Λ.

*Λαβδακίδαι I. iii, 17.
λάβρος. λάβρος (λάνρος) στρατός P. ii, 87. σέλας λάβρον P. iii, 40. λάβρον καπνόν O. viii, 36. λάβρον λίθον Μοισαῖον N. viii, 46. λάβροι παγγλωσσίᾳ γαρύεται O. ii, 93. λαβροτατᾶν γενύων P. iv, 244.
λαγέται. Περσεὺς λαγέται P. x, 31. λαγέτᾳ Αἰόλῳ P. iv, 107. λαγέταν τύραννον P. iii, 85. λαγέται υἱοὶ O. i, 89.
λαγχάνω. πενθέων οὐκ ἔλαχον F. 126, 4. Ἀλφεὸν οἰκεῖν λάχε O. vi, 34. ἔλαχε στέφανον χείρεσσι O. xi, 64. φρενῶν ἔλαχε κρατόν P. ii, 74. οὐ φύσιν Ὠαριωνείαν ἔλαχεν I. iii, 67. ἔλαχεν Δωρίων σελίνων I. vii, 64. ἐλάχομεν ἧβαν P. ii, 27. πρυτανεῖα λέλογχας N. xi, 1. ἀκέρδεια λέλογχεν θαμινὰ κακαγόρος O. i, 53. τᾶν Διὸς εὐναὶ λάχον P. ii, 27. ἂν Θέμις λέλογχεν O. ix, 15. λέλογχε μεμφομένοις ἐσλοὺς ὕδωρ καπνῷ φέρειν ἀντίον N. i, 24. πλοῦτος ὁ λαχὼν ποιμένα O. xi, 92. ὁ καλόν τι νέον λαχών P. viii, 92. λαχὼν πρὸς δαιμόνων ὄλβον N. ix, 45. τρὶς λαχεῖν (στέφανον) N. x, 27. θεῶν ἄτε πλέον τι λαχών F. 109. Ἰσοδίνδρου τέκμαρ αἰῶνος λαχοῖσαι F. 146. ἀσυχίαν λαχόντα N. i, 70. Καφισίων ὑδάτων λαχοῖσαν ἕδραν O. xiv, 1. λαχόντες δίδαν P. v, 96. τερπνῶν λαχόντες δόσιν P. x, 20. βιοτᾶν λαχόντες N. vii, 54. λάχετε στεφάνων F. 45, 6.
λάθα. λάθα γένοιτ' ἂν O. ii, 20. ἀγλωσσον λάθα κατέχει N. viii, 24. λάθαι νέφος ἐπιβαίνει O. vii, 45. ἔπαυσε λάθαν Σωκλείδα N. vi, 21. ἔσχεν λάθαν πόνων N. x, 24.
λαιψηρός. λαιψηρὸν δρόμον P. ix, 125. λαιψηροὶ πόλεμοι O. xii, 4. λαιψηροῖς ποδέεσσιν N. x, 63.
*Λακεδαιμόνιος. Λακεδαιμονίων ἀνδρῶν P. iv, 257. Δωρίδ' ἀποικίαν Λακεδαιμονίων I. vi, 14.
*Λακεδαίμων. μεγάλαι Λακεδαίμονος P. iv, 49. Λακεδαίμονι P. v, 69. I. i, 17. ὀλβία Λακεδαίμων P. x, 1.
*Λακέρεια. ἐς Δακέρειαν P. iii, 34.
λακτίζω. ποτὶ κέντρον λακτιζέμεν P. ii, 95. φλόξ αἰθέρα λακτίζουσα καπνῷ I. iii, 84.
*Λάκων, Λάκαινα. ξένον Λάκωνος Ὀρέστα P. xi, 16. Λάκαινα παρθένων ἀγέλα F. 78. Λάκαιναν κύνα F. 73.
λαλαγέω. μὴ λαλάγει τὰ τοιαῦτα O. ix, 43. τὸ λαλαγῆσαι O. ii, 107.
λαμβάνω. κίνδυνος ἀναλκιν οὐ λαμβάνει O. i, 81. κόσμον ἔλαβεν N. iii, 30. λάβεν καρπὸν Ἥβας O. vi, 57. κείναν ἄπειρον λάβε σὺν Δαναοῖς P. iv, 48. ἔλαβεν αἶψα ἄγραν ποσίν N. iii, 77. ἔλαβον χάρμα O. xi, 23. ἀπὸ φόρμιγγα πασσάλων λάμβανε O. i, 18. λάμβανέ οἱ στέφανον I. iv, 69. λάβε φροντίδα N. x, 22. ἀρετᾶν θυμῷ λαβεῖν O. viii, 6. χείρεσσι λαβὼν φιάλαν P. iv, 193. ἐπαυχένιον λαβόντα ζυγόν P. ii, 93. [λάβεν ἐσχάτοισιν ὕμνοις F. 103.*]
*Λαμνιάδων γυναικῶν O. iv, 22.
*Λαμνιᾶν γυναικῶν P. iv, 252.
*Λαμνόθεν P. i. 52.
*Λαμπρόμαχος O. ix, 90.
λαμπρός. λαμπρὸν φέγγος P. viii, 101. δέρμα λαμπρόν P. iv, 241. δέρκομαι λαμπρόν N. vii, 66. τὸ λαμπρόν N. viii, 34. λαμπραὶ ἀκτῖνες P. iv, 198.
Δάμπω. λάμπει οἱ κλέος O. i, 23. λάμπει σφίσιν ἀρετά I. i, 22. χρῶτα λάμπει I. iii, 41. τοῖσι λάμπει μένος ἀελίου κάτω F. 95, 1. ἔργα λάμπει F. 250, 2.
*Λάμπων N. v, 4. I. iv, 23. v, 3. 62.
λανθάνω, λήθω. μάντιν οὐ λανθάνει F. 45, 17. οὐδ' ἔλαθ' Αἰπυτον κλέπτουσα O. vi, 36. οὐδ' ἔλαθε σκοπόν P. iii, 27. σὲ μὴ λαθέτω θεὸν αἴτιον ὑπερτιθέμεν. P. v, 23. θεόν τι λαθέμεν (λήθειν) ἔρδων O. i, 64. οὐ λαθὼν Ἥραν N. i, 37. Ἀΐδα λάθεται O. viii, 72. τῶν δ' ἐλάθοντο φρένες P. iv, 41.
*Λαομεδοντίαν ἀμπλακίαν I. v, 27.
*Λαομέδων N. iii, 35.
*Λᾶος. Λᾶον ἔκτεινε O. ii, 42.
λαός. Δωριεῖ λαῷ O. viii, 30. λαῷ σὺν ἀβλαβεῖ P. viii, 56. χρὴ παντὶ λαῷ δεικνύναι F. 171, 3. πόλιν λαόν τε δαιτᾶν O. ix, 71. τόνδε λαὸν ἀβλαβῆ νέμειν O. xiii, 26. λαὸν ἀγείραις νασιώταν P. ix, 56. λαὸν ἱππαιχμον N. i, 17. λαόν N. ix, 32. Ἥρας τὸν εὐάνορα λαόν N. x, 36. λαοὶ ὀνόμασθεν O. ix, 50. λαῶν ἐν πόνοις I. v, 51. Σερίφῳ λαοῖσί τε P. xii, 12. λαοῖς ἱπποτᾶσι P. iv, 153.
λαοσεβής. ἥρως λαοσεβής P. v, 95.
λαοσσόων ἀγώνων P. xii, 24.
λαοτρόφος. πόλιν λαοτρόφον O. v, 4. λαοτρόφον τιμάν O. vi, 69.
*Λαπιθᾶν ὑπερόπλων βασιλεύς P. ix, 14.
*Λατοΐδας P. iv, 259. ὁ χαιτάεις Λατοΐδας P. ix, 5. Λατοΐδα σοφίᾳ P. i, 12. Λατοΐδα P. iii, 67. θεμιπλέκτοις ἅμα Λατοΐδα στεφάνοις N. ix, 53. Λατοΐδαισιν P. iv, 3.
λατρείαν Ἰαωλκόν N. iv, 54.
λάτριον μισθόν O. xi, 29.
Λατοῦ. Λατοῦς λιταρσπλοκάμου F. 58, 2. str. Λατοῦς θυγάτηρ O. iii, 27. παῖς ὁ Λατοῦς viii, 31. ἅρμασι Λατοῦς N. vi, 38. Λατὼ βαθύζωνον F. 59. κλυτὰ Λατοῦ F. 82. [χρυσαλακάτου Λατοῦς F. 103.]
λαύρα. κατὰ λαύρας P. viii, 90.

*Λάχεσις. χρυσάμπυκα Λάχεσιν O. VII, 64.
λάχνα. ὅτε λάχναι νιν γένειον ἔρεφον O. I, 68.
λαχνάεις. στέρνα λαχνάεντα P. I, 19.
λάχος. ἔστι σοι μὲν τῶν λάχος N. X, 85. ἔνδειξεν λάχος Ἀελίου O. VII, 58.
λέβης. καθαροῦ λέβητος ἔξελε Κλωθώ O. I, 26. ἐκόσμησαν δόμον λεβήτεσσιν I. I, 20.
λέγω. σύνες ὅ τοι λέγω F. 71. ὣς ἐμοὶ φάσμα λέγει O. VIII, 43. εἴ τις λέγει ἕτερον γενέσθαι ὑπέρτερον P. II, 59. λέγοντι O. II, 31. IX, 53. N. VII, 84. λέγε I. IV, 43. γλῶσσαν ὀρνίει λέγειν O. XIII, 12. οὐκ εἰδείην λέγειν ποντιᾶν ψάφων ἀριθμόν O. XIII, 44. ταῦτα βροτοῖς λέγειν P. II, 22. ὀστέα λέξαις P. VIII, 55. θαυμάζω τί με λέξοντι Ἰσθμοῦ δεσπόται F. 87, 7. ἃ λέγεται τεκέμεν O. VI, 29. λέγεται δονεῖν N. VI, 58. λέγεται κλέος ἀνθῆσαι N. IX, 39. λέγονται σχεῖν P. III, 38. ἀρχᾶθεν λέγονται πρόξενοι τιμάεντες I. III, 25. πολλὰ πολλᾷ λέλεκται N. VIII, 29. πάροιθε λελέχθαι O. XIII, 98. λεγόμενον ἐρέω P. V, 108. λεγόμενον τοῦτο προτέρων ἔπος ἔχω N. III, 50. λέξατο πάντας P. IV, 189.
λείαν πᾶσαν ἕλσαις O. XI, 46.
λείβω. θρῆνον, τὸν ἄϊε λειβόμενον P. XII, 10.
λειμών. φοινικορόδοις ἐνὶ λειμώνεσσι F. 95, 2.
λείπω. λεῖπε χαμαί O. VI, 95. ἀκλάρωτον λίπον O. VII, 59. λίπον νᾶσον N. V, 15. οὔτε θανόντ' ἀοιδαὶ ἔλιπον I. VII, 56. φιλάνορα δ' οὐκ ἔλιπον βιοτάν F. 290. εἰ μὴ τάχυ λίποι O. I, 108. μή με λίποι φέγγος P. IX, 93. ματέρα λείποντ' Ἀρκαδίας O. VI, 100. ἄνευθε λιπὼν ἐγχέων ἀκμάν P. I, 10. ἀπὸ ψυχὰν λιπών P. III, 101. νᾶσον λιπὼν P. IV, 7. κράναν λιπών P. IV, 125. ζωὸν λείπεται αἰῶνος εἴδωλον F. 96, 3. λείφθη ἐριπέντι Πολυνείκει O. II, 47. τίνα λειπόμενον P. IV, 135. κτεάνων θαμὰ λειφθεὶς καὶ φίλων I. II, 11.
λείριον ἄνθεμον N. VII, 79.
λέκτρον. Διὸς Αἰγίναν τε λέκτρον N. VIII, 6. εὐνάσθη ξένου λέκτροισιν P. III, 26. ἐν λέκτροις N. V, 30.
λεοντοδάμας κύων F. 53.
λεπτός. λεπτοῦ χαλκοῦ P. XII, 25. ἐπὶ λεπτῷ δενδρέῳ βαίνειν P. 254.
*Λερναίας ἀκτᾶς O. VII, 33.
*Λέσβιος. Τέρπανδρος ὁ Λέσβιος F. 91, 1.
λευκανθέα σώματα N. IX, 23.
λεύκιππος. λευκίππου θυγατρός O. VI, 95. λευκίππων πατέρων P. IV, 117. λευκίππων Μυκηναίων F. 216. λευκίπποισιν ἀγυιαῖς P. IX, 86.
*Λευκοθέα P. XI, 2.
λευκοπώλων Τυνδαριδᾶν P. I. 66.
λευκός. λευκῷ γάλακτι N. III, 74. λευκὸν ἐλέφαντα N. VII, 78. λευκὸν γάλα F. 147, 2. λευκαῖς φρασίν P. IV, 109. στάλαν Παρίου λίθου λευκοτέραν N. IV, 81.
λευκόω. λευκωθεὶς κάρα μύρτοις I. III, 87.
λευκώλενος. λευκωλένου Ἁρμονίας F. 5. λευκωλένῳ Θυώνᾳ P. III, 98.
λευρὸν ξίφος N. VII, 27.
λεύσσω. σθένος ἀελίου χρύσεον λεύσσομεν P. IV, 145.
λέχος. εὐφρανθεῖσα Πηνειοῦ λέχει P. IX, 16. ἑτέρῳ λέχεϊ δαμαζομέναν P. XI, 24. Ἀλκμήνας ἀρήγοισι λέχει N. I, 49. ἦλυθεν ἐς λέχος ἰμερτὸν Θυώνᾳ P. III, 99. ἀναγκαῖον λέχος P. XII, 15. ἐκ λεχέων κεῖραι ποίαν P. IX, 38. ἐκ λεχέων Φάμαν ἀνάγει I. III, 40. βροτέων λεχέων τυχοῖσα I. VII, 35. ἐν λέχεσιν P. IV, 51.
λέων. ξανθὸς λέων F. 261. χόρτοις ἐν λέοντος O. XIII, 43. βοτάνα λέοντος N. VI, 44. κοίλᾳ λέοντος ἐν βαθυστέρνου νάπᾳ I. III, 11. ἐν ῥινῷ λέοντος στάντα I. V, 35. λέοντι ὀμβρίμῳ παλαίοισαν P. IX, 27. ἐρίβρομοι λέοντες O. X, 21. βαρύκομποι λέοντες P. V, 58. ποῖμναι λεόντων F. 262. βαρυφθεγκτᾶν ἀγέλαι λεόντων F. 265. θρασυμαχάνων λεόντων ὄνυχας N. IV, 62. ἐριβρίμετᾶν θηρῶν λεόντων I. III, 64. λεόντεσσιν ἀγροτέροις ἔπρασσεν φόνον N. III, 44.
λήγω. δείπνου λήγοντος F. 94, 1. λήξαντος οὔρου P. IV, 292.
*Λήδα. βαθυζώνου παισὶ Λήδας O. III, 57. Ζηνὸς υἱοὶ Λήδας τε P. IV, 172. Λήδας παῖς N. X, 66.
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*Μενοίτιος. Μενοίτιον O. IX, 75.
μένος. μένος ἀελίου F. 95, 1. μένει θύοισαν ἁμαιμακέτῳ P. III, 52. πατρὸς ἐνέπνευσεν μένος γήραος ἀντίπαλον O. VIII, 76.
μένω. ἀσφαλὲς αἰὲν ἕδος μένει οὐρανός N. VI, 4. τὸ παρ' δίκαν γλυκὺ πικροτάτα μένει τελευτά I. VI, 48. ὕδατι μένουτ' ἐπ' Ἀσωπίῳ N. III, 4. μένει ἀγῶνα O. IX, 96. οὐδ' ἅμειν' ἐλθεῖν τραπέζαν P. III, 16. αἰεὶ μένειν τεθμοῖσιν ἐν Αἰγιμιοῦ P. I, 64. παρὰ ματρὶ μένειν P. IV, 136. κώλυεν μαῖναι P. IV, 33. αὐτοῦ μένων P. VI, 38. μένων ἐν δόμοις N. III, 41. ἑκατέρωθι μείναντες O. II, 75.
μέριμνα. βαθεῖαν ὑπέχων μέριμναν ἀγρότεραν O. II, 60. ἔχων κράσσονα πλούτου μέριμναν P. VIII, 96. καρτερὰν ἔπαυσε μέριμναν I. VII, 13. καματώδεσι μέριμναι F. 239. νέων μέριμναι F. 250. δυσφόρων μεριμνᾶν F. 124. ἐπίτροπος ἐὼν μήδεται τεαῖσι μερίμναισι O. I, 108. ἀγλααῖσι μερίμναις N. III, 66.
μερίμναμα. ἀλλότρια μεριμνάματα F. 251. μεριμναμάτων ἀλεγεινῶν F. 245.
μέρος. ἔστι τι καὶ θανόντεσσιν μέρος κἀν νόμον ἐρδόμενον O. VIII, 77. ὄγδοον θάλλει μέρος Ἀρκεσίλαι P. IV, 65. ἤδη με γηραιὸν μέρος ἀλικίας ἀμφιπολεῖ P. IV, 157. τρίτον ἐν παλαιτέροισι μέρος N. III, 70. τὸν ἐρήμωσαν εὐφροσύνας μέρος P. III, 98. τρίτον κασιγνητᾶν μέρος P. XII, 11.
*Μέροπες. Μερόπων ἕδνεα I. V, 29. πόρθησε Μέροπας N. IV, 26.
μεσονύκτιος. μεσονύκτιον δεξαμένα I. VI, 5.
μέσος. Ἀλφεῷ μέσῳ καταβάς O. VI, 58. μέσον ὀμφαλόν P. IV, 74. πρὶν μέσον ἅμαρ ἐλεῖν P. IX, 117. ἔχει μέσσον N. IV, 37. ἐς μέσον χρὴ δεικνύναι F. 171, 3. ἐν μέσοισι I. VII, 32. ἐν μέσσοις P. IV, 224. IX, 123. ἐν μέσαις N. V, 23. εὑρίσκων ἅμ πόλιν τὰ μέσα μακροτέρῳ ὄλβῳ τεθαλότα P. XI, 52.
*Μεσσάνα. ἐκ Μεσσάνας P. IV, 126.
*Μεσσάνιος. Μεσσανίου γέροντος P. VI, 35.
μετά cum genit. O. I, 60. II, 38. XI, 51. P. V, 94. IX, 19. F. 74, 12. cum dativ. O. II, 32. N. VII, 8. cum accus. O. I, 66. IV, 25. P. IV, 68. V, 10. IX, 110. N. III, 37. VI, 6. I. III, 36. VI, 46. VII, 8. F. 53. F. 156, 3. F. 250. absol. P. IV, 64. πέδα P. V, 47. VIII, 77. F. 94.
μεταβαίνω. ποτὶ δῶμα Διὸς μεταβᾶσαι O. I, 42. cf. βαίνω.
μεταβολά. μεταβολαὶ ἰστίων P. IV, 292.
μεταδόρπιόν τοι πέμψω F. 89, 2.
μεταίσσω. μεταΐξαντα κείνου ἕδνοις N. V, 43.
μεταλαμβάνω. καμάτου μεταλαμβάνειν N. X, 79.
μεταλλακτόν F. 241.
μετάλλατος. εἰ μεταλλατόν τι P. IV, 164.
μεταλλάω. μετάλλασέν μιν O. VI, 62.
μεταμαίομαι. τηλόθε μεταμαιόμενοι N. III, 77. [F. 103*.]
μεταμείβω. ἥρωας μεταμείβοντας P. I, 52. μεταμειβόμενοι ἐναλλάξ N. X, 55. ἐκ καμάτων μεταμειψάμενοι χάριν Διὸς P. III, 96. ἑσλὸν πήματος πεδάμειψαν O. XII, 12.
μεταμώνιος. ψεύδη μεταμώνια O. XII, 6. μεταμώνια θηρεύων P. III, 23.
μετανίσσομαι. αἰῶνος βαθμίδων ἄπο μετανίσσεαι P. V, 8.
μετατρέπω. ἔθηκε μοῖραν μετατραπεῖν F. 164.
μετατροπία. μὴ φθονεραῖς ἐκ θεῶν μετατροπίαις ἐπικύρσαιεν P. X, 21.
μετανυγάζω. πεδανυγάζων N. X, 61.
μετέρχομαι. ἅλοχον μετῆλθεν Ἡρακλείοις γοναῖς I. VI, 7. πεδέρχεται N. VII, 74.
μετέχω. οὔ οἱ μετέχω θράσεος P. II, 83.
μετοικέω. Καδμείων μετοικήσαις ἀγυιαῖς P. IX, 86.
μέτρον. ἔπεται ἐν ἑκάστῳ μέτρον O. XIII, 46. ὑπὸ χειρῶν μέτρῳ καταβαίνει P. VIII. 82. παντὸς ὁρᾶν μέτρον P. II, 34. ἐξεπόνασ' ἐπιτακτὸν μέτρον P. IV, 237. καιρὸς βραχὺ μέτρον ἔχει P. IV, 286. κερδέων μέτρον θηρευέμεν χρή N. XI, 47. ὕμνος βραχὺ μέτρον ἔχων I. I, 62. ὑπείοις ἐν ἔντεσι μέτρα O. XIII, 20. μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων I. V, 67. μέτρα ὀμμάτων F. 74, 1.
*Μετώπα. εὐανθὴς Μετώπα O. VI, 84.
μέτωπον. γαίας μέτωπον P. I, 30.
μή. πέποιθα μὴ δαιδαλωσάμεν O. I, 104. εἰ

μή O. I, 166. XII, 17. P. IV, 274. εἰ—μή P. VIII, 76. μὴ ματεύσῃ O. V, 24. μὴ δολωθῇς P. I, 92. μὴ τταίσῃς F. 221. μὴ ἀναστήῃ P. IV, 155. μὴ κινῇ P. VIII, 33. μὴ θραύσοι O. VI, 27. μὴ κάμοι O. VIII, 29. μὴ καθέλοι O. IX, 64. ὄφρα μὴ γένοιτο P. V, 62. μὴ ἁμαλλίζοι P. V, 120. μὴ λίποι P. IX, 90. μὴ ἐπικόρσειεν P. X, 20. ὅπως μὴ μόλοι N. III, 59. μὴ κρύπτε O. VII, 92. μὴ βαλέτω O. VIII, 55. μὴ λαλέῃσι O. IX, 43. μὴ παρίαι P. I. 86. μὴ κάμνε P. I, 90. μὴ δίεκε F. 236. μὴ σιγᾷ βρεχέσθω F. 269. μὴ σπεῦδε P. III, 61. μὴ καταμίαιναι εἰπέ P. IV, 99. μὴ λαθέτω P. V, 23. μὴ κρυπτέτω P. IX, 97. μὴ—μήτε—μηδὲ σιγάτω I. II, 43. μὴ μάτευε I. IV, 16. μὴ φθόνει I. IV, 26. μὴ θρασέτω I. VI, 39. ἐκέλευσεν μὴ παρφάμεν O. VII, 66. διακρίνειν μὴ παρὰ καιρόν O. VIII, 24. μὴ τεκεῖν O. II, 102. τὸ μὴ προμαθεῖν O. VIII, 66. εὔχομαι μὴ θέμεν O. VIII, 86. ἐγγυάσομαι μὴ—μηδὲ—ἀφίξεσθαι O. X, 17. ὅσσα μὴ πεφύλαξε P. I, 13. ἅλπομαι μὴ βαλεῖν P. I, 44. μή τινα μένειν P. IV, 185. μὴ ποτε ἁμείρων P. VI, 26. δε μὴ παραβάλλει P. IX, 90. ἰοικὸς μὴ νεῖσθαι N. II, 12. ὁ μὴ ξυνιείς N. IV, 31. μὴ κεκινδυνευμένον N. V, 14. ἀπομνύω μὴ τέρμα προβὰς ὅρσαι N. VII, 71. μὴ πλαναθέντα N. VIII, 4. εἴη μὴ ποτέ N. VIII, 35. μὴ προσάψω N. VIII, 37. μὴ καλύψαι N. IX, 7. μὴ κρύπτειν N. X, 40. μὴ νεμεσᾶσαι I. I, 3. χρὴ μὴ φέρειν I. I, 44. ὅ,τι μὴ ἐξίκηται I. VI, 18. cf. F. 49. F. 171, 1. F. 172.

μηδέ. μηδὲ αὐδάσομεν O. I, 7. μηδ' ἐγγυαλιζέτω I. VII, 43. cf. F. 92, 1. μή—μηδέ O. X, 18. P. IX, 91. μήτε—μηδέ I. II, 45.

*Μήδεια. Μηδείαι P. IV, 9. 59. 218. Μήδειαν O. XIII, 51. P. IV, 250, F. 158, 4.

*Μήδειοι ἀγκυλότοξοι P. I, 78.

μηδείς. μηδὲν ἄγαν F. 235.

μήδομαι. ἐπίτροπος ἐὼν τεαῖσι μήδεται μερίμναις O. I, 106. ἄπιστον ἐμήσατο πιστὸν ἔμμεναι O. I, 31. μέγα ἔργον ἐμήσαντ' ὠκέως N. X, 64. ἄρτια μηδόμενος O. VI, 94.

μῆδος. μήδεσιν ἁμοῖς P. IV, 27. τεοῖς μήδεσι P. X, 11.

μηκέτι. μηκέθ' O. I, 5. μηκέτι O. I, 144. N. V, 50. I. III, 31.

μηλοβότας. μηλοβότᾳ I. I, 48.

μηλόβοτος. μηλοβότου Ἀκράγαντος P. XII, 2.

μηλοδόκῳ Πυθῶνι P. III, 27.

μῆλον. εὐφρονα μήλοις O. VII, 65. μήλων κνισσάεσσα πομπά O. VII, 80. ὀπάονα μήλων P. IX, 66. μῆλα καὶ βοῶν ἀγέλας P. IV, 148.

μήν v. μείς.

*Μήνα. δι᾽ χρόμηνις ὀστέρας ἅλων ὀφθαλμὸν ἐντέφλεξε Μήνα O. III, 21.

μήποτε O. IX, 53.

μήτε P. IV, 297. I. II, 44. I. VII, 6.

μητίομαι. φροντίδι μητίσονται τυχεῖν P. II, 92.

μῆτις. μήτισε ἁμᾶς ἄπο N. III, 9. μῆτιν γορύων παλαιγόνων O. XIII, 48. πικυὰν μῆτιν κλέοντες P. IV, 58. ὀρθόβουλον μῆτιν ἐφευρομένοις P. IV, 262. μῆτιν εὖν ἁμαίβετο P. IX, 39. μῆτιν ἐλώπηξ I. III, 65. σοφῶν μητίεσσι O. I, 9.

μιαίνω. οὐκ ἐλεγχίεσσιν ἐμίαινε N. III, 16.

μίγα. μίγα κακοντῷ γυναικῶν P. IV, 113.

μίγνυμι, μίσγω. νὺν ἔνθεσι μίγνυσον N. IV, 21. ᾧ πότμον Ἄρης ἔμιξεν I. VI, 28. Κῶλχοισιν βίαν μίξαν P. IV, 213. κουφὸν τέμον ἐν ἀλλάλοισι μίξαι P. IV, 223. ῥόδα κόμαισι μίγνυται F. 45, 16. ὅτι τράγος γυναιξὶ μίσγονται F. 215. ἐμίγνυσ' ἀφὶ τράπεζαν F. 136. Ἵπποισιν ἐμίγνυτο P. II, 45. ἐν αἱμακουρίαις μέμικται O. I, 91. Ἴκαλος μίχθη O. IX, 63. στεφάνοις ἐμίχθεν N. II, 22. ἐν τιμαῖς ἔμιχθον I. II, 29. ἐν πελάγεσσι μίγαν πόντῳ τε Δαρνιάν τ' ἔθνει γυναικῶν P. IV, 251. ὁ θαλάμῳ μίγεν Λιβύαν P. IX, 70. αὐλογίαις μεμίχθαι I. III, 3. γέρας μιγνύμενον φρενί P. V, 19. θόα ταντοῖα μιγνύντων τορί F. 95, 7. Διὶ μισγομένᾳ ἢ Διὸς παρ' ἀδελφοῖσιν I. VII, 35. μεμιγμένον μέλι σὺν γάλακτι N. III, 84. Ῥόδῳ μιχθείς O. VII, 71. θάμβει μιχθείς N. I, 56. Ποσειδάωνι μιχθεῖσα O. VI, 29. μιχθεῖσα Φοίβῳ P. III, 14. γάμοι μιχθέντα P. IX, 13. φύλλοις ἐλαίᾳ μιχθέντα N. I, 18. Λακεδαιμονίοις μιχθέντες ἤθεσι P. IV, 267. Ζηνὶ μιγεῖσα P. IX, 87.

*Μίδας. αὐδάξῳ Μίδᾳ P. XII, 5.

*Μιδέα O. VII, 29.

*Μιδέαθεν O. XI, 69.

*Μιδυλίδαι P. VIII, 40.

*Μιδύλου. ἀ Μιδύλου γενεά F. 198.

μικρός. μικρῷ χρόνῳ O. XII, 12. cf. σμικρός. μείων αἰτία O. I, 35. μείων μῶμοι P. I, 82. οὐ μείονα φθόνον P. XI, 29.

μιμέομαι. μιμήσαιτο γόον P. XII, 21.

Μίν v. οὗ.

*Μινύας, Μινύαι. Μινύα μυχόν I. I, 56. τελαιγόνων Μινυᾶν ἐπίσκοποι O. XIV, 4. τλησάντων Μινυᾶν P. IV, 69.

*Μινύειος. ἀ Μινυεία O. XIV, 19.

μισέω. ὑβρίζοντα μισεῖν P. IV, 284.

μισθός. ποτίφορος ἀγαθοῖσι μισθὸς οὗτος N. VII, 63. μισθὸς ἄλλοις ἄλλοις ἐφ' ἕργασιν γλυκύς I. I, 47. ἀγάνορι μισθῷ P. III, 58. μισθῷ συνετίθεν παρέχειν φωνάν P. XI, 41. λάτριον μισθὸν πράσσυτο O. XI, 30. ἁρέομαι Ἀθαναίων χάριν μισθόν P. I, 77.

μίτρα. φέρων Ἀυδίαν μίτραν κασσιτέ-

ποικιλμάναν N. VIII, 15. φέρε μίτραν εὐμαλλον I. IV, 69. τιμάορος Ἰσθμίαισι Λαμπρομάχου μίτραισι O. IX, 90.

μνᾶμα. μνᾶμα κάλλιστον ἀθλων O. III, 16. Νικοκλέος μνᾶμα πυγμάχου κελαδῆσαι I. VII, 63.

μναμεῖον. ἔχειτε λόγων φαρτάτων μναμεῖον P. V, 49. vide not. ad vv. 64—76.

μναμοσύνα. μναμοσύναν ἀνεγείροντα O. VIII, 74.

*Μναμοσύνα. Μναμοσύναι ἕκατι λιπαράμπυκος N. VII, 15. κόραι χρυσοπέπλου Μναμοσύναι I. V, 72.

μνάστειρα. Ἀφροδίτας μνάστειραν ἀδίστην ὀπάονα I. II, 5.

μναστήρ. εὐκλεᾶ μναστῆρ' ἀγώνων P. XII, 24. πολέμου μναστῆρα N. I, 16. μναστῆρες P. IX, 110.

μνάω. ἔμνασεν ἑστίαν πατρῴαν P. XI, 13. Δίρκαίου ὑδάτων ἀὸ μέμναται P. IX, 91. πολλοὶ μέμναντο O. VI, 11. φιλοτιμίαν μνώμενοι F. 229. ταῦτα καὶ μακάρων ἐμέμναντ' ἀγοραὶ I. VII, 26. μεμνάσθω περιστέλλων N. XI, 15. μεμνᾶσθαι Συρακοσᾶν O. VI, 92. μεγάλων ἀέθλων Μοῖσα μεμνᾶσθαι φιλεῖ N. I, 12. Διὸς μεμναμένος N. VII, 80. ὧν μνασθείς N. IX, 10. μνασθέντι O. VII, 61. μεμνᾴατο F. 277.

*Μοῖρα. θεοῦ Μοῖρα O. II, 23. Μοῖρα O. II, 39. N. VII, 87. πάρεσταν Μοῖραι O. XI, 54. Μοῖραι ἀφιστανθ' αἰδῶ καλύψαι P. IV, 145. Μοῖραι Θέμιν ἄγον F. 6, 3. Μοιρᾶν μίαν τὴν Τύχην F. 13. πάρεδρε Μοιρᾶν βαθυφρόνων N. VII, 1. συμπαρίστασαν Μοῖραι O. VI, 42. Κλωθὼ κασιγνήταί τε Μοῖραι I. V, 16.

μοῖρα. δευτέρα μοῖρα P. I, 99. τὶν μοῖρ' εὐδαιμονίας ὕπεται P. III, 84. μοῖρά τις ἄγων ἔραννον P. V, 76. ἀσποιτο μοῖρα πλοῦτον ἀνθεῖν σφισιν P. X, 17. οὗτος ἕθνος ἄγει μοῖρα N. XI, 43. ἔστι διδύμων ἀέθλων Μελίσσῳ μοῖρα πρὸς εὐφροσύναν τρέψαι ἦτορ I. III, 10. μοῖρ' ἐφίκοιτο καλῶν I. IV, 17. ἐν μιᾷ μοίρᾳ χρόνου O. VII, 94. ἀμφὶ καλῶν μοίρᾳ O. VIII, 86. ἐν δαιτὸς μοίρᾳ δέγμενος P. IV, 127. πεπρωμέναν ἕθηκε μοῖραν μετατραπεῖν F. 164. καλῶν μοιράν τε τερπνῶν F. 171, 3. ἀγῶνοι ἔχει μοῖραν O. VI, 79. ἀστέων μοῖραν O. VII, 76. φιλίαν νόστοιο μοῖραν P. IV, 196. λαοῖσι μοῖραν ἄγων P. XII, 12. μοῖραν εὔνομον ὀπάζειν N. IX, 29. ἔχει μοῖραν ἀσλῶν N. X, 20. ἀγώνων μοῖραν διέστοντι θάλειαν N. X, 53. οἴαν μοῖραν ὕμνων ἄγαγον ἐς φάος I. V, 59.

μοιρίδιον. μοιρίδιον ἦν P. I, 55. μοιριδίᾳ παλάμᾳ O. IX, 28. ξεῖνον ἀμὸν μοιρίδιον τελέσαι I. V, 43. μοιρίδιον ἄμαρ P. IV, 255.

μοίρων. μοιρᾶν περὶ τιμᾶν μαρνάμενον F. 24.

*Μοῖσα O. I, 112. Μοῖσα καὶ Ἀγλαΐα F. 213. Μοῖσ' ἀνέηκέ με F. 119. ἐν δὲ Μοῖσ' ἀδύπνοος ἄνθει O. XIII, 21. αὔξεται Μοῖσα P. IV, 279. οὐκ ἀποδαμεῖ P. X, 37. Μοῖσα N. I, 12. VII, 77. I. II, 6. δίδωσι Μοῖσαν P. V, 65. χρυσέαν καλέσαι Μοῖσαν I. VII, 5. Μοῖσαν φέρειν N. III, 27. Μοῖσα O. III, 4. XI, 3. P. I, 58. IV, 3. XI, 41. N. III, 1. VI. 29. I. V, 54. F. 118. μελίφθογγοι Μοῖσαι O. VI, 21. ἡϊκόμων σκυτάλα Μοισᾶν O. VI, 91. Μοισᾶν δόσιν O. VII, 7. ἑκαταβόλων Μοισᾶν ἀπὸ τόξων O. IX, 5. Μοισᾶν ἐν δίφρῳ O. IX, 87. ἰοπλοκάμων Μοισᾶν κτεάνων P. I, 2. σοφίᾳ βαθυκόλπων Μοισᾶν P. I, 12. χρυσαμπύκων μελπομενᾶν ἐν ὄρει Μοισᾶν P. III, 90. Μοισᾶν θύγατρες N. IV, 3. Μοισᾶν χορός N. V, 28. Μοισᾶν ταμίαι F. 4. χρύσεα μᾶλα εἶναι Μοισᾶν F. 121. ῥοαῖσι Μοισᾶν N. VII, 12. σκοτοῦ Μοισᾶν N. IX, 55. χρυσαμπύκων ἐς δίφρον Μοισᾶν I. II, 2. προφρόνων Μοισᾶν τέχοιμεν I. III, 61. Μοίσαισι ἀγλαοθρόνοις O. XIII, 92. ἀπὸ δ' αὐτὸν Μοίσαισι δόσαν P. IV, 67. ἐν Μοίσαισι τοτενός P. V, 114. Μοίσαισιν ἕδωκ' ἀρόσαι N. X, 26. φλέγεται ἰοβοστρύχοισι Μοίσαις I. VI, 23. φίλος Μοίσαις εἶην F. 127, 2. ἀργυρέας Μοίσας F. 129. Μοῖσαι O. X, 17. N. IX, 1.

Μοισαγέτας F. 82.

*Μοισαῖος. Μοισαῖον ἅρμα I. VII, 62. λάβρον λίβον Μουσαῖον N. VIII, 47. Μοισαίων μελέων I. V, 2.

*Μολίονες ὑπερφίαλοι O. XI, 34.

*Μολοσσία. Μολοσσίᾳ ἐμβασίλευεν N. VII, 38.

μολπά. χλιδῶσα μολπὰ πρὸς κάλαμον ἀντιάξει μελέων O. XI, 23. Αἰολῇδι μολπῇ O. I, 102. λύραι μολπαί τε γιγνώσκοντι O. VI, 97. μολπαῖς ἀείδοντι μάκαρα F. 97, 5.

μόλω. ἀείδων ἄμολον O. XIV, 18. ὅμολον μελπέμεν F. 45, 11. ἐν ναυσὶ μόλον παρ' Αἰτναῖον ξένον P. III, 68. σὺν Χάρισιν ὅμολον Λάμπωνος υἱοῖς I. IV, 23. ὅμολεν P. IV, 177. μόλαν ἐν ἀνδρῶν μακάρων ὅμιλον P. X, 45. ἐν αἴγλαν ἔμολεν ὑπὸ σκιάγχυον N. I, 36. καρπὸν ἐλαίας ἔμολεν Ἥρας λαὸν ἐν ἀγγέων ἄρκεσιν N. V, 36. ὅσσοι μόλεν P. III, 47. σὺν Ἑλένᾳ μόλον P. V, 83. παρ' ὁμφαλὸν μόλον χθονός N. VII, 34. ἐς χθόνα μόλῃ Ἰωλκοῦ P. IV, 77. ὀπίσω οἴκαδε μόλοι N. III, 60. ἀφ' Ἀτρείδαις Τεύθραντος πεδίον μολεῖν O. IX, 76. ἐπ' Ἀλκμήναν μολεῖν N. X, 11. τύχᾳ μολεῖν N. X, 25. παρ' ὄχθῳ Κρόνου μολεῖν N. XI, 25. μολόντων πὰρ μητέρα P. VIII, 89.

μομφά. μομφὰν ἐπισπείρων ἀλιτροῖς N. VIII, 39. μομφὰν ἔχει παίδεσσιν Ἑλλάνων I. III, 54.

μοναμπυκίᾳ O. v, 7.
μοναρχέω. μοναρχεῖν καὶ βασιλευέμεν προήσειν P. IV, 165.
μόναρχοι. σκᾶπτον μόναρχον P. IV, 182.
μονόδροπος. τὸν μονόδροπον P. V, 42.
μονόκρηπις. τὸν μονοκρήπιδα P. IV, 75.
μόνος, μοῦνος. ἔστα σὺν Ἀχιλλεῖ μόνος O. IX, 77. ἐξελέγχων μόνος ἀλάθειαν χρόνος O. XI, 55. μόνος ἐκ στρατοῦ P. VIII, 54. μόνος ἄνευ στρατιᾶς N. III, 33. ζεύγλᾳ τέλασσεν μοῦνος P. IV, 227. μόνα καὶ μόνον τέκεν P. II, 43. ὄνπερ μόνον τέκεν P. III, 100. τοῦτο μόνον F. 86, 2. τὸ ἔστι μόνον ἐκ θεῶν F. 96, 3. πῶλον δεξιτερῷ μόνον ἀμφὶ τροΐ P. IV, 96. μούναν παλαίσιναν ἄτερ ἐγχέων P. IX, 28. δύο μοῦνα I. IV, 14. μόναις ὠδῖσιν P. IX, 33.
μονόψαφον ξίφος N. X, 6.
μόριμος υἱὸς O. II, 42.
μόρος. διασωτάσομαί οἱ μόρον O. XIII, 87. ἐνέσκιμψεν μόρον P. III, 58. ἐχθρότατον δώσειν μόρον N. I, 66.
μόρσιμος. αἰεὶν μόρσιμος O. II, 11. τὸ μόρσιμον οὐ παρφυκτόν P. XII, 30. τὸ μόρσιμον Διόθεν πεπρωμένον N. IV, 61. μόρσιμον αἰῶνα I. VI, 41. τὸ μόρσιμον ἀπέδωκεν N. VII, 44.
μορφά. μορφᾷ τε καὶ ἔργοισι O. IX, 70. ἐοικότα μορφᾷ N. III, 18. ποτιστάζει Χάρις εὐκλέα μορφάν O. VI, 76. μορφὰν παραμείβεται ἄλλων N. XI, 13. μορφὰν βραχύν I. III, 71.
μορφάεις. ἰδεῖν μορφάεις I. VI, 22.
μουσικά. μουσικᾶς ἐν ἑσπέρᾳ O. I, 15. μουσικὰν ὀρθάν F. 8.
μοχθίζω. μοχθίζει περὶ χρήμασι F. 88, 2. antistr.
μόχθος. οὐ τετύφλωται μακρὸς μόχθος ἀνδρῶν I. IV, 64. μόχθος Πηλέος ἀντιθέου F. 158, 1. μὴ προφαίνειν τίς φέρεται μόχθος ἄμμιν F. 171, 2. μόχθου καθύπερθε P. IX, 32. μόχθῳ O. XI, 97. ἐξαίρετον ἦλε μόχθον P. II, 30. μόχθον δύστανον ἀμφέπει P. IV, 268. ἥρωσι μόχθου I. V, 27. ἀτόλματον Ἑλλάδι μόχθον I. VII, 11. τῶν μόχθῶν ἀμπνοάν O. VIII, 7. μόχθων ἀμοιβάν N. V, 48. ἄποινα μόχθων N. VII, 16. ἄλλων μόχθων N. VIII, 31. δόσις ἀντὶ μόχθων παντοδαπῶν I. I, 46.
*Μόψος. μάντις Μόψος P. IV, 191.
μυθέομαι. μυθήσαιθ' ὁποίαν εὗρε παγάν P. IV, 298.
μῦθος. δεδαιδαλμένοι ψεύδεσι ποικίλοις ἐξαπατῶντι μῦθοι O. I, 29. αἰμύλιον μῦθων ὁμόφοιτος N. VIII, 33. σοφία κλέπτει παράγοισα μύθοις N. VII, 23.
*Μυκῆναι. Μυκηνᾶν P. IV, 49.
*Μυκηναῖοι. λευκίππων Μυκηναίων F. 216.
μυρίος. μυρία κέλευθος I. III, 19. μυρίον χρόνον I. IV, 31. μυρίου χαλκόν N. X, 45. μυρίαι κέλευθοι I. V, 20. μυρίων ὑτάρων I. VI, 11. μυρίᾱν ἀρετᾱν N. III, 40. ἀρεταῖς μυρίαις N. X, 3. Πηλέος μόχθοι νεότατ' ὑπέλαμψαν μυρίοις F. 158, 1.
*Μυρμιδόνες N. III, 13.
μυρσίνα. μυρσίνας στέφανον I. VII, 67.
μύρτος. λευκωθεὶς κάρα μύρτοισι I. III, 88.
*Μύσιος. Μύσιον ἀμπελόεν πεδίον I. VII, 49.
μυχός. ὁ Παρνάσιος μυχός P. X, 8. μυχῷ ἐν Μαραθῶνος P. VIII, 83. μυχῷ Ἑλλάδος N. VI, 27. ἐν θαλάμου μυχὸν εὐρύν N. I, 42. μυχὸν ἀμφέπει μαντῆιον P. V, 68. Μινύα μυχόν I. I, 56. Ἀρκαδίας ἀπὸ τολυγνάμπτου μυχῶν O. III, 28. ἐν μυχῷ P. I, 22. μυχοῖς ἥμενον Ἄλιδος O. IX, 34. ἐν μυχοῖσι Πιερίδων P. VI, 49. Κορίνθου ἐν μυχοῖς N. X, 42. ἐς μυχὸν ἄλσος P. VI, 12. μυχοὺς διασσατο F. 70.
μῶμος. μῶμος κρέμαται ἐκ φθονεόντων O. VI, 74. μείων ἔπεται μῶμος ἀνθρώπων P. I, 82. ὁ ἐξ οἴκου ποτὶ μῶμον ἕπαινος κίρναται F. 174.

N.

Nαί. ναὶ μὰ γὰρ ὅρκον N. XI, 24.
ναιετάω. ἀμφ' Ἀχέροντι ναιετάων N. IV, 85. ὑπὸ Κυλλάνας ὄρει ναιετάοντες O. VI, 78. ἀμφὶ Παγγαίου θεμέθλοις ναιετάοντες P. IV, 180.
*Ναΐδος ἀκοίτας F. 57.
ναίω. ὄχθαις ἔπι ναίεις Ἀκράγαντος καλλίναν P. XII, 3. ἐν τᾷ ναίει Εὐνομία O. XIII, 6. παρ' Αἰγιόχῳ ναίει I. III, 77. ἐν Τενέδῳ Πειθὼ ναίει νίὸν Ἀγησίλα F. 88, 3. ep. ναίετε ἄδραν O. XIV, 2. παρὰ πόλει ναίουσι Χαρίτων P. XII. 26. τᾶνδε πόλιν ναίουσι I. V, 62. ἄντρον ἔναι' ἔτι P. III, 63. μάκαρ ἀνδρῶν μέτα ἔναιεν P. V, 95. ναίειν εὐτυχῶς ἐν τίν N. VII, 91. Κρόνιον ναίων λόφον O. V, 17. Τίρυνθα ναίων O. XI, 71. τίνα πάτραν, τίνα οἶκον ναίοντα P. VII, 6. Παρνασσοῦ πόδα ναίοντα P. XI, 36. ὄχθαις ὑπὸ Ταϋγέτου ναίοντες P. I, 64. νᾶσον πέλας ἁμβόλᾱ Ἀσίας ναίονταν O. VII, 19. cf. νάω.
Nαὶ Κρείουσα P. IX, 16.
νάκος. τὸ πάγχρυσον νάκος κριοῦ P. IV, 68.
*Νάξιος. Ναξίαν ἀκόναν I. V, 70.
*Νάξος. ἐν Νάξῳ λιταρᾷ P. IV, 68. F. 81.
ναός. ναοῦ βασιλεύς P. III, 27. Πύθιον νεὼν καταβάντα P. IV, 55. πάνδοκον νεὼν εὐκλέα διανέμων P. VIII, 65. ναὸν Ποσειδάωνος ἐρέφοντα ξένων κρανίοις I. III, 72. θεῶν ναοῖσιν O. XIII, 21.
νάπα. ἐν πολυχρύσᾳ Ἀπόλλωνος νάπᾳ P. VI, 9. ἐν κοίλᾳ λέοντος νάπᾳ I. III, 12.
νάπος. ἅμιλλαν ἐν κοιλόπεδον νάπος θεοῦ P. V, 38. Ἰσθμιον ἐν νάπος I. VII, 63.
ναυσιάτας. λαὸν ναυσιάταν P. IX, 67. ναυσιάταις P. X, 47.

νᾶσος. ἁ δικαιόπολις Αἰακιδᾶν νᾶσος P. VIII, 25. βλάστε νᾶσος ἐξ ἁλός O. VII, 70. τρίπολιν νᾶσον ναίοντας O. VII, 18. ἐν βένθεσιν νᾶσον κεκρύφθαι O. VII, 57. ἱερὰν νᾶσον λιτάν P. IV, 7. τάνδε νᾶσον ἐλθόντες P. IV, 52. τάν ποτε Καλλίσταν ἀπέφηναν νᾶσον P. IV, 259. Δωρίδα νᾶσον Αἴγιναν N. III, 3. πάνδε νᾶσον N. III, 65. νᾶσον εὐκλέα τάνδε κοσμεῖν N. VI, 48. ἐν Εὐξείνῳ πελάγει φαεννὰν νᾶσον N. IV, 50. λίπον εὐκλέα νᾶσον N. V, 15. διαπρεπέα νᾶσον I. IV, 49. τάνδε νᾶσον I. V, 19. ἐς νᾶσον Οἰνωπίαν I. VII, 21. ἐν τᾷδε νάσῳ P. IV, 42. νάσῳ N. I, 13. μακάρων νᾶσος O. II, 78.

ναναγία. ἀοιδόμενον ναναγίαις I. I, 36.

ναῦς. θοᾶς ἐκ ναὸς ἀπεσκίμφθαι O. VI, 101. θᾶσσον ναὸς ὑποπτέρου O. IX, 26. ναὸς Ἄργους P. IV, 185. ὅττις ἄρχει ναός P. IV, 230. ἔντεα ναός N. IV, 70. πὰρ ποδὶ ναός N. VI, 37. ναῒ Ἀργοῖ O. XIII, 52. ἄγκυραν ποτὶ ναῒ κρημνάντων P. IV, 25. τεύχειν ναῒ πομπᾶν P. IV, 164. ναῒ θοᾷ F. 242, 3. παρὰ ναῦν ἰθύει δαλφὶς F. 258. πεντηκόντορον ναῦν κράτει P. IV, 245. κυβερνῶνται θοαὶ νᾶες O. XII, 4. ἀριζόμεναι νᾶες ἐν πόντῳ I. IV, 5. ναῶν πλόον O. VII, 32. ὠκυπόρων ἀπὸ ναῶν P. I, 74. δεσπόταν ναῶν O. IV, 207. ναῶν ἐν μάχαις N. IX, 34. οὔτ' ἐν ναυσὶ κοίλαις τίμιαι O. VI, 10. ἐν ναυσὶν μόλον P. III, 68. ναυσὶ θοαῖς ἅλὸς κέλευθον ἀνοίγων P. V, 87. ναυσὶν οὔτε πεζὸς ἰὼν P. X, 29. θοαῖς ἐν ναυσὶ πόρευσαν N. VII, 29. ἐν ναυσὶν I. V, 23. νάεσσι πολεῖς ἄγαγεν P. IV, 56.

ναυσικλυτός. Αἴγινα ναυσικλυτός F. 4, 1. ναυσικλυτάν N. V, 9.

ναυσίστονον ὕβριν P. I, 72.

ναυσιφορήτοις ἀνδράσι P. I, 33.

ναυστολέω. ἴδια ναυστολέοντες ἐπικώμια N. VI, 33.

ναύτας. ναυτᾶν ἄωτος P. IV, 188. ἡμιθέοισιν Ἰάσονος ναύταις P. IV, 12. ναύταις I. IV, 54.

ναυτιλία. τίς ἀρχὰ δέξατο ναυτιλίας P. IV, 70. ναυτιλίας ἐσχάτας μάρτυρας N. III, 21. ναυτιλίαισι πορθμὸν ἀμερσάσαις I. III, 75.

νάω. ψυχαὶ εὐσεβέων ἀπουράνιοι νάοισαι F. 97, 4.

νεανίας. νεανίᾳ γαμβρῷ O. VII, 4. κώμων τέκτονες νεανίαι N. III, 5.

νεᾶνις P. IX, 32. νεάνιδες πολύξεναι F. 87, 1.

νεαρός. νεαρὸν υἱόν P. X, 25. νεαρὰν ἀρετάν I. VII, 47. νεαρὰ ἐξευρόντα N. VIII, 20.

νεῖκος. κατέχει ἐν λυγρῷ νείκει N. VIII, 25. νεῖκος κρεσσόνων ἀποθέσθαι O. XI, 41. οἷον ἀταρβεῖ νεῖκος ἄγει κεφαλᾷ P. IX, 32. βαρύ σφι νεῖκος ἔμπαξε N. VI, 52. ἔσχον νεῖκος πολέμοιο I. VI, 36. νεικέων πέταλα I. VII, 43.

*Νεῖλος. Νείλου πρὸς τέμενος Κρονίδα P. IV, 56. Νείλου πρὸς ἀκτάς I. II, 42. πέραν Νείλοιο παγᾶν I. V, 22. ἔσχατον Νείλου κέρας F. 210. cf. F. 110.

νεκρός. ἐκ νεκροῦ ἄρτασε P. III, 43. νεκρὸν ἵππον F. 217, 2. ἑπτὰ πυρᾶν νεκρῶν τελασθέντων O. VI, 15.

νέκταρ. νέκταρ ἀμβροσίαν τε δῶκε O. I, 62. νέκταρ χυτὸν πέμπων O. VII, 7. νέκταρ ἐν χείλεσσι καὶ ἀμβροσίαν στάξοισι P. IX, 65.

νεκτάρεος. φυτὰ νεκτάρεα F. 45, 14. νεκταρέαις σπονδαῖσιν I. V, 35.

*Νεμέα N. I, 7. ἁ Νεμέα N. V, 44. Νεμέας κατὰ κόλπον O. IX, 93. Νεμέας ἀπὸ N. III, 80. Νεμέας ἐξ ἀέθλων N. VI, 12. ἀπ' εὐφύλλου Νεμέας I. V, 58. Νεμέᾳ O. VII, 82. VIII, 56. N. IV, 9. 75. VI, 20. VII, 80. X, 26. I. IV, 20. VII, 4. ἐν Νεμέᾳ O. VIII, 16. XIII, 94. N. II, 23. I. V, 3. 46. ἐν βαθυπέδῳ Νεμέᾳ N. III, 17. ἐν Ἀργείᾳ Νεμέᾳ F. 45, 12.

Νέμεα O. XIII, 33.

*Νεμεαῖος. Νεμεαίου Διός N. II, 4. Μέγα Νεμεαῖον ἄγαλμα N. VIII, 16.

*Νεμεάς. ἐν ἱερομηνίᾳ Νεμεάδι N. III, 2.

*Νέμειος. Νεμείοις N. V, 5.

νεμεσάω. μή μοι νεμεσάσαι I. I, 3.

*Νέμεσις. Νέμεσιν διχόβουλον μὴ θέμεν O. VIII, 86. φυγόντες ὑπέρδικον Νέμεσιν P. X, 44.

νέμω. νέμει Ἀτρέκεια πόλιν O. XI, 13. ὅτε Συρακόσσαισι νέμει P. III, 70. ἀκέσματα νέμει P. V, 64. ἔνδον νέμει πλοῦτον I. I, 67. Ζεὺς τὰ καὶ τὰ νέμει I. IV, 58. τὰν νεῖμ' ἀπάσαις αἰνίαις I. II, 22. ἀγῶνα νέμειν O. III, 38. ἕδος Ὀλύμπου νέμων ἀέθλων τε κορυφὰν πόρον τ' Ἀλφεοῦ O. II, 13. τόνδε λαὸν ἁβλαβῆ νέμων O. XIII, 26. ὅλβος τὰ καὶ τὰ νέμων P. V, 55. ἴχνεσιν ἐν Πραξιδάμαντος πόδα νέμων N. VI, 15. Χαρίτων νέμομαι κᾶπον O. IX, 29. τούτων ἄλλοτε ἄλλοις νέμειν F. 121. τοὺς (ἀγρούς) νέμεαι P. IV, 150. τὰ μὲν ὑπὸ στάθμᾳ νέμονται F. 4, 4. ἄδακρυν νέμονται αἰῶνα O. II, 73. ταπεινὰ νέμονται N. III, 78. ἀμέραν τὰν παρὰ Δὶ νέμονται N. X, 56. ἀσυχᾶ νεμόμενος P. XI, 55.

νεόγυιος. νεόγυιον παίδων ἐς ἥβαν F. 88, 2. ep. νεογυίοις φῶσιν N. IX, 24.

νεόδματα στεφανώματα I. III, 80.

νεοθαλὴς νικαφορία N. IX, 48.

νέοικον ἕδραν O. V, 8.

νεόκτιστος. νεοκτίσταν Αἴτναν N. IX, 2. νεόκτιστον λίθων βωμοῖο θέναρ P. IV, 206.

νεόκτονος. Ἀχιλεῖ νεοκτόνῳ N. VIII, 30.

νέομαι. ἀμφ' ἕκαστον ὅσα νέομαι P. VIII,

72. ἐντροθε νέομαι P. IV, 102. οἰκαδ' οὐ νέοντ' ἄνευ στεφάνων N. IV, 77. θανάτου πάρα θαμὰ νέονται N. VII, 20. νεῖσθαι κατ' ἀμαξιτόν P. IV, 247. Πελειάδων μὴ τηλόθε νεῖσθαι Ὠρίωνα N. II, 12.
*Νεοπτόλεμοι N. IV, 51. VII, 35. Νεοπτόλεμον N. VII, 103. F. 24.
νέος. ἐν παισὶν νέος P. IV, 281. νέον γένος ἀνδρῶν F. 74, 11. νέᾳ εὐπραγίᾳ P. VII, 18. νέᾳ κεφαλᾷ P. XI, 35. νέον O. VIII, 87. νέον ὕμνον I. IV, 70. νέαν χαίταν O. XIV, 22. καλόν τι νέον P. VIII, 92. νέων ἀνδρῶν O. XIII, 22. F. 213. νέων μέριμναι F. 250. νέων δοιδά P. V, 103. νέων ὀπί N. III, 63. νέοις ἀνδράσιν O. IV, 28. παισὶ νέοισι N. III, 69. νέαισιν παρθένοισι P. X, 59. νέαις ἁλόχοις P. XI, 25. νέαισιν ἑορταῖς N. IX, 11. νέοις δέθλοις O. II, 47. ὦ νέοι I. VII, 2. νεώτερον κακόν P. IV, 155. νεώτερον ἢ πάροι F. 74, 5. ὕμνων νεωτέρων O. IX, 53. τεὸν χρόνον νεώτατον καλῶν P. VIII, 34.
νεοσίγαλον τρόπον O. III, 4.
νεόται. νεόταις δέκετο I. VII, 68. Ἰκοντι νεότατος τὸ πάλιν O. XI, 91. νεότατι θράσος δρήγει P. II, 63. πόνων οἱ σὺν νεότατι γένωνται N. IX, 44. Πηλέος μόχθοι νεόταν' ἐπέλαμψαν μυρίοις F. 168, 1.
νέρθεν γᾶς F. 226. 227.
*Νεστόριος. Νεστόριον ἅρμα P. VI, 32.
*Νέστωρ. Νέστορα P. III, 112.
νευρά. σφετέραις οὐ φέισατο χερσὶν βαρυφθόγγοις νευραῖς I. V, 32.
νεύω. ἐπὶ γλεφάροις νεῦσαν I. VII, 45. νεῦσον P. I, 71. νεῦσαι O. VII, 67.
νεφέλα. *παίδων Νεφέλαι O. X, 3. ἐριβρόμου νεφέλαι στρατός P. VI, 11. νεφέλᾳ παρελέξατο P. II, 36. ἐν ταύτᾳ νεφέλᾳ I. VI, 27. ξανθὰν ἀγαγὼν νεφέλαν O. VII, 49. κελαινῶπιν ἐπὶ οἱ νεφέλαν κατέχευας P. I, 7. φόνου νεφέλαν τρέψαι N. IX, 38.
νέφος. ἐπιβαίνει λάθαι νέφος O. VII, 45. πολέμοιο νέφος N. X, 9. νέφος πλούτου F. 84, 4. ἐκ νεφέων P. IV, 197.
νέω. νέομεν πρὸς ἀκτάν F. 239, 3.
νηλής. νηλὴς γυνά P. XI, 22. νηλέα νόον P. I, 95. νηλεεῖ νόῳ F. 168.
νήπιος. νήπιοι P. III, 82. νήπια βαίζειν F. 128.
νήποινον φυτῶν αἶσαν P. IX, 60.
*Νηρεΐς, Νηρηΐς. ὑψιθρόνων μίαν Νηρεΐδων N. IV, 65. ποντιᾶν χρυσαλακάτων τινὰ Νηρεΐδων N. V, 36. ποντιᾶν Νηρηΐδων P. XI, 2. ἀπὸ χρυσέαν Νηρηΐδων N. V, 7. Νηρεΐδεσσι πεντήκοντα I. V, 5.
*Νηρεύς. Νηρέος εὐβούλου παῖδα P. III, 92. Νηρέος θύγατρα N. III, 55. Νηρέος θυγάτηρ I. VII, 43. κόραισι Νηρῆος O. II, 32.
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*Νικάσιππος. Νικάσιππε I. II, 47.
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*Νιόβα F. 36. 37.
*Νῖσος. Νίσου ἐν λόφῳ P. IX, 94. N. V, 46. Νίν ν. οὗ.
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*Νότος. σὺν Νότου αὔραις P. IV, 208.
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*Ὀδυσσεύς. λόγον Ὀδυσσέος N. VII, 21. Ὀδυσσῆ N. VIII, 26.

ὄζος. ὄζους δρυὸς ἐξερεῖψαι P. IV, 263.

ὄθεν. ὄθεν ἀμφιβάλλεται O. I, 8. ὄθεν ἔχοντι O. II, 50. ὄθεν στεφάνων ἄωτοι ἐπασίροντι O. IX, 21. ὄθεν εὑρεῖν P. II, 64. ὄθεν γεγενναμένοι P. V, 74. ὄθεν ἄρχονται N. II, 1. ὄθεν ἄδρυα F. 126, 3.

ὅθι. ὅθι ἐβάλοντο κρηπῖδ' ἐλευθερίας F. 196. ὅθι τράγοι γυναιξὶ μίσγονται F. 215.

Οἰάγρου Ὀρφεύς F. 188. [υἱὸν Οἰάγρου F. 103.]

οἰακοστρόφοι. κυβερνατῆρος οἰακοστρόφου I. III, 89.

οἴγω. οἰχθεισᾶν πυλᾶν N. I, 41. οἰχθέντος θαλάμου F. 45, 13.

*Οἰδίπους. Οἰδιπόδα σοφίαν P. IV, 263.

οἶδμα ἅλιον, F. 242, 3.

οἶκαδε v. οἶκος.

οἰκεῖος. τὸ οἰκεῖον πιέζει πάνθ' ὁμῶς N. I, 53. οἰκείων καλῶν N. XI, 31. οἰκείαις ἀρούραις O. XII, 21.

οἰκέω. πόλιν οἰκεῖ N. VII, 9. πόνων ἄτερ οἰκέοισι P. X, 43. παρὰ Βοιβιάδος κρημνοῖσιν ᾤκει P. III, 34. ἵνα ᾤκησαν N. III, 14. Ἀλφεὸν οἰκεῖν O. VI, 34. χθονὸς ῥίζαν τρίταν οἰκεῖν P. IX, 8. πομπαῖς θεμίσκοπον οἰκεῖν ὀόντα N. VII, 47. οἰκεῖν οὐρανῷ N. X, 58. ὑπέρ ἀλὸς οἰκέων N. VII, 65. ἐν Ἀχαιοῖς Θεράπνας οἰκέων ἕδος I. I, 31. Ὀγχηστὸν οἰκέων I. III, 37. οἰκέοντας ἔνδον Ὀλύμπου P. XI, 64.

οἴκημα. ἱαρὸν ἔσχον οἴκημα ποταμοῦ O. II, 10.

οἰκίζω. Αἰγίνᾱτ' ᾤκισεν ἔστη N. X, 5. τὰν παρὰ Δίρκᾳ πόλιος ᾤκισσαν ἀγεμόνα I. VII, 20.

οἰκιστήρ. τᾶνδε χθονὸς οἰκιστήρ O. VII, 30. κλεινὸς οἰκιστὴρ P. I, 31. οἰκιστῆρα Διβύας P. IV, 6.

*Οἰκλῆς. Ὀϊκλέος παῖς P. VIII, 41.

*Οἰκλείδας. Οἰκλείδᾳ N. IX, 17. μάντιν Οἰκλείδαν O. VI, 13. N. X, 9.

οἰκοθεν, οἴκοι v. οἶκος.

οἰκόριος. οἰκοριᾶν ἑταιρᾶν P. IX, 19.

οἶκος. ὁ ἐξ οἴκου ἔπαινος F. 174. ἅπαντας ἐν οἴκῳ O. VI, 48. τριολυμπιονίκαν ἐπαινέων οἶκον O. XIII, 2. ἅμερον κατ' οἶκον ἔχῃ P. I, 72. τεὸν οἶκον ταῦτα πορσύνοντα P. IV, 151. οἶκον ἰδεῖν P. IV, 294. τίνα οἶκον ναίοντα P. VII, 5. οἶκον ἁμαξοφόρητον F. 72. ἕτερον οὔ τινα οἶκον N. VI, 26. τὸν Θεμιστίου ὀρθώσαντες οἶκον I. V, 61. οἴκων πατρῴων N. IX, 14. χρυσέων οἴκων ἄναξ I. III, 78. οἶκοι P. IV, 43. οἶκοι ἐπάγαγες P. VIII, 68. τὰ οἶκοι N. II, 23. οἶκοι N. V, 45. ἅπτεται οἴκοθεν Ἡρακλέος σταλᾶν O. III, 46. οἴκοθεν οἴκαδε O. VI, 99. VII, 4. τὸ οἴκοθεν P. VIII, 53. οἴκοθεν μάτευε N. III, 30. οἴκοθεν N. VII, 52. οἴκοθεν στείχειν N. IX, 19. οἴκοθεν στάλαισιν ἅπτουθ' Ἡρακλείαις I. III, 30. ἰκόμαν οἴκαδε P. IV, 106. ὀπίσω πάλιν οἴκαδε μόλοι N. III, 60. οἴκαδε νέονται N. IV, 76.

οἰκτιρμός. κρέσσων οἰκτιρμοῦ φθόνος P. I, 85.

οἰκτρός. συμφορᾶς οἰκτρᾶς O. VII, 77. οἰκτροτάτῳ θανάτῳ P. III, 42.

οἶμος. τελέθει ὀλισθηρὸς οἶμος P. II, 96. ἐπίκρυφον οἶμον O. VIII, 69. οἶμον ἵσαμι βραχύν P. IV, 248.

οἰνάνθα. ματέρ' οἰνάνθας ὀπώρᾳ N. V, 6.

*Οἰνεΐδαι κρατεροί I. IV, 34.

οἰνηραῖς φιάλαις N. X, 43.

*Οἰνόμαος O. XI, 53. ἔγχος Οἰνομάου O. I, 76. Οἰνομάου βίαν O. I, 88. Οἰνομάου σταθμῶν O. V, 9.

οἰνοδόκον φιάλαν I. V, 37.

*Οἰνοπία. νᾶσον Οἰνοπίαν I. VII, 21.

οἶνος. ἐπεὶ δᾶεν ῥιπὰν μελιαδέος οἴνου F. 147. παλαιὸν οἶνον αἶνει O. IX, 52.

*Οἰνώνα. ἀπ' Οἰνώνας N. V, 16. Οἰνώνας βασιλεύς N. VIII, 7. Οἰνώνᾳ N. IV, 46. ἐν Οἰνώνᾳ I. IV, 38.

οἰοπόλος δαίμων P. IV, 28.

οἷος. οἷος ἐν ὄρφνᾳ O. I, 71. οἷον μανύει P. I, 93. οἷος θεῶν F. 93, 3.

οἷος. οἷος ἐσσὶ μαθών P. II, 72. οἷος ἐών P. III, 5. οἷας αἶσας P. III, 60. οἷον ἀγῶνα O. IX, 95. οἷον δέδεται P. I, 27. ὅρκος οἷον P. V, 113. οἷον αἰνέων N. IV, 93. οἷον γάμον P. IX, 117. τιμὰν οἵαν οὔτις δρέπει P. I, 49. οἵαν τινὰ στάθμαν N. VI, 7. οἵαν μοῖραν ὕμνων I. V, 59. οἷον Ἀλέρας ὠόν F. 138. οἷον νεῖκος P. IX, 32. ἕκαστον οἷον ἔχομεν N. III, 70. οἷοι δ' ἀρετὰν δαλφῖνες F. 4, 7. οἷοι ἔβαν P. IX, 109. οἷοι ποιμένες N. VIII, 6. οἷα παίζομεν O. I, 16. οἷα ἔπεται βροτῷ P. II, 75. οἷα χερσὶν, δκοντίζοντες αἰχμαῖς I. I, 24. οἵαις μάχαις P. I, 47. οἷα τειχίζομεν

κόσμον F. 206. οἳ ἀπατᾶται φροντὶς ἐφαμερίων F. 175. οἷα παίθων P. I, 73. III, 20. οἷα φιλέοισιν ὑποκουρίζεσθαι P. III, 18. οἷα (ἔπεα) ἅρμοσαν P. III, 113.
ὄϊστός. πτερόεντα ἴαι γλυκὺν Πυθέναδ' ὀϊστόν O. IX, 13. ἐκ φρενὸς εὐκλέατ ὀϊστοὺς ἵεντες O. II, 99.
οἰχνεύω. πεζὸς οἰχνεύων F. 222.
οἰχνέω. οἰχνέοντες P. V, 86. οἰχνεῖτε ἀγοράν F. 45, 5.
οἴχομαι. οἴχεται τιμὰ φωτί N. X, 78. οἴχονται μέριμναι στηθέων ἔξω F. 239, 1. φῶς θ' ὑπὸ χθόνα F. 148. φῶς ἐτ' ἰὼν μαντευσόμενος O. VI, 38. φῶτο πρὸς θεόν N. VII, 40. οὐ πλόκαμοι κερθέντες φῶντ' ἀγλαοί P. IV, 82.
*Οἰωνὸς παῖς Δικυμνίου O. XI, 69.
οἰωνός. οἰωνῶν βασιλῆα δίδυμον O. XIII, 21. ἀρχὸς οἰωνῶν P. I, 7. I. V, 48.
ὀκνηρός. ἐλπίδες ὀκνηρότεραι N. XI, 22.
ὀκτώ. τεσσαράκοντα καὶ ὀκτώ P. IX, 117. ὀκτὼ N. II, 22. I. III, 81.
ὀκχέω. ὀκχέοντι πόνον O. II, 74.
ὄκχος. βάσομεν ὄκχον O. VI, 24.
οἴσω v. φέρω.
ὄλβιος. ὁ δ' ὄλβιος O. VII, 10. ὄλβιος ὅστις ἰδὼν ἐκεῖνα εἶσιν ὑπὸ χθόνα F. 102, 1. ὀλβίᾳ αἶσᾳ F. 96, 1. ὄλβιον ἄνδρα P. IX, 4. τὰν ὀλβίαν Κόρινθον O. XIII, 4. Ἡρακλέος ὀλβίαν αὐλάν N. IV, 24. ὄλβιον δῶμα N. IX, 3. ὀλβία Δακεδαίμων P. X, 1. ὄλβιοι P. I, 65. ὀλβίων Δαρδανιδᾶν F. 85. ὀλβίοισιν Ἐμμενίδαις P. VI, 5. ὀλβίοις δώμασιν N. I, 71.
ὀλβοθρέμμονες Κῆρες F. 245.
ὄλβος. ὄλβος ἅμ' ἕσπετο O. VI, 72. ὄλβος οὐκ ἐς μακρὸν ἀνδρῶν ἔρχεται P. III, 105. πολὺς ὄλβος ἀμφινέμεται P. V, 55. ἴσχει ὄλβος φθόνον P. XI, 29. εἴ τις ὄλβος ἐν ἀνθρώποισι P. XII, 28. εὐανθὴς τέθαλεν ὄλβος F. 95, 5. εὐδαιμόνων δραπέτας οὐκ ἔστιν ὄλβος F. 99. σὺν θεῷ φυτευθεὶς ὄλβος N. VIII, 17. ζώει μάσσων ὄλβος ὀπιζομένων I. III, 8. σπέρμ' ἀκτῖνος ὑμετέρας ὄλβου P. IV, 256. καιρὸν ὄλβου N. VII, 58. ἐσχατιὰς πρὸς ὄλβου I. V, 11. θεόρτᾳ σὺν ὄλβῳ O. II, 40. μακροτέρῳ ὄλβῳ τεθαλότα P. XI, 53. ὄλβῳ φέρτατος N. X, 13. εὐανθεῖ σὺν ὄλβῳ I. IV, 14. κατα πέψαι μέγαν ὄλβον O. I, 56. πέμπτῃ ἀνεκὰς ὄλβον ὑψηλόν O. II, 24. ὑγίαντα ὄλβον ἄρδει O. V, 23. θραύσει ὄλβον O. VI, 97. ὄλβον εὐθύνοι P. I, 46. μακρὸν οὐχ ὑπέμεινεν ὄλβον P. II, 26. ὄλβον ὑπέρτατον σχεῖν P. III, 89. ὑφαίνειν λοιπὸν ὄλβον P. IV, 141. ἀκούοντι σφὸν ὄλβον P. V, 102. ὄλβον ἐπαινῆσαι N. V, 19. λαχὼν θαυμαστὸν ὄλβον N. IX, 45. ὄλβον ἄχων N. XI, 13. καλλιστον ὄλβον ἀμφέπων I. III, 76. ὄλβον ἀπήμονα F. 74, 7.
ὀλεθρος. ἐὸν ὄλεθρον P. II, 41.
*Ὀλιγαιθίδαι. Ὀλιγαιθίδαισιν O. XIII, 23.
ὀλίγος. ἁμοὶ ὀλίγου γᾶς δέδοται F. 126, 3. ἐν ὀλίγῳ P. VIII, 96. ὀλίγον κρόνου N. VII, 38. οὐκ ὀλίγαν δόσιν P. X, 20. ὀλίγον δὴρ ἰσχύει F. 33.
ὀλισθηρὸς οἶμος P. II, 96.
ὁλκάς. ἐπὶ πάσαις ὁλκάδος N. V, 2.
ὄλλυμι. ὄλεσσε κόραν P. XI, 33. γάνος ἀμὸν ὀλέσσαι οἰκτροτάτῳ θανάτῳ P. III, 41. ἄνδρας ὀλέσαις O. I, 79. οὐλόμενος v. secrasim.
ὅλος. τὸν ὅλον ἀμφὶ χρόνον O. II, 33. ὅλου ἐν χρόνου N. III, 47. ὅλου ἐστέρασ' ὀφθαλμόν O. III, 20. ὅλου στρατόν O. XI, 45. ὅλου δίφρου P. V, 50.
ὁλοφύρομαι. ὁλοφυρομένων πάντων F. 74, 12.
*Ὄλυμπία, Οὐλυμπία. Ὀλυμπίαι O. I, 7. XIII, 24. Ὀλυμπίᾳ O. II, 53. VIII, 83. IX, 2. XII, 19. XIII, 97. P. V, 124. VIII, 37. N. XI, 23. ἐν Ὀλυμπίᾳ O. VI, 26. Οὐλυμπίᾳ O. III, 16. V, 2. VII, 10. N. IV, 75. Οὐλυμπία O. VIII, 1.
*Ὀλυμπιάς. μία ἐκπρεπὴς Διὸς Ὀλυμπιάς P. VII, 15. Ὀλυμπιάδος N. VI, 65. ἐν Ὀλυμπιάδι O. XI, 17. σὺν Ὀλυμπιάδι πρώτᾳ O. XI, 61. Ὀλυμπιάδ' ἔστασεν O. II, 3. τᾶν Ὀλυμπιάδων ἐν δρόμοις O. I, 94. Ὀλυμπιάδων ἀγυιᾶτις P. XI, 1. Ὀλυμπιάδων ἐλαίᾳ N. I, 17. Ὀλυμπιάδων ἄρνεσι I. I, 65.
*Ὀλυμπιονίκας, Οὐλυμπιονίκας O. VI, 4. ὕμνον τεθμὸν Ὀλυμπιονίκαν O. VII, 86. θῆκεν Ὀλυμπιονίκαν O. VIII, 18. τὸν Ὀλυμπιονίκαν παῖδα O. XI, 1. Οὐλυμπιονίκαν κῶμον O. IV, 9. Ὀλυμπιονίκαν ὕμνον O. III, 3. πατρὸς Ὀλυμπιονίκα P. X, 13. Ὀλυμπιονίκαις O. X, 7.
*Ὀλυμπιόνικος. Ὀλυμπιόνικος ἀ Μαιονὶς O. XIV, 19. κεῖνος Ὀλυμπιόνικος ἐών N. VI, 17. Ὀλυμπιόνικε O. V, 21.
*Ὀλύμπιος. Ὀλύμπιος ἀγερμὸν O. IX, 61. πατρὸς Ὀλυμπίοιο O. XIV, 12. Ὀλυμπίου Διὸς ἕλσος I. II, 27. F. 60, 1. σωτῆρι Ὀλυμπίᾳ I. V, 7. βωμὸν Ὀλύμπιον O. XI, 106. Ὀλυμπίαν ἀγώνων ἀκτῖνα P. XI, 47. Ὀλύμπιοι F. 45. F. 66. ἐν Ὀλυμπίοις O. II, 27. ἐν Ὀλυμπίοισιν ἀέθλοις P. IX, 105.
Ὀλυμπόθεν, Ὀλυμπόνδε v. Ὄλυμπος.
*Ὄλυμπος, Οὔλυμπος. Ὄλυμπον σεσοφισμένοι O. I, 54. ἴδοε Ὀλύμπου O. II, 13. ἐκὼν Ὀλύμπου P. XI, 64. Ὀλύμπου δέσποτος N. I, 13. Ἄμμων Ὀλύμπου δέσποτα F. 4. Οὐλύμπου λιταρὰν καθ' ὁδόν F. 6. κατ' Ὄλυμπον N. X, 17. ἐν Οὐλύμπῳ. O. XIII, 88. F. 58, 4. str. Οὐλύμπου κατοικίδιον N. X, 84. Οὐλυμπόθεν P. IV, 214. Οὐλυμπόνδ' ἰὼν O. III, 38. Οὐλυμπόνδ' ἵκει I. III, 73.

ὁμάγυρις. ἐλθεῖν μεθ' ὁμάγυριν Ζηνός I. VI, 46.
ὅμαδος. Χαρίτων ὁμάδῳ φλέγειν N. VI, 39. χάλκεον στονόεντ' ἀμφέπειν ὅμαδον I. VII, 25.
ὁμαίμιος. πατροπάτορος ὁμαιμίου N. VI, 16.
ὄμβριμος. Τυφῶνος ὀμβρίμου O. IV, 8. λέοντι ὀμβρίμῳ P. IX, 28.
ὄμβριος. ὑδάτων ὀμβρίων O. X, 3.
ὄμβρος. χειμέριος ὄμβρος P. VI, 10. ἐν πολυφθόρῳ Διὸς ὄμβρῳ I. IV, 55. μετὰ χειμέριον ὄμβρον P. V, 10. φρίσσοντας ὄμβρους P. IV, 81.
ὀμηγυρής. στρατὸν ὁμηγυρέα (ὁμαγυρέα) P. XI, 8.
* Ὁμηρίδαι ῥαπτῶν ἐπέων ἀοιδοί N. II, 1.
** Ὅμηρος I. III, 55. Ὁμήρου ῥῆμα P. IV, 277. διὰ τὸν ἀδυεπῆ Ὅμηρον N. VII, 21. F. 189.
ὁμιλέω. πολίεσσι λόγοις ὁμιλεῖ P. VII, 9. πλαγίαις φρένεσσιν ὁμιλεῖ I. III, 6. πάσαις πολίεσσιν ὁμῖλει F. 173, 3. ὁμιλήσει τύχαις N. I, 61. τοσσάδε νικαφόροις ὁμιλεῖν O. I, 116. τοῖς ἀγαθοῖς ὁμιλεῖν P. II, 96. συμπότῃσιν ὁμιλεῖν P. VI, 53. χαλεπὰ ἔριν ἀνθρώποις ὁμιλεῖν κρεσσόνων N. X, 72. ἀστοῖς ὁμιλεῖν I. II, 37. ὁμιλέων παρ' οἰκείαις ἀρούραις O. XII, 21.
ὅμιλος. ὅμιλος ἀνδρῶν ὁ πλεῖστος N. VII, 24. σπεῦδεν ὅμιλος N. IX, 21. Νομάδων δι' ὅμιλον P. IX, 127. ἐς ἀνδρῶν μακάρων ὅμιλον P. X, 46. προμάχων ἀν' ὅμιλον I. VI, 35. ἄγαγεν θρασὺν ὅμιλον σφενδονᾶσαι F. 177.
ὄμμα. ὄμμα φαεινότατον ξένοισι P. 5, 56. ὀξύτατον ὄμμα N. X, 63. ὄμματι δάρκομαι N. VII, 66. φάος ὀμμάτων N. X, 41. μέτρα ὀμμάτων F. 74, 1. ἐν ὄμμασι θέσθαι πίστιν N. VIII, 43.
ὄμνυμι. ὄμνυμι προήσειν P. IV, 166. μέγαν ὅρκον ὀμόσσαις O. VI, 20.
ὁμογόνοις P. IV, 146.
ὁμόδαμος. ὁμόδαμος ἐὼν Σπαρτῶν γένει I. I, 30. ὁμόδαμον γόνον O. IX, 48.
ὁμοβάλαμε Νηρηΐδων P. XI, 2.
ὁμοθρόνου Ἥρας N. XI, 2.
ὁμοῖος. πότμου ὁμοῖον N. X, 57. ὁμοῖοι τοκεῦσι P. II, 43. ἔργα ζωοῖσιν ἐρικύδεσσί θ' ὁμοῖα O. VII, 52.
ὁμοίως παντὸς ἔχει κορυφάν P. IX, 81.
ὁμοκλά. ἐν αὐλῶν παμφώνοις ὁμοκλαῖς I. IV, 30.
ὁμόκλαρος. ὁμόκλαρον ἀδελφεόν O. II, 54. ὁμοκλάροις ἐπόπταις N. IX, 5.
** Ὁμολοΐς F. 79.
ὁμόσπορον ἔθνος N. V, 43.
ὁμότροπος Εἰρήνα O. XIII, 7.
ὁμόφοιτος. αἰμυλίων μύθων ὁμόφοιτος N. VIII, 33.
ὁμόφρων. ὁμόφρονος εὐνᾶς O. VII, 6.
ὀμφά. κηρίων ἁμὰ γλυκερώτερος ὀμφά F. 266. Ἀθαναίων ὀμφαί νιν κώμασαν N. X, 34. ἀχεῖται μελέων ὀμφαί F. 45, 17.
ὀμφαλός. πὰρ μέσον ὀμφαλὸν εὐδένδροιο ματέρος P. IV, 74. ὀμφαλὸν χθονὸς ἀέναον προσοιχόμενοι P. VI, 3. ἰόντι γᾶς ὀμφαλὸν παρ' ἀοίδιμον P. VIII, 62. ὀρθοδίκαν γᾶς ὀμφαλόν P. XI, 10. παρὰ μέγαν ὀμφαλὸν χθονος N. VII, 33. ἄστεος τολύβατον ὀμφαλόν F. 45.
ὁμώνυμος. μάτρωϊ ὁμωνύμῳ I. VI, 24. ζαθεῶν ἱερῶν ὁμώνυμε πάτερ F. 71. ὀλβίων ὁμώνυμε Δαρδανιδᾶν F. 85.
ὁμῶς O. VIII, 56. P. VIII, 687. IX, 41. N. I, 53. I. III, 6. VI, 42.
ὄμως O. XI, 9. P. I, 85. II, 82. IV, 140. N. I, 50. X, 21. I. IV, 57. F. 206. 4.
ὄναρ. σκιᾶς ὄναρ ἄνθρωποι P. VIII, 99.
ὄνειδος. ἀρχαῖον ὄνειδος O. VI, 80. κακοποιὸν ὄνειδος N. VIII, 33.
ὄνειρος. θαυμαστὸν ὄνειρος ἰὼν φωνεῖ P. IV, 163. ἐξ ὀνείρου αὐτίκα ἦν ὕπαρ O. XIII, 64. ἐν ὀνείροις δείκνυσι τερπνῶν χαλεπῶν τε κρίσιν F. 96, 4.
ὀνομάζω. ὠνόμασεν κεφαλᾶν πολλᾶν νόμον P. XII, 23. λαοὶ ὀνόμασθεν O. IX, 50.
ὀνομάκλυτος F. 279.
ὀνομαστός. σὺν θαλίαις ὀνομαστάν P. I, 38.
ὄνος. ὄνων ἑκατόμβας P. X, 33.
ὀνοτὸν ἰδέσθαι I. III, 68.
ὄνυμα. καλεῖσθαι τοῦτ' ὄνυμ' ἀθάνατον O. VI, 57. πέταται τηλόθεν ὄνυμ' αὐτῶν N. VI. 51.
ὀνυμάζω. ὀνόμαξε Κένταυρον P. II, 44. Ἰσμήνιον ὠνόμαξεν P. XI, 6. ὀνυμάξομαι ἐπιφανέστερον πυθέσθαι P. VII, 6.
ὄνυξ. λεόντων ὄνυχας ὀξυτάτους N. IV, 63.
ὀξυρεπεῖ δόλῳ O. IX, 98.
ὀξύς. ὀξεῖ' Ἐρινὺς ἰδοῖσα O. II, 45. χιόνος ὀξείας P. I, 20. ὀξείαις δύναις N. IX, 35. ὀξείᾳ μελέτᾳ O. VI, 37. ὀξεῖαν ἐπιμομφάν O. XI, 9. ὀξείᾳν ἀκτίνων O. VII, 70. ὀξείαις αὐγαῖς ἁλίου O. III, 25. ὀξείαισι πάθαις P. III, 97. ὀξείαις ἀνίαισι N. I, 53. ὀξείας νόσους O. VIII, 85. ὀξύτεραι μανίαι N. XI, 48. ὀξύτατον ὄμμα N. X, 62. ὀξυτάτων βελέων P. IV, 213. ὄνυχας ὀξυτάτους N. IV, 63.
ὀξυτόμῳ πελέκει P. IV, 263.
ὄπα O. XI, 10. 11. 58. N. III, 24.
ὀπαδέω. θεράπων οἱ ὀπαδεῖ P. IV, 267.
ὀπαδός. ἀρετᾶν δεξιωτάταν ὀπαδόν N. III, 8. ματρὸς μεγάλας ὀπαδέ F. 63.
ὀπάζω. ἔνθα οἱ ὤπασε θησαυρὸν μαντοσύνας O. VI, 65. σφίσιν ὤπασε τέχναν O. VII, 50. ὃν σφι Ζεὺς γένει ὤπασε O. VIII. 84. πόλιν ὤπασεν λαόν τε διαιτᾶν O. IX, 71. τὰν (τιμὰν) Ζεὺς ὤπασεν Αἰόλῳ P. IV, 107. ὤπασε Κρονίων οἱ λαὸν ὑπαίχμον N. I, 16 στεφάνους ὤπασεν στρατῷ I. I,

11. ὄπασε φύλλ' ἀοιδᾶν I. III, 44. εὐδίαν ὄπασσεν I. VI, 38. ὄπασαν τὰ τερπνά O. IX, 30. ὕμμιν νικαφόρον ἀγλαΐαν ὄπασαν O. XIII, 14. ὄπασας χαρμάτων μέγιστον P. VIII, 68. τᾶς ἀφθονίαν ὀπάζει N. III, 9. μοῖραν εὐνομον παισὶ δαρὸν ὀπάζειν N. IX, 30. Πηλεῖ ὀπάσαι γάμου γέρας I. VII, 38. μελέταν ἔργοις ὀπάζων I. V, 63. νίκαν Ξενοκράτει ὀπάσαις I. II, 14.

ὀπάων. ὀπάονα μήλων P. IX, 66.

ὀπίζομαι. χάρις φίλων τοίνιμος ἀντὶ ἔργων ὀπιζομένα P. II, 17. ὀπιζομένων τις εἶπεν P. IV, 86. ζώει μάσσων ὄλβος ὀπιζομένων I. III, 5.

ὄπιθεν, ὄπισθεν, ὄπισθε. πνοιᾶς ὄπιθεν Βορέα O. III, 33. ὄπισθε κεῖμαι ἀλωπέκων F. 261. ὄπιθεν οὐ πολλόν O. XI, 36. καὶ ἄρειον ὄπιθεν N. VII, 101. φάμας ὄπισθεν ἴμεν O. VI, 63. τολοιπὸν ὄπισθε (lect. dub.) P. V, 118.

ὀπιθόμβροτος. ὀπιθόμβροτον αὔχημα δόξας P. I, 92.

ὄπις. ὄπιν δίκαιον ξένου O. II, 6. θεῶν ὄπιν ἀφθιτον P. VIII, 74. ἔκνισ' ὄπιν I. IV, 65.

ὄπισθε v. ὄπιθε.

ὀπίσω. ὀπίσω πάλιν οἶκαδε N. III, 59. ἅλκων ὀπίσσω N. XI, 32.

ὀπλά. χαλκέαις ὁπλαῖς P. IV, 226.

ὀπλίταις δρόμοις ἀσπιδοδοὺπτοισιν I. I, 23.

ὅπλον. ὅπλα δ' ἀπ' Ἄργεος F. 73, 5. ὅπλων χολωθείς N. VII, 25. χρυσέων ὅπλων στερηθεὶς N. VIII, 27. ἐν πολεμαδόκοις Ἄρεος ὅπλοις P. X, 14. χαλκέοις σὺν ὅπλοις N. I, 51. χαλκέοις ὅπλοισιν ἐπείοις τε σὺν ἔντεσιν N. IX, 22. ἐν χαλκέοις ὅπλοις N. X. 14.

ὁπλότερος. τῶν πάλαι γενεᾷ ὁπλοτέροισιν P. VI, 41. παίδων ὁπλοτάτου I. V, 5. Ἀσωπίδων ὁπλότατα I. VII, 18.

*Ὀπόεις. κλεινᾶς ἐξ Ὀπόεντος O. IX, 15. θύγατρ' Ὀπόεντος O. IX, 62.

ὀπόθεν P. IX, 44. χὠπόθεν ib. 50.

ὁποῖος. ὁποίαν παγάν P. IV, 298. ὁποίαν ἀρετάν N. IV, 41.

ὁπόσος. ὁπόσαι δαπάναι I. IV, 64. ὁπόσα δαίδαλα P. V, 35. χὡπόσαι P. IX, 47.

ὁπόταν. ὁπόταν τεύχῃς P. I, 4. ὁπόταν ἐνελάσῃ P. VIII, 8. χὡπόταν τηρέωντι P. II, 87.

ὁπότε. ὁπότ' ἐκάλεσε O. I, 37. ὁπότε τελευτάσομεν O. II, 35. ὁπότε φέρε O. IX, 104. γᾶμεν P. III, 91. ἦλυθον P. VIII, 43. πόρευσε P. XI, 19. ἄνυσσεν P. XII, 11. ὁπόθ' ἵεν I. I, 25. ὁπότε μετῆλθεν I. VI, 6. ὁπότε θεὸς πέμψῃ F. 247. F. 45, 13. F. 58, 4. antistr.

ὀπυίω. Ἥβαν ὀπυίει I. III, 77.

ὀπώρα. ὀπώρας ἄγνον φέγγος F. 125. οὖπω γένυσι φαίνων τέρειναν ματέρ' οἰνάνθας ὀπώραν N. V, 6. εἶχεν Ἀφροδίτας μυάστειραν ἀδίστων ὀπώραν I. II, 5.

ὅπως. ὅπως ἄρα ἔστασεν O. XI, 59. ὅπως μὴ μόλοι N. III, 59. οὐκ ἔσθ' ὅπως ἐρευνάσει F. 33.

ὁράω. ὁρᾶν αὐξομέναν O. VII, 62. καθ' αὐτὸν παντὸς ὁρᾶν μέτρον P. II, 34. ὁρῶντ' ἀλκάν O. IX, 119. ὁρῶν ὕβριν P. X, 36.

ὀργά. μείλιχοι ὀργά P. IX, 49. εὐανθεῖ ἐν ὀργᾷ P. I, 89. τοῦ ὀργὰν κνίζον N. V, 32. ἀρητᾷ κατάκειται πᾶσαν ὀργάν I. I, 41. ὀργᾶν ὑπὲρ ἀνθρώπων γλυκεῖαν ἔσχεν I. II, 35. μεγαλήτορες ὀργαὶ Αἰακοῦ I. IV, 38. ὀργαῖς ἀλωπέκων P. II, 77. ὀργαὶς P. VI, 50. τοίαισιν ὀργαῖς ἀντιάσαις I. V, 12. θεμισσαμένους ὀργάς P. IV, 141.

ὀργάω. πρὸς ἄνδρα χεῖρας ὤρεγον P. IV, 249. τίνι τοῦτο Μοῖρα τέλος ὤρεξε N. VII, 58. εἴ μοι πλοῦτον θεὸς ὀρέξαι P. III, 110.

ὄρειος. ὀρειᾶν Πελειάδων N. II. 11.

*Ὀρέστης. ἐν ἀρούραισι Πυλάδα ξένου Δάκωνος Ὀρέστα P. XI, 16. σὺν Ὀρέστᾳ N. XI, 34.

ὄρθιος. ὄρθιον ὦρυσαι O. IX, 117. ὄρθιον φώνασε N. X, 76. ὕβριν ὀρθίαν P. X, 36.

ὀρθόβουλος. ὀρθόβουλον μῆτιν P. IV, 262. ὀρθοβούλοισι μαχαναῖς P. VIII, 78.

ὀρθοδίκαν γᾶς ὀμφαλόν P. XI, 9.

ὀρθόμαντιν Τειρεσίαν N. I, 61.

ὀρθόπολις. πατέρων ἄωτον ὀρθόπολιν O. II, 8.

ὀρθός. ἄγγελος ὀρθός O. VI, 90. νόος ὀρθός P. X, 68. ἀγγελίας ὀρθᾶς P. IV, 279. ὀρθῷ ποδί O. XIII, 69. ὀρθῷ ἔστασας ἐπὶ σφυρῷ, I. VI, 12. ὀρθῷ ποδί F. 148. ὀρθᾷ φρενί O. VIII, 24. ὀρθᾷ χερί O. XI, 4. μουσικὰν ὀρθάν F. 8. πραγμάτων ὀρθὰν ὁδόν O. VII, 46. ὀρθὰν λόγων κορυφάν P. III, 80. ἔστασαν ὀρθὰν καρδίαν P. III, 96. ὀρθὰν ἐφημοσύναν P. VI, 19. ὀρθὰν κέλευθον P. XI, 39. ὀρθὰν φυλάσσουσιν Τένεδον N. XI, 5. ὀρθὸν ἄντειναν κάρα N. I, 43. ὀρθαὶ φρένες O. VII, 91. ὀρθαὶ κίονες F. 58, 5. antistr. βουλαῖς ὀρθαῖς O. II, 83. ὀρθαῖς κιόνεσσιν P. IV, 267. ἔστασεν ὀρθούς P. III, 53. ὀρθὰς αὐλακας P. IV. 227.

ὀρθόω. χρησμός σ' ὤρθωσεν P. IV, 60. Σικελίαν ὀρθώσειν N I, 15. ὕμνον ὀρθώσαις O. III, 3. ξυνὸν ὀρθῶσαι καλόν I. I, 46. αὐτοῦ ὀρθώσαις ἀρετάν, I. III, 56. ὀρθώσαντες οἶκον I. V, 61. πόλις ὀρθωθεῖσα ναύταις I. IV, 54.

*Ὀρθωσία. Ὀρθωσίᾳ O. III. 52.

ὀρθωτήρ. Ἱέρωνι θεὸς ὀρθωτὴρ πέλοι P. I, 56.

ὀρίκτιτος. συὸς ὀρικτίτου F. 267.

ὀρίνω. μανίαι τ' ἀλαλαί τ' ὀρινομένων F. 224.

ὅρκιον. πιστὸν ὅρκιον ἀρεταῖς O. x, 6. ὅρκιον ὡς ὅτε πιστόν N. IX, 16.

ὅρκος. καρτερὸς ὅρκος ἀμμιν μάρτυς ἔστω P. IV, 167. μέγαν ὅρκον ὀμόσσαις O. VI, 20. θεῶν ὅρκον μέγαν μὴ παρφάμεν O. VII, 65. παρ' ὅρκον O. XIII, 80. ναὶ μὰ γὰρ ὅρκον N. XI, 24.

ὁρμά. ἔχω γονάτων ἐλαφρὸν ὁρμάν N. V, 20.

ὁρμαίνω. πορεύειν νιν θυμὸς ὥρμαινε O. III, 26. ἀντίον ὁρμαίνων τέρας εὐθύς O. VIII, 41. ὁρμαίνων O. XIII, 81.

ὁρμάω. ποτὶ κλέος ὁρμάσαι O. XI, 22. ὁρμᾶται αἶνον θέμεν N. I, 5.

ὅρμος. ὅρμον στεφάνων πέμψαντα N. IV, 17. ὅρμοισι τῶν ἀναπλέκοντι χέρας O. II, 82.

ὄρνις. κεῖνος ὄρνις P. IV, 19. μαινάδ' ὄρνιν ἴυγγα φέρεν P. IV, 216. ἀρείονος ὄρνιχος ἀγγελίᾳ P. VIII, 52. ὄρνιχος φανέντος I. V, 51. Διὸς ὄρνιχα θεῖον O. II, 97. αἰσιᾶν κατ' ὀρνίχων ὁδόν N. IX, 19. ὀρνίχεσσι θεσπροπέων P. IV, 190. ἐν ὄρνιξι ταυ-πτέρους P. V, 112.

ὀρνιχολόχῳ I. I, 48.

ὀρνύω, ὄρνυμι, ὄρω. τόλμα μοι γλῶσσαν ὀρνύει λέγειν O. XIII, 12. ὄρνυον κάρυκας πλόον φαινόμεν P. IV, 170. ἀνὰ δ' αὐλὸν ἐπ' αὐτὰν ὄρσομεν N. IX, 8. ὕβριν νιν εἰς ἀνάταν ὦρσεν P. II, 29. ὦρσεν ἐκ Δαναῶν γόον P. III, 102. ἀμφὶ γέλωτ' ὦρσεν χάριν P. VIII, 90. ἀεῖσαι Θέμιτες ὦρσαν O. XI, 25. ὄρσο, Ἶμαν O. VI, 62. κῦδος ὄρσαι Καμαρίνᾳ O. IV, 12. ὄρσαι χόλον P. XI, 23. ἄκουθ' ὥστε γλῶσσαν ὄρσαι N. VII, 71. δαίμονος ὀρνύντος P. X, 10. ἀπὸ κλισιᾶν ὦρτο σὺν κείνοισι P. IV, 134. ἐκ φαρέτρας ὀρνύμενον βέλος P. IV, 91. Πιν-δόθεν ὀρνύμενοι P. I, 66. ὀρνυμένων πολέ-μων O. VIII, 34.

ὀρόγυια. ἀν' ὀρόγυιαν P. IV, 228.

ὄρος. ὑπὸ Κυλλάνας ὄροις O. VI, 77.

ὄρος, οὖρος. ὄρει ἐνθορόν P. III, 36. ἐν ὄρει P. III, 90. οὔρεῖ ἴσον I. V, 30. τοῦτ' ἐφέ-πειε ὄρος P. I, 30. ὀρέων κευθμῶνας σκιο-έντων P. IX. 35. σκοπιαῖσιν ὀρέων ὕπερ ἕστα F. 70, 2. ἀσκίοις Φλιοῦντος ἐπ' ὠγυγίοις ὄρεσιν N. VI, 46. ἐν οὔρεσι P. VI, 21.

ὀρούω. τῶν ἕκαστος ὀρούει P. X, 61. ἑλέσθαι ὦρουσαν O. IX, 110. ποσσὶν ὀρούσαις' ἀπὸ στρωμνᾶς N. I, 50.

*Ὀρσέας I. III, 90.

ὀρσιτύπου Διός O. XI, 85.

ὀρσινεφὴς Ζεύς N. V, 34.

Ὀρσοτρίαινα O. VIII, 48. Ὀρσοτριαίνα N. IV, 86. ὀρσοτρίαιναν θεόν P. II, 12.

*Ὀρτυγία. Ὀρτυγίας O. VI, 92. Ὀρτυγίαν P. II, 6. Ὀρτυγία N. I, 2.

ὀρφανία. μὴ ἐν ὀρφανίᾳ πέσωμεν στεφάνων I. VII, 6.

ὀρφανίζω. ὀρφανίζει γλῶσσαν ὑπόν P. IV, 283. ὀρφανιζομένῳ Πηλείδᾳ P. VI, 22.

ὀρφανός. πότμον ὀρφανὸν γενεᾶς O. IX. 65. ὀρφανὸν ἑταίρων I. VI, 10. ὀρφανοὶ ὕβριος I. III, 26.

*Ὀρφεύς P. IV, 177. F. 187. 188.

ὄρφνα. ἐν ὄρφνᾳ O. I, 71. XIII, 67. ἐν ὀρφναίσιν P. I. 23.

ὀρχηστάς. ὀρχήσ' Ἄπολλον F. 115.

*Ὀρχομενός. βασίλειαι Ὀρχομενοῦ (Ἐρχο-μενοῦ) O. XIV. 4. Ὀρχομενοῖο ἄρουραν I. I, 35.

ὄρω. ὄρσαι ἐκ μελαίνας νυκτὸς φάος F. 106. 2.

ὅς p. ἑός. παῖδα ὅν P. VI, 36. ὃν πατέρα O. V, 8. ᾧ παιδί F. 1.

ὁσία. ὁσία προτενεσγκεῖν P. IX, 37.

ὅσος. ὅσσα βοᾷ O. IX, 100. τοσοῦθ' ὅσον I. II, 35. ὅσοι O. II, 75. I, III, 54. ὅσσοι P. III, 47. ὅσοι γαμβροί P. IX, 120. ὅσαι ἔνοδοι P. V, 116. ὅσαι N. I, 49. ὅσα O. II, 109. P. II, 92. VIII, 72. I. I, 60. ὅσσα O. XIII, 42. 103. P. I, 13. IX, 47. N. II, 17. I. III, 27. F. 241. ὅσων N. X, 19. ὅσαις P. X, 28. N. X, 41. ὅσσους N. I, 62. 63. 64.

ὅσπερ P. III, 100. X, 64. N. VIII, 18. ἅπερ O. I, 30. IV, 21. ὅνπερ P. VIII, 41.

ὅσσα. ἀρτιεπὴς πατρία ὅσσα O. VI, 62.

ὅσσος. Θεοξένου ἀκτῖνας ὅσσων F. 88, 2. str.

ὀστέον. ὀστέα λέξαις υἱοῦ P. VIII, 55. αἰὼν δι' ὀστέων ἐρράισθη F. 77, 3. εἶδον ὀστέων στεναγμὸν βαρύν F. 150, 4.

ὅστις P. III, 22. IV, 290. N. X, 31. I. II, 4. VI, 27. F. 2. F. 102. ὅτινι O. III, 11. VIII, 11. ὄντινα I. IV, 9. οἵτινες O. II, 72. χὥτι P. IX, 50.

ὅταν. πέμπῃ O. II, 23. ἵκηται O. XI, 95. αὐερύῃ O. XIII, 77. καταζευγνύῃ P. II, 10. ἀνάγῃ P. V, 2. ἔλθῃ P. VIII, 100. ἀντιάζωσιν N. I, 67. ἔλθῃς I. II, 47. χὥταν P. II, 88.

ὅτε. ὅτε σύτο O. I, 20. ἔρεφον O. I, 67. ἔμβαλεν O. IX, 77. κράτησαν O. IX, 90. ὁρᾶσθαι P. II. 27. σκίμψατο P. IV, 224. ἵρισαν I. VII, 27. ὡς ὅτε O. VI, 2. P. XI, 40. N. IX, 16. I. V, 1. οὔπω ὅτε δατέοντο O. VII, 55. ὅποτ'—ἢ ὅτε I. VI, 8. 9. 10. ἔστιν ὅτε O. X, 1. ἔσθ' ὅτε F. 172, 2. ἦν ὅτε F. 51.

ὅ τε O. VII, 83. XI, 55. P. II, 10. N. VIII, 40. ἅ τε O. II, 39. III, 9. VII, 91. P. IV, 66. 80. XI, 59. XII, 2. N. VI, 32. VIII, 2. IX, 9. XI, 1. I. III, 43. 65. F. 112. τό τε P. XII, 13. 15. ὅν τε N. X, 47. I. II, 23. VII, 40. ἅν τε P. II, 39. οἵ τε P. III, 89. N. VI, 25. F. 214. αἵ τε O. XIV, 1. P. IV, 78. N. VI, 9. F. 87, 2.

ὅτι. ἔννεπεν ὅτι τάμον O. I, 48. οἶδεν ὅτι ἔτισαν O. II, 63. εἶπῃς ὅτι ἐστεφάνωσε

O. xiv, 22. οἶδ' ὅτι τελέσει N. iv, 43. διαγγέλλοισ' ὅτι νίκη N. v, 3. χαίρω ὅτι μάρναται N. v, 45. ὅτι, quod, quia O. i, 60. iii. 41. viii, 33. xi, 32. P. ii, 31. 33. 73. v, 15. 20. viii, 61. x, 69. I. ii, 43. vi, 44. vii, 5.

ὀτρύνω. ἐμὲ παρ θυμόν ὀτρύνει φάμαν O. iii, 40. ὀτρύνει με τεύχειν P. iv, 164. ὀτρύνει ζεῦξαι N. i, 7. δᾶμον ὀτρύνει ποτὶ βουθυσίαν N. x, 23. ὄτρυνον ἑταίρους κελαδῆσαι O. vi, 87. ἀρχαῖον ὀτρύνων λόγον N. i, 34. ἦ μάν νιν ὤτρυνον θαμὰ θεραπόντεσσιν φυλάξαι P. iv, 40.

οὗ pronomen οἱ enclit. O. i, 23. 57. 65. ii, 46. vi, 20. 65. vii, 89. 91. ix, 16. 72. xiii, 28. 36. 63. 68. 73. 87. xiv, 22. P. i, 7. ii, 42. 83. iii, 63. iv, 23. 37. 48. 73. 189. 197. 243. 264. 287. v, 117. ix, 37. 58. 85. 113. 124. N. i, 14. 16. 58. iii, 37. 55. iv, 59. v, 34. vii, 22. 40. x, 15. 29. 79. I. iii, 82. iv, 69. v, 11. 47. vii, 33. 57. F. 233. orthoton. P. ix, 87. N. i, 61. ᾧ O. ix, 15. N. vii, 25. μίν O. ii, 62. iii, 29. iv, 15, vi, 56. 62. vii, 6. 59. 61. 83. ix, 34. 64. 68. x, 17. xiii, 77. P. i, 51. 97. iii, 12. 45. iv, 240. N. iii, 11. v, 31. 38. ix, 50. x, 74. xi, 17. I. i, 16. 64. vii, 63. O. ii, 29. vii, 67. 70. P. viii, 16. neutr. O. iii, 48. xiii, 66. νίν O. i, 26. 68. iii, 27. 35. vi, 14. 96. ix, 82. P. ii, 28. iii, 29. 35. 65. iv, 79. 109. 233. 287. v, 124. ix, 65. 76. 83. 91. xii, 6. 22. 29. N. iv, 21. v. 26. 52. vi, 43. vii, 42. 84. viii, 8. x, 34. 68. I. i, 36. ii, 18. 25. iii, 90. v, 48. 51. 69. vii, 67. O. vii, 38. P. i, 32. 37. iv, 40. vi, 19. ix, 6. 27. 34. 56. 73. xi, 22. N. iv, 3. I. i, 43. F. 2. F. 4. F. 76. P. ii, 57. neutr. O. viii, 33. P. iv, 43. iv. 242. ἵν P. iv, 36. N. i, 66. σφίσι O. xi, 14. N. iii, 59. σφίσιν O. ii, 16. vii, 50. P. iv, 69. 124. x, 18. N. vii, 98. x, 50. I. i, 23. F. 95, 5. F. 137. σφί O. viii, 83. N. vi, 52. xi, 7. σφίν O. vii, 76. ix, 51. P. i, 74. v, 59. ix, 12. 120. N. vi, 31. 48. I. vii, 30. σφέ P. v, 39. 86. I. v, 71.

οὐ, οὐκ, passim. οὐ postpositum: αἰθοίσας ἔχοντες στέρμ' ἀνέβαν φλογὸς οὔ O. vii, 48. οὐ—οὐ F. 256.

οὐδέ passim. οὐ—οὐδέ F. 4. F. 126, 4. F. 243, 2.

οὐδείς. ἴσον οὐδέν O. viii, 53. οὐδὲ μακύνων τέλος οὐδέν P. iv, 286. οὐδέν P. v, 34. οὐδέν ποτε P. x, 49. ὡς τὸ μὲν οὐδέν N. vi, 3. F. 166. F. 257.

οὐκέτι. οὐκέτι τλάσομαι P. iii, 40. ἦλπετ' οὐκέτι P. iv, 243. οὐκέτι πρόσω N. iii, 19. οὐκέτ', ἔτι N. ix, 47. οὐκ ἔτ' ἐσαν N. ix, 14.

*Οὐλίας. Οὐλία παῖς N. x, 24.

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πάομαι. εἰ τις ἐσλὰ πέπαται P. VIII, 76. οἶκον οὐ πέπαται F. 72.
παπταίνω. παπταίνει τὰ πόρσω P. III, 22. τὰ μακρὰ παπταίνει I. VI, 44. πάπταινε πόρσιον O. I, 114. παπτάναις P. IV, 95.
παρά, πάρ. cum genit. O. I, 70. V, 9. P. I, 76. 83. P. III, 59. 60. IV, 103. V, 21. X, 62. N. IX, 1. F. 6. cum dat. O. I, 20. 74. 93. VI, 10. VII, 15. 17. VIII, 17. XI, 25. 89. XII, 15. 21. XIV, 23. P. I, 58. II, 25. 72. 87. III, 28. 34. 87. 88. 98. IV, 1. 46. 186. 213. X, 31. XII, 26. N. I, 72. II, 19. IV, 54. VI, 38. 57. 63. IX, 34. X, 18. 55. XI, 24. 25. I. I, 29. III, 76. IV, 47. V, 72. VII, 19. 35. F. 49. F. 95, 5. cum accus. O. I, 111. II, 18. 71. 77. IV, 29. VI, 28. VIII, 24. IX, 3. 19. 41. XI, 106. XII, 10. XIII, 30. 90. XIV, 10. P. I, 67. 79. III, 69. 78. 81. IV, 43. 74. VIII, 13. 62. 89. IX, 52. X, 4. XI, 4. 21. 63. N. III, 45. IV, 20. V, 10. VII, 19. 33. 46. 69. IX, 49. X, 48. 49. XI, 36. I. VI, 47. VII, 3. 57. F. 222. F. 253. a verbo sejunctum O. III, 40. I. VII, 10.
πάρα F. 48.
παραβάλλω. δὲ Ἡρακλεῖ στόμα μὴ παραβάλλει P. IX, 90.
παραγορέω. νὶν παραγορεῖτο μήποτε ταξιοῦσθαι O. IX, 83.
παράγω. δαμαζομέναν πάραγον κοῖται P. XI, 25. παράγοισα μέθοις σοφία N. VII, 23.
παραδέχομαι. σοφώτατα νοήματα παραδεξαμένους O VII, 72.
παραδίδωμι. ἑτέροισι κῦδος παρέδωκε P. II, 52. λατρείαν Ἰαωλκὸν παρέδωκεν Αἰμόνεσσιν N. IV, 56. πότμον παραδόντος P. V, 3. τῶνδέ τοι αἵρεσιν ἔμπαν παρδίδωμι N. X, 83.
παραιθύσσω. εἴ τι φλαῦρον παραιθύσσει P. I, 87. συμμαχία θόρυβον παραίδυξε O. XI, 76.
παραινέω. παραινεῖ I. V, 64. παραινεῖν Πηλείδᾳ ἐφημοσύναν P. VI, 23.
παραιτέω. παραιτεῖται χάριν N. X, 20.
παράκειμαι. παρκείμενον τέρας O. XIII, 70. τὸ παρκείμενον N. III, 72.
παρακοινάομαι. παρακοινᾶτο P. IV, 133.
παραλέγομαι. νεφέλᾳ παρελέξατο P. II, 36.
παραλύω. παραλέει δυσφρόνων O. II, 59.
παραμείβω. πλόον παραμείβεαι N. III, 26. παραμείβεται δελφῖνα P. II, 50.
παραμένω. μάχαις παράμεινε P. I, 48. ἐν ὀργᾷ παρμένων P. I, 89. παρμένοντας αἰχμᾷ P. VIII, 42.
παράμορος. τὸ αἰεὶ παράμορον ἐσλόν O. I, 99.
παραμεύομαι. μορφὰν παραμεύσεται ἄλλων N. XI, 13.
παραπειράομαι. παραπειρῶνται Διὸς O. VIII, 3.
παραπλάζω. παρέπλαγξαν σοφόν O. VII, 31. οὐδὲ παρεπλάγχθη N. X, 6.
παραστάτας. Ἰόλᾳ παραστάτας ἐών N. III, 36.
παρασφάλλω. τὸν παρίσφαλεν καλῶν N. XI, 31.
παράτροπος. εὐναὶ παράτροποι P. II, 35.
παράφαμι. παρφάμεν τοῦτον λόγον P. IX, 44. ὅρκον μὴ παρφάμεν O. VII, 66. παρφαμένα N. V, 32.
παράφασις v. πάρφασις.
παρδαλέα. παρδαλέᾳ στέγεστο ὄμβρους P. IV, 81.
πάρεδρος. Διὸς πάρεδρος O. VIII, 22. Διὸς αἰητῶν πάρεδρος P. IV, 4. ἑτοῖμον αὐτῷ πάρεδρον O. II, 84. πάρεδρον Δαμάτερος I. VI, 3. πάρεδρε Μοιρᾶν N. VII, 1.
πάρειμι. τὸ ἀνδρὶ πάρεστι O. VI, 18. φίλων παρεόντων O. VII, 6. τῷ παρεόντι ἐπαινήσαις F. 173, 3.
πάρειμι. παριόντων P. I, 26.
παρέλκω. παρέλκει πραγμάτων ὀδὸν ἴξω φρενῶν O. VII, 46.
παρέχω, παρίσχω. αἰνεῖν ἀγαθῷ παρέχει I. VII, 69. δαίμων παρίσχει P. VIII, 79. ἀκίνδυνον ἐμοὶ ἔπος παρέχοντι P. II, 67. αἶσαν παρέχοι O. VI, 102. ἐπίλασιν πα-

ράσχοι P. I, 46. παρέχειν (φωνὰν ὑπάργυρον) P. XI, 41. Πιερίδων ἁρότοις παρέχειν ὕμνον N. VI, 34. ἰατῆρα παρασχεῖν ἑσλοῖσι P. III, 66. δέμας ἀκίνητον παρέχων O. I, 21. θεοῖσι δεῖπνα παρέχων O. I, 39, βουσὶν εἰράναν παρέχοισα P. IX, 23.

παρθενία. χαλινὸν παρθενίαν I. VII, 45.

παρθενικαί P. IX, 103.

παρθενήϊοι. παρθενηΐοις γλεφάροις N. VIII, 2.

παρθένιος. Ἥραν Παρθενίαν O. VI, 88. παρθενίαν αἰδῖνα O. VI, 31. παρθενίαις κεφαλαῖς P. XII, 9.

παρθένος. κναναιγὶς παρθένοι O. XIII, 66. ἰοχέαιρα παρθένος P. II, 9. Ζεφυρία Λοκρὶς παρθένος P. II, 19. παρθένοι P. III, 34. XII, 19. αἴνιγμα παρθένου ἐξ ἀγριᾶν γνάθων F. 165. παρθένου σύνευνον O. I, 88. παρθένου ἀγροτέραν P. IX, 6. παρθένον κεδνὰν P. IX, 126. ἅλικες παρθένοι ἑταῖραι P. III, 18. Ἑλικώνιαι παρθένοι I. VII, 57. χοροὶ παρθένων P. X, 38. παρθένων ἀγέλα F. 78. τεσσαράκοντα καὶ ὀκτὼ παρθένοισι P. IX, 117. νέαισιν παρθένοισι P. X, 59.

παρίημι. μὴ παρίει καλά P. I, 86.

παρίκω. τὰ μὲν παρίκει P. VI, 43.

*Πάριος. στάλαν Παρίου λίθου λευκοτέραν N. IV, 81.

*Πάρις. Πάριος ἐκ βελέων P. VI, 33.

παρίστημι. ἐν τελστᾷ παρίσταν Μοῖραι σχεδόν O. XI, 54. κώμῳ Δίκα παρίστακε P. VIII, 74. οὕτω παρίστα μοι O. III, 4. υἱῶν παρισταμένων O. V, 23.

παρίσχω v. παρέχω.

παρμόνιμος. παρμονίμαν θάλλοισαν εὐδαιμονίαν P. VII, 20.

πάρμονος. ὄλβοι ἀνθρώποισι παρμονώτεροι N. VIII, 17.

*Παρνάσιος. ὁ Παρνάσιος μυχός P. X, 8. ὄφρνϊ Παρνασίᾳ O. XIII, 102. ποΐᾳ Παρνασίᾳ (Παρνασίδι, v. nott. critt.) VIII, 21. τέγεϊ Παρνασίῳ P. V, 41.

*Παρνασός. Παρνασοῦ καταβάντε O. IX, 46. Παρνασοῦ κρήναν P. I, 39. Παρνασοῦ πόδα P. XI, 36.

πάροιθε. ἤδη πάροιθε O. XIII, 78. τῶν πάροιθε P. II, 60. cf. τοπάροιθε.

παροίχομαι. δεῖμα παροιχόμενον I. VII, 12. παροιχομένων ἀνέρων N. VI, 30.

πάρος. τῶν πάρος I. VI, 1. τί νεώτερον ἢ πάρος F. 74, 5.

παρτρύνω v. ὀτρύνω.

παρπόδιος. φόνον παρποδίου N. IX, 38.

*Παῤῥάσιος. Παῤῥασίῳ στρατῷ O. IX, 102.

πάρφασις. ἐχθρὰ πάρφασις ἦν τάλαι N. VIII, 32.

παρφυκτός. οὐ παρφυκτὸν τὸ μόρσιμον P. XII, 30.

πᾶς. ὁ πᾶς χρόνος P. I, 46. πᾶς τις I. I, 49. πᾶσα πόλις N. V, 47. πᾶσα κεκριμένα δέναμις N. VI, 2. πᾶν τέμενος O. XI, 79. πᾶν τέλος N. X, 29. σὺν δ' ἀνάγκᾳ πᾶν καλόν F. 87, 6. τί τὸ πᾶν F. 104. παντότ P. II, 34. IX, 82. πάσας ὁλκάδος N. V, 2. παντὶ βροτῷ O. I, 100. παντὶ χρόνῳ O. VI, 36. παντὶ θυμῷ P. IX, 99. N. V, 31. πράγματι παντί P. IV, 278. παντί P. V, 25. N. VI, 58. παντὶ στρατῷ N. I, 61. παντὶ ἔργῳ N. VII, 52. παντὶ λαῷ F. 171, 3. πάντα λόγον P. II, 66. IV, 132. πάντα νόμον P. II, 86. πάνθ' ὁμῶς N. I, 53. πάντα θυμόν N. III, 56. πάντα χρόνον I. III, 6. τέχναν πᾶσαν O. VII, 31. πᾶσαν ὁδὸν θεραπεύων F. 88, 3. antistr. μάχαν πᾶσαν O. IX, 43. λείαν πᾶσαν O. XI, 46. τελευτὰν πᾶσαν O. XIII, 72. Ἑλλάδα πᾶσαν O. XIII, 108. εὐφροσύναν πᾶσαν P. IV, 129. μακαρωγορίαν πᾶσαν P. VIII, 31. ὀργὰν πᾶσαν I. I, 41. ἀρετὰν πᾶσαν I. III, 56. πᾶν τέλος I. III, 29. πᾶν I. III, 66. ἐν δὲ τοπὰν O. II, 93. πάντες νόμαν F. 239, 3. μαχαναὶ πᾶσαι P. I, 41. τὰ γλυκέα πάντα O. XIV, 6. πάντων O. II, 85. ἐπιχθονίων πάντων N. X, 62. ὁλοφυρομένων πάντων F. 74, 12. σῶμα πάντων ἕπεται θανάτῳ F. 96, 2. ἅνακτα τῶν πάντων ὑπερβάλλοντα μακάρων F. 133. νόμος ὁ πάντων βασιλεύς F. 151, 2. πάντων δαινυμένων I. V, 34. ἔργων πάντων O. XI, 24. XIV, 9. N. V, 41. πάντων O. II, 19. P. IX, 45. N. VII, 88. X, 86. I. IV, 59. ἀρετᾶν πασᾶν O. I, 13. πᾶσαισι τολίεσσι P. VII, 9. F. 173, 3. πᾶσαις ἑτέων περόδοις N. XI, 40. πᾶσιν ἀέθλοις ἐπιχωρίοις P. IX, 106. πάντας P. II, 82. IV, 139. ἀγροὺς πάντας P. IV, 149. πάντας ἀνθρώπους I. III, 24. πᾶσαι κελεύθοις P. IX, 46. δαῖτας πᾶσας I. II, 39. γαίας πάσας I. III, 73. πάσας ἀρετάς I. V, 53. πάντα P. III, 29. N. X, 19. I. I, 60. IV, 16. βίαια πάντα N. VII, 67. θεὸς ὁ τὰ πάντα τεύχων F. 105. πάντα θέειν ἑκατὸν F. 154.

πάσσαλος. ἀπὸ πασσάλου O. I, 17.

πάσχω. πόλλ' ἔπαθεν O. XIII, 62. πλέονα λόγον γενέσθαι ἢ πάθεν N. VII, 21. ἔπαθον μεγάλα O. II, 25. οἷα πάθον P. I, 73. III, 20. πάθον δεινὸν N. X, 65. εὖ πασχέμεν P. III, 104. τὸ παθεῖν εὖ P. I, 99. τὸ μαλθακὸν ἔρξαι τε καὶ παθεῖν P. VIII, 6. εὖ τε παθεῖν καὶ ἀκοῦσαι N. I, 32. παθεῖν τι N. IV, 32. εὖ πάσχων I. IV, 15. παθὼν δοικότα P. II, 29. παθόντες ἑσλόν τι P. IX, 92. παθόντες τι φιλόξενον ἔργον I. II, 24. πάντων μέτα πείσομαι F. 74, 12.

πάταγος. σὺν πατάγῳ P. I, 24.

πατέω. ὑψοῦ πατεῖν N. I, 116. ἀλλ' ἀλλοτε πατέων ὁδοῖς σκολιαῖς P. II, 85.

πατήρ. πατήρ O. I, 37. 57. P. IX, 115. ὁ

πάντων πατήρ O. II, 19. Ζεὺς πατήρ O. II, 30. πατὴρ Κρόνος O. II, 84. ἐν δασκίοισιν πατήρ F. 168. ὁ γενέθλιος ἀκτίνων πατήρ O. VII, 79. ξείνοις θαυμαστὸς πατήρ P. III, 71. ἀοιδᾶν πατὴρ Ὀρφεύς P. IV, 176. πατὴρ Βορέας P. IV, 182. σὸς πατήρ N. IV, 14. Πισάτα πατρός O. I, 79. Φοίβου γεγάκειν πατρός O. VI, 50. πατρὶ πατρός O. VIII, 70. πατρὸς ἀντία O. XIII, 51. πατρὸς O. XIII, 34. σφετέρου πατρός O. XIII, 59. πατρὸς Ὀλυμπίου O. XIV, 12. τὰ δ' ὕπερθε πατρός P. II, 48. κρύβδαν πατρός P. III, 13. πατρὸς ἐμοῦ τιμάν P. IV, 106. ὀφθαλμοὶ πατρός P. IV, 120. πατρὸς P. VI, 30. 39. πατρὸς ἐξ ἑνός P. X, 2. ἴχνεσιν πατρός P. X, 12. φονευομένου πατρός P. XI, 17. ξυνίου πατρός N. V, 33. πατρὸς N. VIII, 16. Ἀσωποδώρου πατρός I. I, 34. πατρὸς I. V, 26. πατρὸς Τελεσάρχου I. VII, 3. δεξιὰν κατὰ χεῖρα πατρός F. 112. πατρὸς γένοντο θύγατρες I. VII, 17. φέρτερον γόνον πατρός I. VII, 33. πατέρος O. VII, 36. P. I, 59. III, 67. πατέρος Ἑλλανίου N. V, 10. πατρί O. III, 20. VI, 66. VII, 43. VIII, 70. XI, 90. XIII, 66, XIV, 21. N. VII, 91. βαρυγδούπῳ πατρὶ O. VI, 81. μεγίστῳ πατρὶ O. XI, 47. Πτοιοδώρᾳ σὺν πατρὶ O. XIII, 40. πατρὶ τεῷ P. VI, 15. πατρὶ Πυθιονίκᾳ P. XI, 43. πατρὶ Ἀδράστοιο N. X, 12. παρὰ πατρὶ φίλῳ N. X, 55. βαρυσφαράγῳ πατρί I. VII, 23. δν πατέρ' Ἄκρωνα O. V, 8. πατέρα Δαμάγητον O. VII, 17. πατέρ' Οὐρανιδᾶν P. IV, 194. πατέρ' Ἀρκεσίλαν N. XI, 11. Ζεῦ πάτερ O. VII, 87. XIII, 25. N. VIII, 35. IX, 31. 53. X, 29. I. V, 39. F. 93, 4. ἀριστότεχνα πάτερ F. 29. ὁμώνυμε πάτερ F. 71. πάτερ Κρονίων N. X, 76. ἐμοὶ πατέρες P. V, 76. εὐνόμων πατέρων ἄωτον O. II, 8. πατέρων ἀγαθῶν O. VII, 91. λευκίππων δόμους πατέρων P. IV, 117. ἐκ πατέρων P. VIII, 47. ὑπάτων πατέρων γόνον F. 45, 10. πατρόθεν ἀνάγκα O. III, 29. τὸ πατρόθεν O. VII, 23.

πάτρα. Κνωσίας ἄμερσε πάτρας O. XII, 18. τῆλε πάτρας P. XI, 23. ἀπὸ ταύτας πάτρας N. VI, 36. πρὸ φίλας πάτρας I. VI, 27. δέξεται καλλιγύναικι πάτρᾳ P. IX, 77. ἁᾷ πολίαρχον εὐωνύμῳ πάτρᾳ N. VII, 85. σεῦ πάτρᾳ N. VIII, 46. ἐξένεκεν Αἴγιναν πάτραν O. VIII, 20. κατνωθεῖσαν πάτραν ἴδον P. V, 84. αὔξω πάτραν Μιδυλιδᾶν P. VIII, 40. πάτραν ἵν' ἀκούομεν N. IV, 77. τίνα πάτραν ναίοντα P. VII, 5. πάτραν τ' εὐώνυμον ἐστεφάνωσαν N. XI, 20. τὰν Ψαλυχιδᾶν πάτραν ἀρδοντι I. V, 59. τοῖσιν Αἴγιναν προφέρει στόμα πάτραν I. IV, 48. Εὐξενίδα πάτραθε N. VII, 70.

πατραδελφεός. κριτοῦ γενεὰν πατραδελφεοῦ I. VII, 65.

πάτραθε v. πάτρα.

πάτριος. πατρία ὅσσα O. VI, 62. ἄρουραν πατρίαν O. II, 16. πατρίαν ὁδόν N. II, 6.

πατρίς. πατρίδα πολυκτέανον ἐὰν πόλιν O. XI, 37. ποίαν γαῖαν εὔχαι πατρίδ' ἔμμεν P. IV, 98. πατρίδι I. I, 12.

πατρόθεν v. πατήρ.

Πάτροκλος O. XI, 20. Πατρόκλου βιατὰν νόον O. IX, 51.

πατροπάτωρ P. IX, 85. πατροπάτορος ὁμαιμίου N. VI, 16.

πατρῷος. τύμβῳ πατρῴῳ N. X, 66. πατρῷον τῶνδε πότμον O. II, 39. γαῖαν πατρῴαν O. VII, 75. πατρῴαν πόλιν P. V, 53. πατρῷαι κυβερνάσιες P. X, 72. ἀέθλων πατρῴων P. IV, 220. πατρῴων οἴκων N. IX, 14. πατρῴας γᾶς P. IV, 290. πατρῴαν στάθμαν P. VI, 45. ἐστίαν πατρῴαν P. XI, 14. Σαλαμῖνα πατρῴαν N. IV, 48. πατρῴαν ἄρουραν I. I, 35. ἀρετὰν πατρῴαν I. II, 44. βουσὶν πατρῴαις P. IX, 23.

πάτρως. πάτρῳ P. VI, 46.

παῦρος. παύρῳ ἔπει O. XIII, 94. παῦρον ὕπνον P. IX, 25. παῦροί τινες O. XI, 23. παῦροι N. IX, 37. X, 78. παύροις P. III, 115.

παύω. ἔπαυσε λάθαν N. VI, 21. ἔπαυσέν μιν ἀκμὰν φρενῶν N. III, 37. ἔπαυσέ μοι μέριμναν I. VII, 13. τὰ μὲν παύσατε I. VII, 35. παυσάμενοι κακῶν I. VII, 7.

πάχος. πάχει μάκει τε P. IV, 245.

πέδα v. μετά.

πεδαμείβω v. μεταμείβω.

πεδαυγάζω v. μεταυγάζω.

πεδάω. ἵππος ἅρμ' ἐπέδα P. VI, 32. πέδασον ἔγχος O. I, 76. δόλῳ νιν πεδᾶσαι N. V, 26. αὐτὸς πεδάθη F. 100. [πεδαθέντα σθένος F. 103ᵃ.]

πεδέρχομαι v. μετέρχομαι.

πεδιάδα ὁδόν P. V, 91.

πέδιλον. Δωρίῳ πεδίλῳ φωνὰν ἐναρμόξαι O. III, 5. ἐν τούτῳ πεδίλῳ πόδ' ἔχων O. VI, 8. παπτάναις ἀρίγνωτον πέδιλον ἀμφὶ ποδί P. IV, 95.

πεδίον. ἐν πεδίῳ Φλέγρας N. I, 67. ἐν πεδίῳ I. VII, 54. Τεύθραντος πεδίον O. IX, 76. Λιβύας πεδίον P. IV, 259. V, 52. Τρῳὸν ἅμ πεδίον F. 158, 2. πεδίον ἀπέραντον N. VIII, 37. Ἰωλκοῦ πεδίον I. VII, 40. Μύσιον ἀμπελόεν πεδίον I. VII, 50. πεδίων ἐκ Πίσας O. XIII, 28. κελαινεφέων πεδίων δεσπόταν P. IV, 52. βίον πεδίων ἔδοσαν N. VI, 10.

πέδον, πεδόθεν. ἐν Αἴτνας κορυφαῖς καὶ πέδῳ P. I, 28. τὸ κύκλῳ πέδον O. XI, 48. γαῖαν αὐξομέναν πεδόθεν O. VII, 62. ἕλα πεδόθεν I. IV, 42.

πεζοβόαις ἵπποις N. IX, 34.

πεζομάχαι. ἐν πεζομάχαισι P. II, 68.
πεζὸς ἰών P. X, 29. πεζὸς οἰχνεύων F. 222.
πείθω. πέποιθα μὴ δαιδαλωσέμεν O. I, 103. πέποιθα ξενίᾳ P. X, 64. προξενίᾳ πέποιθα N. VII, 65. οἱ δ' ἄφνει πεποίθασιν F. 240. Ζηνὸς ἦτορ λιταῖς ἔπεισε O. II, 88. Ἥρας πόσιν πειθέμεν N. VII, 95. δᾶμον πείσαις λόγῳ O. III, 17. Ποσειδάωνα πείσαις N. V, 37. πείσαισ' ἀκοίταν βουλεύμασιν N. V, 28. πείθονται σάμασιν P. I, 3. κείνου πείθεσθ' ἀναξίαις N. VIII, 10. νὶν πίθον παρασχεῖν P. III, 65. γνώμᾳ πεπιθών I. III, 90. γνώμᾳ πιθών P. III, 28. πίθεό μοι κελαδῆσαι P. I, 59. ἐννυπίῳ ὡς τάχιστα πιθέσθαι O. XIII, 76. σάμασιν πιθόμεναι P. IV, 200. λευκαῖς πιθήσαντα φρασίν P. IV, 109.
*Πειθώ. ἐν Τενέδῳ Πειθὼ ναίει υἱὸν Ἀγησίλα F. 88, 3. ep. Πειθοῦς ἀμφίπολοι F. 87, 1. μάστιγι Πειθοῦς P. IV, 219. σοφᾶς Πειθοῦς P. IX, 40.
πεῖρα. ἐν πείρῃ N. III, 67. πεῖραν ἀγάνορα ἐγχέων θανάτου πέρι καὶ ζωᾶς N. IX, 28. πεῖραν ἔχοντες N. IV, 76.
πειραίνω. δαιμόνεσσι δίκας ἐπείραινε I. VII, 24.
*Πειράνα. ἐν ἄστεϊ Πειράνας O. XIII, 59.
πεῖρας. κέκριται πεῖρας οὔτι θανάτου O. II, 34. πολλῶν πείρατα συντανύσαις P. I, 81. πείρατ' ἀέθλων δείκνυεν P. IV, 220.
πειράω. ἐπείρα εὐνᾶς N. V, 30. πειρῶντι P. X, 67. Διὸς ἄκοιτιν ἐπειρᾶτο P. II, 34. πειρᾶτο πρῶτον μάχας N. I, 43. πειρᾶσθαι ἄθλων N. XI, 23. γνώμας πειρώμενος P. IV, 84. πειρώμενον ἀγωνίας O. II, 57. πεπειραμένων τις F. 76.
*Πείσανδρος N. XI, 33.
πεισιχάλινος. ἅρματα πεισιχάλινα P. II, 11.
πέλαγος. πελάγει ἐν πολυχρύσοιο πλούτου νέομεν F. 239, 2. ἐν πόντου πελάγει F. 259. ἐν πελάγει ποντίῳ O. VII, 56. ἐσπέρας ὑγρῷ πελάγει P. IV, 40. ἐν Εὐξείνῳ πελάγει N. IV, 49. ἐν ὠκεανοῦ πελάγεσσι πόντῳ τ' ἐρυθρῷ P. IV, 251. ἐν πελάγεσιν N. III, 22.
πελάζω. ζεύγλᾳ πέλασσεν P. IV, 227. κράτει πέλασον O. I, 78. σπέρμα ματρὶ πελάσαις στάξεν N. X, 81.
πέλας. πέλας ἐμβόλῳ O. VII, 18. σκάπτῳ πέλας N. XI, 4. παρ' Εὐρώτᾳ πέλας I. I, 29.
*Πελειάς. ὀρειᾶν Πελειάδων μὴ τηλόθεν Ὠρίωνα νεῖσθαι N. II, 12.
πέλεκυς. χαλκελάτῳ πελέκει O. VII, 36. ὀξυτόμῳ πελέκει P. IV, 263. τυπεὶς ἀγνῷ πελέκει F. 9.
πελεμίζομαι. πελεμιζόμενοι ὑπὸ λόγχᾳ N. VIII, 29.
*Πελίας P. IV, 94. 156. Πελίαο φόνον P. IV, 250. Πελίαο παῖς N. IV, 60. Πελία μέγαρον P. IV, 134. Πελίαν P. IV, 71. Πελίαν ἄθεμιν P. IV, 109.
*Πελινναῖον. τὸ Πελινναῖον P. X, 4.
*Πέλλανα O. VII, 86. XIII, 105. ἐκ Πελλάνας N. X, 44. Πελλάνᾳ O. IX, 106.
*Πελοπηϊάδαι N. VIII, 12.
*Πέλοψ. Ἀυδὸς ἥρως Πέλοψ O. IX, 10. Ἀυδοῦ Πέλοπος ἀποικίᾳ O. I, 24. κλέος Πέλοπος O. I, 95. βάσσαις Κρονίου Πέλοπος O. III, 24. Πέλοπος σταθμῶν O. V, 9. σάματι Πέλοπος O. XI, 25. ἰσόθεον Πέλοπος πτυχαῖς N. II, 21.
πέλω. εἰ ἔχθρα πέλει ὁμογόνοις P. IV, 145. ἄρειον πέλει I. VII, 13. ἄφαντος ἔπελεν O. I, 46. Ἱέρωνι ὀρθωτὴρ πέλοι P. I, 56. ἀγαθαὶ πέλονθ' ἑπεσκῖμφθαι O. VI, 100. θαυμασταὶ πέλονται I. IV, 7. τανύπτερος ἐν ὄρνιξιν ἔπλετο P. V, 112, θαητὸν ἔπλετο P. IX, 113.
πελώριος. πελώριον ἄνδρα O. VII, 15. πελώριον κλέος O. XI, 22. ἔργον πελώριον P. VI, 41.
πεμπταῖον γεγεναμένον O. VI, 53.
πεμπτάμερος. δέθλων πεμπταμέροις ἁμίλλαις O. V, 6.
πέμπτον ἐπὶ εἴκοσι N. VI, 69.
πέμπω. τόδε τοι πέμπω μέλι N. III, 74. τοῦτό τοι πέμπω μεταδόρπιον F. 89, 2. υἱοὺς ἐπὶ πόνον πέμπε P. IV, 178. πέμπε δράκοντας ἄφαρ N. I, 40. αὐτῷ στεφάνωμα πέμπεν ἀναδεῖσθαι I. II, 16. κρήδεα πέμπον ἐν σπαργάνοις P. IV, 114. ταῦτά ἀγγελίαν πέμψω O. IX, 27. πέμψω κασιγνήταν ἐς Λακέρειαν P. III, 32. πέμψε οἱ αἰετόν I. V, 47. μ' ἔπεμψαν μάρτυρα O. IV, 2. ἃς Ἵππιος Χρομίῳ πέμψεν N. IX, 52. ὁπότε θεὸς χάρμα πέμψῃ F. 247. πέμπῃ ὄλβον O. II, 23. νέκταρ ἀεθλοφόροις πέμπων O. VII, 8. πέμποισ' ἀμφιπόλους O. VI, 32. ἀπ' ἀγῶνος ὄρνυσ στεφάνωσιν πέμψαντα N. IV, 13. κατ' ἐμπολὰν μέλος ὑπὲρ ἁλὸς πέμπεται P. II, 68. σὺν αὔραις ἐπ' Ἀξείνου στόμα πεμπόμενοι P. IV, 203. ἀνέμων ῥιπαῖσι πεμφθεὶς ὑπὸ Τροΐαν N. III, 57. φάσμα πεμφθὲν O. VIII, 44. ἐς αἰθέρα πεμφθεῖσαν O. VII, 67.
Penelope Panis mater F. 68.
πένθος. πένθος ἐπίτνει βαρὺ πρὸς ἀγαθὸν O. II, 25. παλαιοῦ πένθεος ποινὰν ὀΐζεται F. 98, 1. ἔτλαν πένθος οὐ φατόν I. VI, 37. λύσις πενθέων N. X, 77. ἐκ μεγάλων πενθέων λυθέντες I. VII, 5. πενθέων οὐκ ἔλαχον F. 126, 4.
πενία. στάσιν πενίας δότειραν F. 228, 4.
πενιχρός. ἀφνεὸς πενιχρός τε N. VII, 19.
πενταετηρίς. πενταετηρὶς ἑορτά F. 235. πενταετηρίδ' ἁμᾶ θῆκε O. III, 22. πενταετηρίδ' ἑορτάν O. XI, 50. N. XI, 27.
πενταθλιον. οὐκ ἦν πενταθλίου I. I, 26. πενταθλίου δόσιν P. VIII, 69.

πένταθλον, πεντάεθλον. πεντάθλῳ ἅμα O. XIII, 29. μετὰ πενταέθλοις N. VII, 8.
πεντάκις N. VI, 19.
πέντε. ἀθρόαις πέντε νύκτεσσιν P. IV, 130. πέντε νῖκαι P. VII, 13.
πεντήκοντα. πεντήκοντα κορᾶν N. X, 1. Νηρεΐδεσσι πεντήκοντα I. V, 5.
πεντηκόντορος. πάχει μάκει τε πεντηκόντορον ναῦν κράτει P. IV, 245.
πεξαμένης F. 283.
πεπαρεῖν. σάφα νιν ἔχειτε πεπαρεῖν P. II, 57.
πέπλος. ἀμφί οἱ ψαύσειε πέμλοις P. IX, 124.
πεπρωμένος. ἦν πεπρωμένον O. VIII, 33. I. VII, 33. πεπρωμένον βασιλῆα P. IV, 61. πεπρωμέναν ἀρετάν N. IV, 43. πεπρωμέναν μοῖραν F. 164. τὸ πεπρώμενον οὐ σχήσει πῦρ F. 256. βίον γονέων πεπρωμένον P. VI, 27. τὸ μόρσιμον πεπρωμένον ἐκφερεν N. IV, 61.
πέρ. ἐξ οὗ περ O. II, 42. ἀφωνήτῳ περ ἔμπας ἄχει P. IV, 237. ὅθεν περ N. II, 1. ὑψέ περ N. III, 77. καί περ N. IV, 36. VI, 6. I. VII, 5. τό περ νῦν N. VII, 101.
περαίνω περαίνει πρὸς ἔσχατον πλόον P. X, 28. cf. πειραίνω.
περαίτερος. περαίτερον ἄλλων O. VIII, 63. ὁδῶν ὁδοὶ περαίτεραι O. IX, 113.
πέραν. πέραν πόντοιο N. V, 21. πέραν ἀερθείς N. VII, 75. πέραν Νείλοιο παγᾶν I. V, 22.
περατός. πρὸς ζόφον Γαδείρων οὐ περατόν N. IV, 69.
περάω. ἐπέρα ποτὶ Φᾶσιν I. II, 41. ἅλα περᾶν N. III, 20. τέλος δωδεκάμηνον περάσαι N. XI, 10. πόντον περάσαις P. III, 76.
*Περγαμία. εἶλε Περγαμίαν I. V, 29.
*Πέργαλος. Πέργαμος ἁλίσκεται O. VIII, 42.
πέρθω. πόλιν πέρσεν P. I. 54. Λαομέδοντ' ἔπερσεν N. III, 36. ἔπερσεν στρατόν O. XI, 33. Εὐρυσθῆος κεφαλὰν ἔπραθε P. IX, 84. πόλιν πράθον N. VII, 35. πόλιν πράθον I. IV, 40. πυρὶ περθόμενοι δέμας P. III, 50.
περί cum genit. O. III, 39. VI, 38. 50. VIII, 4. P. IV, 265. N. V, 40. IX, 29. X, 85. I. IV, 52. F. 24. cum dat. O. XIII, 43. P. II, 59. V, 58. N. V, 47. X, 31. I. III, 54. F. 88, 2. antistr. cum accus. O. III, 33. VI, 75. P. IV, 122. a verbo sejunctum O. XI, 47.
περίαλλα. περίαλλ' ἐτίμασε P. XI, 5.
περιάπτω. περάπτων γυίοις φάρμακα P. III, 52.
περίγλωσσοι ἔφυν P. I, 41.
περιδαῖος. νομὸν Κρήτας περιδαῖον F. 126, 2.
περικάδομαι. μάλα δικαίων περικαδόμενοι N. X, 54.
περίκειμαι. οἷς στέφανος περίκειται O. VIII, 76.
*Περικλύμενος. δουρὶ Περικλυμένου N. IX, 26. Περικλύμεν' εὐρυβία P. IV, 175.
περικτίων. ἐκ περικτιόνων N. XI, 49. περικτίονας ἄνδρας I. VII, 64.
περιναιετάω. ἡρώων περιναιεταόντων N. VIII, 9.
περίοδος. πάσαις ἐτέων περόδοις N. XI, 40.
περιπήγνυμι. περὶ δὲ πάξαις Ἄλτιν O. XI, 47.
περιπλανάομαι. δέρμα. με περιπλανᾶται I. V, 45.
περιπνέω. νᾶσος αὖραι περιπνέοισιν O. II, 79.
περισθενής. περισθενεῖ παγκρατίου στόλῳ N. III, 16. θανάτῳ περισθενεῖ F. 96, 2.
περισσός. στάθμας τινὸς περισσᾶς P. II, 91. βάρυνθεν περισσά N. VII, 43.
περισσῶς. περισσῶς ταρβεῖ F. 76. περισσῶς αἴνησαν τὸ ἔπος F. 235.
περιστέλλω. θνατὰ περιστέλλων μέλη N. XI, 15. διόνεσσιν περιστέλλων ἀοιδάν I. I, 33.
περιφεύγω. ἀριθμὸν περιπέφευγεν O. II, 108.
περιώσιον ἄλλων μεγασθενῆ I. IV, 3.
πέρναμαι. οὐδ' ἐπέρναντο ποτὶ Τερψιχόρας I. II, 7.
πέροδος v. περίοδος.
*Περσεύς. Περσεὺς λαγέτας P. X, 31. XII, 11. I. IV, 36. τὰ Περσέος ἀμφὶ Μεδοίσας N. X, 4. γένος ἐκ Περσέος F. 142. cf. F. 144.
πεσσοῖς τέρπονται F. 95, 4.
πέσσω. αἰῶνα πέσσοντα P. IV, 186.
πέταλον. νεικέων πέταλα ἐγγυαλιζέτω I. VII, 43. Ὠκεανοῦ τὰ πέταλα F. 220.
πέταμαι. ἐξ ἐλπίδος πέταται ἀνορέαις P. VIII, 94. πέταται ὄνυμ' αὐτῶν τηλόθεν N. VI, 50. πτάμεναι νόημα F. 87, 3. πέτανται F. 226. 227.
πέτρα. χοιράδος ἅλκαρ πέτρας P. X, 52. πέτραν ἁλίβατον Κρονίου O. VI, 64. βαθυλείμων' ὑπὸ Κίρρας πέτραν P. X, 16. ἀνσχεθον πέτραν F. 58, 7. antistr. ὑψικέρατα πέτραν F. 285. συνδρόμων κιννθμὸν πετρᾶν P. IV, 209. πέτραις ἐν ἅλλαις I. V, 70. πέτρας φέρει P. I, 23.
πετράεις. πετραέσσαις Πυθῶνος O. VI, 48.
πετραῖος. *Ποσειδᾶνος Πετραίου P. IV, 138. θηρὸς πετραίου F. 173, 2.
πέτρος. ἔδικε πέτρῳ O. XI, 75. πέτρῳ ἅλεν N. IV, 28. ξεστὸν πέτρον N. X, 67.
πεύθομαι. πεύθομαι αὐτὰν βᾶμεν P. IV, 38. πεύθομαί νιν ἀποσυλᾶσαι P. IV, 109. ἐπιφανέστερον Ἑλλάδι πυθέσθαι P. VII, 8.
πεύκα. ὑπὸ ξανθαῖσι πεύκαις F. 48.
πέφνω. ἔπεφνε σὺν ἀλλαλοφονίᾳ γένος O. II, 46. πέφνε Κτέατον, πέφνε δ' Εὐρυτον O. XI, 28. 29. Χίμαιραν ἔπεφνεν O.

xiii, 87. ἔπεφνεν Γοργόνα P. x, 46. πέφνε ματέρα P. xi, 37. πέφνεν Μερόπων ἄθνεα I. v, 29. πέφνε τρεῖς καὶ δέκ' ἄνδρας F. 100. Ἕκτορα πέφνον I. iv, 43.

πήγνυμι. πάξομεν O. vi, 3. ἔπαξε διὰ φρενῶν ξίφος N. vii, 26. ἐν φρασὶ πάξαιτο N. iii, 59. ἐπάξαντο λόγχας ἐνὶ σφίσιν αὐτοῖς F. 137.

πηδάλιον. δικαίῳ πηδαλίῳ νώμα στρατόν P. i, 86. δίδυμον στρέφοισα πηδάλιον F. 15.

πηκτίς. ὑψηλᾶς πηκτίδος F. 91, 3.

*Πηλεΐδαι. Πηλείδα P. vi, 23.

*Πηλεύς O. ii, 86. F. 17. Πηλεὺς ἄναξ N. iii, 52. N. iv, 56. Πηλέος ἥρωος I. v, 24. Πηλέος ἀντιθέου F. 158, 1. Αἰακίδᾳ Πηλεῖ P. iii, 87. Πηλεῖ P. viii, 105. Πηλέϊ I. vii, 38. Πηλέα N. v, 26.

πῆμα. πῆμα θνάσκει παλίγκοτον δαμασθέν O. ii, 21. πήματος O. xii, 12. ἐπί τι πῆμ' ἄγει παλιντράπελον O. ii, 41. καλὸν πῆμα P. ii, 40. πῆμα πορών P. iv, 297. ἐν παρ' ἐσλὸν πήματα σύνδυο δαίονται P. iii, 81.

*Πηνειός. Πηνειοῦ λέχει P. ix, 16. ἀμφὶ Πηνεϊόν P. x, 56.

πιαίνω. σώματ' ἐπίαναν κατνόν N. ix, 23. πλοῦτον πιαίνων P. iv, 150. ἔχθεσιν πιαινόμενον P. ii, 56.

πιέζω. πιέζει στέρνα P. i, 19. πιέζει πάνθ' ὁμῶς τὸ οἰκεῖον N. i, 53. ἐν θυμῷ πιέσαις χόλον O. vi, 37. Ταρτάρου πυθμὴν πιέσει σε F. 223.

πίειρα. Σικελίαν πίειραν N. i, 15.

*Πιερίς. κόραι Πιερίδες O. xi, 100. βοὰν Πιερίδων P. i, 14. μυχοῖσι Πιερίδων P. vi, 49. ἅρμα Πιερίδων P. x, 65. Πιερίδων ἀρότραις N. vi, 33. πτερύγεσσιν Πιερίδων I. i, 65. Πιερίδων προφάταν F. 60, 5.

πίθων. πίθων καλὸς παρὰ παισί P. ii, 72.

πικρός. πικροτάτα τελευτά I. vi, 48.

*Πίνδος. Πίνδου ἐν πτυχαῖς P. ix, 15. Πινδόθεν ὀρνύμενοι P. i, 66.

πίνυτός. πίνυτοι θυμόν I. vii, 25.

πίνω. πίσω Δίρκας ὕδωρ I. v, 71. ἐξ ἀργυρέων κεράτων πίνοντες F. 147, 4. προσανέα πίνοντας P. iii, 52. τᾶς ὕδωρ πίομαι O. vi, 86.

πῖον. πῖον τέμενος P. iv, 56.

πίπτω. πολλὰ παρὰ γνώμαν ἔπεσεν O. xii, 10. ἔπεσεν οὐ Χαρίτων ἑκάς P. viii, 22. πέσε δ' ἀδόκητον ἐν καὶ δοκέοντα N. vii, 31. πέσεν ἐν ὕπνῳ I. iii, 41. ἐν ὀρφανίᾳ πέσωμεν I. vii, 6. ἐν γυιοπέδαις πεσών P. ii, 41. ἐν ἀλαθείᾳ πετοῖσαι O. vii, 69. ἐν πετόντεσσιν ἀνιόχοις P. v, 50.

*Πίσα. Πίσα Διός O. ii, 3. ἁ Πίσα O. iii, 9. N. x, 32. Διὸς ἐν Πίσᾳ O. vi, 5. Πίσας χάριν O. i, 18. Πίσας ἅλσος O. viii, 9. παιδίων ἐκ Πίσας O. xiii, 28. κόλποις παρ' εὐδόξου Πίσας O. xiv, 23. ἐν Πίσᾳ O. xi, 45.

*Πισάται. Πισάτα πατρός O. i, 70. Πισᾶται O. ix, 73.

*Πισᾶτις. ἐλαίᾳ Πισάτιδι O. iv, 12.

πίστις. ἐν ὅρκοις θέσθαι πίστιν N. viii, 44.

πιστός. πιστὸν ἀπίστοις οὐδέν F. 257. πιστὸν ὅρκιον O. x, 6. N. ix, 16. πιστὸν γένος N. x, 54. ἄπιστον ἔμμεναι πιστόν O. i, 31. σύμβολον πιστόν O. xii, 8. ἐν πόνῳ πιστοὶ παῦροι μεταλαμβάνειν N. x, 78. μάρτυρες ἀμφοτέροις πιστοί P. i, 88. πιστοὶ μάρτυρες P. xii, 27. πιστὰ φρονέων O. iii, 18. πιστοτάτα σιγᾶς ὁδός F. 172, 2.

πίσυνος. θεῷ πίσυνος P. iv, 232.

*Πιτάνα. πρὸς Πιτάναν ἐλθεῖν O. vi, 28.

πιτνάω. πίτναν ἐς αἰθέρα χεῖρας N. v, 11.

πίτνω. πίτνει χαμαί P. viii, 97. πέσθαι ἐπίτνει O. ii, 25. Νίκαι ἐν ἀγκώνεσσι πιτνών N. v, 42. ἐν γούνασιν πιτνόντα Νίκαι I. ii, 26.

πλαγά. πλαγαὶ σιδάρου P. iv, 246. καμπτοδέων πλαγᾶν ἄκος N. iii, 17. πλαγᾶν δρόμον I. iv, 67. ὑπὸ πλαγαῖς σιδάρου O. xi, 38.

πλάγιος. πλαγίῳ ἀνδρῶν κόρῳ N. i, 64. πλαγίαις φρένεσσιν I. iii, 5.

πλάζω. αὐτόματοι ἐξ ἀργυρέων κεράτων πίνοντες ἐπλάζοντο F. 147, 4. πλαγχθέντες N. vii, 37.

πλᾶκτρον. χρυσέῳ πλάκτρῳ διώκων N. v, 24.

πλανάω. καιροῦ μὴ πλαναθέντα N. viii, 4.

πλάξ. ἐς βαθεῖαν πόντου πλάκα P. i, 24.

πλάξιππος. πλαξίπποιο φωτός I. ii, 21, πλάξιππον Θήβαν O. vi, 85.

πλατύς. πλατεῖαι πρόνοδοι N. vi, 47.

πλειστόμβροτος. ἑορταὶ πλειστόμβροτον O. vi, 69.

πλέκω. τῷ πλεκέτω στέφανον I. vii, 66. αἰχματαῖσι πλέκων ὕμνον O. vi, 86. ῥήματα πλέκων N. iv, 94.

πλευρά. ἐν πλευραῖσι N. x, 70. πρὸς πλευρὰν στάραξε F. 77, 2.

πλέω. μετὰ κεῖνο πλευσάντων Μινυᾶν P. iv, 69. πλέων Νείλου πρὸς ἀκτάς I. ii, 42.

πλέων v. πολύς.

πλῆθος. περὶ πλήθει καλῶν O. xiii, 42.

πλήθω. πλήθοντος ὄχλου P. iv, 85.

*Πληϊόνα F. 53.

πλήσσω. ἐν Ἴδᾳ πλᾶξε κεραυνόν N. x, 71.

πλόκαμος. κομᾶν πλόκαμοι κερθέντες ᾖχον' ἀγλαοί P. iv, 82. μελιῤῥόθων ἔπεται πλόκαμοι F. 286.

πλόκος. δύο πλόκοι ἔρεψαν σελίνων O. xiii, 32.

πλόος. κεῖνος ἡμιθέων πλόος P. iv, 211. ἔξω πλόου P. xi, 39. εὐθὺν πλόον δίδοι O. vi, 103. ναῶν πλόον εὐθύν O. vii, 32.

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πορθμός. πορθμὸν ἀμερώσαις I. III, 75. βαρυβόαν πορθμὸν Ἀχέροντος F. 107.

πόρος. Ἀλφεοῦ πόρῳ κλιθείς O. I, 92. πόρον Ἀλφεοῦ νέμων O. II, 14. παρ' Εὐράτα πόρον O. VI, 28. τιμάσαις πόρον Ἀλφεοῦ O. XI, 50. πρὸς Ἰόνιον πόρον N. IV, 53. Ἀρέας πόρον καλέοισι N. IX, 41. ἐλίσσων βίου πόρον I. VII, 15. ὑπὲρ πόντιον Ἕλλας πόρον F. 197.

πορσαίνω. πορσαίνειν δόμεν βρέφος O. VI, 33. πορσαίνοντας I. V, 7.

πορσύνω. πόρσυνε ῥῆμα P. IV, 278. οἶκον πορσύνοντα P. IV, 151. δαῖτα πορσύνοντες I. III, 79.

πύρσω, πρόσω. τὰ πόρσω O. III, 46. P. III, 22. ἰὼν πόρσω O. XI, 57. οὐκέτι πόρσω N. IX, 47. πάπταινε πόρσιον O. I, 114. ὡς πόρσιστα N. IX, 29. πρόσω P. III, 111. οὐκέτι πρόσω N. III, 19.
πορφύρεος. σπαργάνοις ἐν πορφυρέοις P. IV, 114. πτεροῖσιν πορφυρέοις P. IV, 183. πορφυρέοις ὄρνεσιν N. XI, 28.
*Πορφυρίων P. VIII, 12.
πόρω. Κύκνον θανάτῳ πόρεν O. II, 90. ἔπορε μόχθῳ τερπνόν O XI, 97. ἔπορέ οἱ χρυσόν O. XIII, 74. φέρων πόρε μιν Κενταύρῳ διδάξαι P. III, 45. τῷ κῦδος ἔπορεν P. IV, 66. ἅ,τε ὔμμιν ἀπαγορίας ἔπορεν F. 87, 5. ὔμμιν ἔπορεν πεδίον ὀφέλλειν P. IV, 259. πόρεν κίθαριν P. V, 65. ὅσ' Ἡροδότῳ ἔπορεν I. I, 61. πόρεν ἀγλαΐαν I. II, 18. σφὶν ἔπορον αἶσαν N. VI, 49. ἄμμι πόρε στέφανον I. VI, 49. τίνι τῆμα πορών P. IV, 297. γενεᾷ χάριν πορών P. XI, 58. πορὼν γενεᾷ ὕμνον I. III, 39. πεπαρεῖν v. seorsim.
*Ποσειδάνιος. Ποσειδανίοισιν ἵπποις O. V, 21. Ποσειδάνιον Κτέατον O. XI, 27. Ποσειδάνιον τέμενος N. VI, 42.
*Πορειδᾶν I. II, 14. γαιάοχοι Ποσειδᾶν O. I, 26. εὐρυμέδων Ποσειδᾶν O. VIII, 31. Ποσειδᾶν O. IX, 33. I. VII, 27. υἱὸς ἱπτάρχου Ποσειδάωνος P. IV, 45. Ποσειδάωνος εἰναλίου τέμενος P. IV, 204. ναὸν Ποσειδάωνος I. III, 42. παῖ Ποσειδᾶνος Πετραίου P. IV, 138. Ποσειδάωνι μιχθεῖσα Κρονίῳ O. VI, 29. Ποσειδάωνι I. I, 32. γαμβρὸν Ποσειδάωνα N. V, 37. Ποσειδᾶν' εὐρυβίαν O. VI, 58. Ποσείδαον O. I, 75. Ποσειδᾶν P. VI, 51. Ἰσθμίου πρόθυρον Ποτειδᾶνος O. XIII, 5. Ποτειδᾶνος. τεθμοῖσιν O. XIII, 39.
πόσις. πόσις Ῥέας O. II, 85. πόσις Ἀμφιτρίτας O. VI, 104. χαλκάρματος πόσις Ἀφροδίτας P. IV, 87. ταύτᾳ πόσις ἵκεο P. IX, 53. πόσις N. X, 80. πόσιν ἔμμεν P. IX, 103. Ἥρας πόσιν N. VII, 95.
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ποτάμιος. ποταμίας Ἀρτέμιδος P. II, 7. ποταμίᾳ Ἀκράγαντι P. VI, 6.
ποταμός. οἴκημα ποταμοῦ O. II, 10. ποταμὸν Ὤανον O. V, 11. ποταμοὶ προχέοντι ῥόον P. I, 22. βληχροὶ νυκτὸς ποταμοί F. 95, 9. ἄστρα καὶ ποταμοὶ καὶ κύματα πόντου τὴν ἀωρίαν ἀνακαλεῖ F. 101. ἐν θαλάσσᾳ καὶ ποταμοῖς P. IX, 48.
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πότερον. πότερον ἆρα—ἢ P. XI, 22. πότερον δίκᾳ τεῖχος ὕψιον ἀναβαίνει ἢ—F. 232, 1.
ποτί cum genit. ποτ' ἀστῶν καὶ ποτὶ ξείνων O. VII, 90. I. II, 7. cum dat. P. IX, 122. F. 221. cum accus. O. I, 42. IV, 6. XI, 21. P. II, 36. 66. 82. 84. 94. IV, 42. IX, 55. N. IV, 70. V, 37. VI, 7. IX, 38. X, 23. I. II, 41. F. 6. F. 174. ποτὰν Ἀφροδίταν F. 87, 3. a verbo senjunctum N. VII, 68.
ποτικλίνω. νῶτον ποτικεκλιμένον P. I, 28.
ποτίκολλον ἄτε ξύλον ξύλῳ F. 289.
ποτινίσσομαι. ἀπὸ Στυμφαλίων τειχέων ποτινισσόμενον O. VI, 99.
ποτιστάζω. οἷς ποτιστάζει εὐκλέα μορφάν O. VI, 76. ποτιστάζων ἄρουρ P. IV, 137.
ποτίφορος. ποτίφορος ἀγαθοῖσι μισθός N. VII, 63. ποτίφορον κόσμον N. III, 30.
ποτιψαύω. τιμαῖς ἀθανάτοις ποτιψαύει F. 86, 2.
πότμος. *Πότμος ἄναξ N. IV, 42. ὕμμε Ζηνὶ ἐκλάρωσεν πότμος O. VIII, 15. ὁ μέγας πότμος δέρκεται τύραννον P. III, 86. πότμος συγγενὴς ἐπέβασεν εὐαμερίας N. V, 40. ὁ πότμος συγγενὴς κρίνει ἔργων πέρι I. I, 39. ἄντιν' ἔγραψεν ἅμμε δραμεῖν ποτὶ στάθμαν πότμος N. VI, 6. τύχᾳ πότμου P. II, 56. πότμου παραδόντας P. V, 3. πότμῳ σὺν εὐδαίμονι O. II, 20. πότμῳ ζυγέντα N. VII, 6. πατρῴων τῶνδ' ἔχει τὸν εὔφρονα πότμον O. II, 40. πότμον ἐφάψαις O. IX, 64. ἀναιδέα πότμον ἄλαλκε O. XI, 110. πότμον ἀμπλάντες ὁμοῖον N. X, 57. πότμον ἔμιξεν I. VI, 25.
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πού O. I, 28. P. IV, 87. X, 11. I. II, 24.
Πουλυτιμίδας v. Τιμίδας.
ποῦς. ποῦς F. 287. τὸ παρ' ποδός P. III, 60. φροντίδα τὰν παρ' ποδός P. X, 62. ἐκ ποδός N. VII, 67. τὸ πρὸ ποδός I. VII, 13. παρ' ποδὶ σχεδόν O. I, 74. ὀρθῷ ποδί O. XIII, 69. F. 148. δεξιτερῷ ἀμφὶ ποδί P. IV, 96. ἀτρεκεῖ ποδί N. III, 40. Παλίου παρ' ποδί N. IV, 54. παρ' ποδὶ ναός N. VI, 57. ἐν πεδίλῳ δαιμόνιον πόδ' ἔχων O. VI, 8. ἑκτὸς ἔχειν πόδα P. IV, 289. Παρνασσοῦ πόδα P. XI, 36. ἐὸν πόδα νέμων N. VI, 15. ἐφάψασθαι ποδοῖν σκοπιᾶς N. IX, 47. ταχυτὰς ποδῶν O. I, 95. τιμὰ ποδῶν O. XII, 16. αἴγλα ποδῶν O. XIII, 35. ἀέθλοις ποδῶν P. IX,

119. ποδῶν ἀρετᾷ P. x, 23. ἕκατι ποδῶν εὐωνύμων δὶς δὴ δυοῖν N. viii, 47. ποδῶν N. x, 48. ταχυτᾶτι ποδῶν I. iv, 11. ἀκμὰν ποδῶν I. vii, 37. χείρεσσι ποσίν τε καὶ ἅρματι O. xi, 65. ποσσὶ τρέχων O. xi, 68. κούφοισιν ἐκνεῦσαι ποσίν O. xiii, 109. ἐν ποσί μοι ἴτω τρέχον P. viii, 33. ποσσίν N. i, 50. ποσσὶ κράτεσκε N. iii, 50. ἕλαβεν ποσίν N. iii, 77. ἵσταμαι ποσσὶ κούφοις N. viii, 19. λαιψηροῖς πόδεσσιν ἐξικέσθαν N. x, 63. ἀνδέροισιν πύδας F. 217.

πρᾶγμα. τελευτὰν πράγματος O. xiii, 72. πράγματι παντὶ τιμὰν φέρειν P. iv, 278. τὸ τεὸν πρᾶγμα I. i, 2. πραγμάτων ὁδόν O. vii, 46.

πρᾶγος. διψῇ πρᾶγος N. iii, 6. ἕκαστον ἐν πρᾶγος F. 75, 2.

*Πραξιδάμας. Πραξιδάμαντος N. vi, 15.

πρᾶξις. θεῶν ἐπειγομένων ὠκεῖα πρᾶξις P. ix, 70. ἀμφὶ πράξιος ἐσσομένας O. xii, 8. πρᾶξιν φίλαν δίδοι O. i, 85. πρεσβυτέραν πρᾶξιν F. 236.

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πράσσω. πράσσει ἔργῳ N. i, 26. ἐμὲ πράσσει χρέος ἐγεῖρας P. ix, 106. πράσσει ἀρετάς I. v, 10. πράσσοντί με χρέος O. iii, 7. εὔδει πρασσόντων μελέων F. 96, 4. εὖ πέπραγεν P. ii, 73. λεόντεσσιν ἔπρασσεν φόνον N. iii, 44. ἔπραξε δεσμόν P. ii, 40. τοῦτ' ἔπραξεν P. x, 11. κλέος ἔπραξεν I. iv, 9. ἀντία πράξει τὸ οἰκοθεν P. viii, 84. εὖ πράσσοι O. x, 4. ὕμνον πράσσετε N. ix, 3. τοῦτο πράσσειν ἐκδώσομεν O. xiii, 102. πράξειν ἀκοιτιν N. v, 36. τοῦτο πράσσων χρὸνος O. viii, 29. εὖ πρασσόντων O. iv, 4. ἅρμενα πράξαις O. viii, 73. Αἰγέαν μισθὸν πράσσοιτο O. xi, 31. πράξασθαι παύροις εὐμαρές P. iii, 115. πράξασθαι πόνον P. iv, 243. τῶν πεπραγμένων ἐν δίκᾳ τε καὶ παρὰ δίκαν O. ii, 17.

πραΰμητιν Ἐλευθώ O. vi, 42.

πραΰς. πραΰς ἀστοῖς P. iii, 71. πραΰν δῶρον P. iv, 136. φάρμακον πραΰ O. xiii, 82.

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πρεπόντως O. iii, 9.

πρέπω. τὸν πρέπει τυγχανέμεν μελέων O. ii, 50. οὐ πρέπει νῶν δάσασθαι P. iv, 147. πρέπει ὑπαντιάσαι P. v, 43. πρέπει ἀπύειν P. v, 104. πειρῶντι χρυσὸς πρέπει P. x, 67. βοᾶ σὺν Ἀριστοκλείδᾳ πρέπει N. iii, 64. πρέπει γαρυέμεν N. vii, 82. θνατὰ θνατοῖσι πρέπει I. iv, 18. πρέπει ἑσλοῖσιν F. 86, 1. εἶδος πρέπεν θυγατέρι P. ii, 38.

πρέσβυς. ἐν βουλαῖς πρέσβυς P. iv, 282. πρεσβυτέραν ἀριθμοῦ πρᾶξιν F. 236. βουλαὶ πρεσβύτεραι P. ii, 65. πρεσβυτέρων ἀγῶνα O. ix, 96. πρεσβύτατον ἔτεκεν O. vii, 74.

*Πρίαμος. Πριάμοιο πόλιν P. i, 54. κόραν Πριάμου P. xi, 19. Πριάμου πόλιν N. vii, 35.

πρίαμαι. πρίατο θανάτοιο κομιδάν P. vi, 39.

πρίν. πρὶν μίχθη O. ix, 61. ἤνεγκε O. xiii, 63. τυχεῖν P. ii, 92. τελέσσαι P. iii, 19. ὥρας P. iv, 43. ἑλεῖν P. ix, 117. οὐ πρὶν ἕλεν N. iv, 28. πρὶν ἐμπεσεῖν N. vii, 73. φάμεν N. viii, 19. γενέσθαι N. viii, 51. αἰσχυνθῆμεν N. ix, 26. ἱκέσθαι I. iii, 50. ἐδέκετο πρὶν I. vii, 68. πρὶν εἶρπεν ἀοιδά F. 47, 1. τοπρίν P. xi, 39.

πρό O. xi, 24. xiii, 54. P. i, 72. 77. ii, 18. iv, 140. v, 96. I. iii, 38. vi, 27. vii, 13.

προάστιον λιβάνῳ βέβριθεν F. 95, 2.

πρόβατον. προβάτων τράπεζα F. 182. Πήγασος πρόβατον F. 183.

προβάω, προβαίνω. τίς τρόπος ἄνδρα προβάσει O. viii, 63. τέρμα προβαίς N. vii, 71.

πρόγονος. δν πρόγονον O. vi, 59. χαλκάσπιδες ὑμέτεροι πρόγονοι O. ix, 58. προγόνων τιμὰν P. iv, 148. προγόνων νῖκαι P. vii, 17. παλαιῶν τεῶν προγόνων P. ix, 109. προγόνων ἀγυιάν N. vii, 92.

πρόθυρον. εὐτειχες προθύρῳ θαλάμου O. vi, 1. πρόθυρον Ποτειδᾶνος O. xiii, 5. παρ' ἐμὸν πρόθυρον P. iii, 78. ἀγλαὸν Τελεσάρχου παρὰ πρόθυρον I. vii, 3. προθύροισιν Αἰακοῦ N. v, 53.

προΐδειν. ἐσσόμενον προϊδεῖν N. i, 27.

προΐημι. προῆκαν υἱόν O. i, 65. βασιλευέμεν τοι προήσειν P. iv, 166.

*Προῖτος. Προίτοιο N. x. 41.

προκώμιον. ὕμνου προκώμιον N. iv, 11.

προλέγομαι. ἐξοχώτατοι προλέγονται N. ii, 18.

προλείπω. ἄντρον προλιπών F. ix, 31.

προμάθεια. προμαθείας ῥοαί N. xi, 46. προμάθειαν φέρει νόῳ I. i, 40.

προμαθέως. προμαθέος αἰδώς O. vii, 44.

προμαινθάνω. τὸ μὴ προμαθεῖν O. viii, 60.

πρόμαχος. προμάχων ἀν' ὅμιλον I. vi, 35.

προνέμω. Αἰγίνᾳ χαρίτων ἄωτον προνέμειν I. vii, 16.

προνοέω. τὰ εἰς ἐνιαυτὸν προνοῆσαι P. x, 63.

προξενία. προξενίᾳ πέποιθα N. vii, 65. προξενίᾳ δ' ἀρετᾷ τε O. ix, 89.

πρόξενος. πρόξενοι ἀμφικτιόνων I. iii, 26.

προοίμιον. προοίμιον ἐγχέων F. 225. Διὸς

ἐκ προοιμίου N. II, 3. κάλλιστον προοίμιον P. VII, 2. ἀγησιχόρων προοιμίων ἀμβολάς P. I, 4.
προπάτωρ. γεραιὸς προπάτωρ σός N. IV, 89.
προπετής. κλᾶρος προπετής N. VI, 65.
προπίνω. φιάλαν προπίνων οἰκοθεν οἰκαδε O. VII, 4.
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πρός cum genit. O. II, 26. P. III, 103. IV, 63. 286. 297. N. IX, 45. X, 42. I. III, 77. F. 60, 1. F. 74, 6. F. 88, 1. antistr. F. 96, 5. cum dat. P. I, 86. cum accus. O. I, 67. II, 97. III, 45. IV, 18. V, 15. VI, 24. 28. VIII, 8. IX, 37. XI, 88. P. II, 88. IV, 56. 140. 160. 239. 295. VI, 42. 45. IX, 26. 110. X. 28. N. III, 25. IV, 24. 53. 69. V, 51. VI, 24. VII, 30, 40. VIII, 4. 41. IX, 44. I. II, 42. III, 10. V, 11. F. 77, 2. F. 172. F. 239. 3. cf. ποτί.
προσάγω. ἄστει κόσμον προσάγων I. V, 65.
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προσανής. ξενίᾳ προσανεῖ P. X, 64. προσανέα πίνοντας P. III, 52.
προσάντης. οὐ προσάντης γίγνεται ἃ κέλευθος I. II, 33.
προσάπτω. παισὶ κλέος προσάψω N. VIII, 37.
προσαυδάω. Ἰάσονα κικλήσκων προσηύδα P. IV, 119.
προσβάλλω. μελέταν σοφισταῖς πρόσβαλον I. IV, 32. μαλακὰν χέρα προσβάλλοντα P. IV, 271.
προσδαίω. ἡμιθέοισιν πόθον πρόσδαιεν P. IV, 184.
πρόσειμι. ταρβεῖ προσιόντα F. 76.
προσειπεῖν. σέθεν παῖδας προσειπεῖν I. I, 56.
προσέλκω O. VI, 83.
προσεννέπω. Κλωθὼ προσεννέπω ἐσπέσθαι I. V, 15. προσέννεπε P. IV, 97. Χείρωνα προσέννεπε φωνᾷ P. IX, 30.
προσέρπω. ἃ με προσέρπει [προσέλκει] πνοαῖς O. VI, 83. προσέρποντα χρόνον P. I, 57. ὁ λοιπὸς εὔφρων ποτὶ χρόνος ἕρποι N. VII, 68.
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πρόσθε, πρόσθεν. πρόσθε ποτέ O. XI, 32. πρόσθε O. XI, 52. F. 241. πρόσθε — πρίν P. II, 91. πρόσθεν P. III. 14. VIII, 68. I. III, 89. τὰν πρόσθεν N. IX, 15.
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προσμένω. ἀλαλὰν προσμένοι N. III, 57.
προσμίγνυμι. κράτει προσέμιξε δεσπόταν O. I, 22.
πρόσοδος. πλατεῖαι ἐντὶ πρόσοδοι κοσμεῖν N. VI, 47.
προσοίχομαι. ὀμφαλὸν χθονὸς προσοιχόμενοι P. VI, 4.
πρόσοψις. φαιδίμαν ἀνδρὸς αἰδοίοις πρόσοψιν θηκάμενος P. IV, 29.
προσπαλαίω. οὐρανῷ προσπαλαίει P. IV, 290. προσπαλαίσων ἦλθε I. III, 71.
προσπτύσσω. δαῖτας προσέπτυκτο I. II. 39.
προστίθημι. νᾶσον προσέθηκε λόγῳ N. VIII, 65. εὐλογίαν προστιθεὶς O. V, 24.
προστρέπω. Ἰαωλκὸν πολεμίᾳ χερὶ προστραπών N. IV, 55.
προστυγχάνω. εἰ δέ τις κακότας προστύχῃ F. 177.
πρόσφατον Θήβᾳ ξενωθείς P. IV, 290.
προσφέρω. προσφέρομεν νόον ἢ φύσιν ἀθανάτοις N. VI, 4. χέρα οἱ προσενεγκεῖν P. IX, 37. προσφέρων ἄθλον O. IX, 116. προσφέρων καρδίᾳ τόλμαν N. X, 30. τριτίου θηρὸς πετραίου χρωτὶ νόον προσφέρων F. 173, 3.
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πρόσφορος. προσφορος ἀναγεῖσθαι ἐν Μουσᾶν δίφρῳ O. IX, 87. ἐπέων καύχαις ἀοιδὰ πρόσφορος N. IX, 7. πρόσφορον κόμπον ἐν ἔργῳ ἰείς N. VIII, 48. ὅμιλον Δαναῶν βέλεσι πρόσφορον F. 177. cf. ποτίφορος.
πρόσω v. πόρσω.
πρόσωπον. ἔργου πρόσωπον θέμεν τηλαυγές O. VI, 3. ἐν φάει πρόσωπον P. VI, 14. φαίνοισα πρόσωπον ἀλάθεια N. V, 17. ἀργυρωθεῖσαι πρόσωπα I. II, 8.
πρότερος. πρότερα πάθᾳ P. VIII, 50. οὔπο πρότερον O. XIII, 30. πρότερα P. IV, 25. I. IV, 41. καὶ πρότερον P. VI, 28. πρότεροι ᾤκησαν N. III, 13. ἀντία προτέρων O. I, 36. προτέρων ἀνδρῶν O. VII, 72. προτέρων N. III, 50. P. III, 80. προτέρων καμάτων P. III, 96. τὰ δεύτερα τῶν προτέρων κρατεῖν F. 249. ἀρχαῖς προτέραις O. XI, 81. ἐφετμαῖς προτέραις O. III, 11.
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πρόφαντος. πρόφαντον σοφίᾳ O. I, 116.
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πρόφρων. πρόφρων ἄμβασε στρατόν P. IV, 191. θεὸς πρόφρων τελεῖ P. V, 117. δέξεται πρόφρων P. IX, 68. πρόφρων ἄειδε N. V, 22. πρόφρονα σύμμαχον I. V, 27. προφρόνων Μοισᾶν τύχοιμεν I. III, 61.
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πρύμνα. ἐν πρύμνᾳ P. IV, 194. ἁλίαισιν πρύμναις O. IX, 79.
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*Πρωτεσίλας. Πρωτεσίλα I. I, 58.
*Πρωτογένεια. Πρωτογενείας ἄστει O. IX, 44.
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*Πτοιοδώρος. Πτοιοδώρῳ O. XIII, 40.
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*Πτώου κευθμῶνα F. 70, 4.
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*Πυθέας. Πυθέας εὐρυσθενὴς N. V, 4. Πυθέᾳ I. IV, 21. V, 55. Πυθέαν I. IV, 66. Πυθέα N. V, 43.
*Πυθιάς. Πυθιάδος δρόμῳ P. I, 32. κλεεννᾶς παρὰ Πυθιάδος P. V, 21. ἐν Πυθιάδι P. VIII, 88.
*Πυθιονίκας. χαλκασπίδα Πυθιονίκαν P. IX, 1.
*Πυθιόνικος, Πυθόνικος. Πυθιόνικος ὕμνων θησαυρός P. VI, 5. Πυθιόνικον τιμάν P. VIII, 5. Πυθονίκῳ πατρί P. XI, 43.
*Πύθιος. Πυθίου Θεάριον N. III, 67. Πύθιον Ἀπόλλωνα O. XIV, 11. Πύθιον ναόν P. IV, 55. Πύθιον στέφανον I. VI, 51. ἀέθλων Πυθίων P. III. 73. στεφάνων Πυθίων P. X, 26. ἐν Πυθίοισι N. II, 9. ἐν Πυθίοισι δαπέδοις N. VII, 34. μαντεύμασι Πυθίοις I. VI, 15.
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*Πυθώ, Πυθών. Ἀπόλλων ἅ,τε Πυθὼ P. IX, 66. Πυθὼ καὶ τὸ Πελινναίον P. X, 4. Ὀλυμπίᾳ Πυθοῖ τε O. VII, 10. Πυθοῖ O. VII, 10. XIII, 36. P. XI, 49. χρυσέᾳ κλυτόμαντι Πυθοῖ F. 60, 2. Πυθῶθεν I. I, 65. πετραέσσας ἐκ Πυθῶνος O. VI, 48. ἐκ Πυθῶνος O. XII, 20. P. XII, 5. Πυθῶνος ἐν γυάλοις P. VIII, 66. Πυθῶνος αἰπεινᾶς ἐπόπταις N. IX, 5. ἐν Πυθῶνι O. II, 43. N. XI, 23. Πυθῶνι O. II, 54. N. X, 25. ἐν μηλοδόκῳ Πυθῶνι P. III, 27. Λατοίδαισιν Πυθῶνί τε P. IV, 3. Πυθῶνι δίᾳ P. VII, 11. ἐν Πυθῶνι ἀγαθέᾳ P. IX, 73. N. VI, 36. Πυθῶνα P. XI, 9. Πυθῶναδε O. VI, 37. IX, 13. Πυθωνόθεν P. V, 105.
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*Πυλάδας. Πυλάδα P. XI, 15.

*Πύλοι. ἐκ Πύλου P. IV, 174. ἐν ζαθέᾳ Πύλῳ P. V, 70. ἀμφὶ Πύλον O. IX, 33.
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*Σεμέλα P. XI, 1. ταυνέθειρα O. II, 28. Σεμέλαν ἐλικάμπυκα F. 45, 18.
σεμνός. σεμνὸν ἄντρον O. V, 18. P. IX, 31. σεμνὸν θέλος O. VI, 68. σεμνὸν ἀκρωτήριον O. IX, 7. σεμνὸν δόμον N. I, 72. σεμνὸν Θεάριον N. III, 66. σεμνόν τι N. VIII, 23. σεμνὰν θυσίαν O. VII, 42. σεμνὰν θεόν P. III, 79. σεμνὰν Θέτιν N. V, 25. ποτὶ κλίμακα σεμνάν F. 6. ἄμπνευμα σεμνὸν Ἀλφεοῦ N. I, 1. σεμνῶν γονάτων N. VIII, 13. σεμνῶν ἀδύτων φύλαξ F. 63. σεμνᾶν Χαρίτων F. 63. σεμνᾶν Χαρίτων O. XIV, 8. σεμνοῖς δαπέδοις N. X, 28. σεμνοὺς ὀχετούς O. V, 12.
*Σέριφος. εἰναλίᾳ Σερίφῳ P. XII, 12.
σὴς κεῖνον οὐ δάπτει F. 243.
σθένος. σθένος πράσσει ἔργῳ N. I, 26. νικᾷ τύχα, οὐ σθένος F. 16. σθένος πάντολμον Ἡρακλέος F. 5. σθένος νιφετοῦ F. 74, 8. βασιλῆες σθένει κραιπνοί F. 94, 4. τόλμᾳ τε καὶ σθένει P. X, 24. σθένει γυίων ἐρίζοντι θρασεῖ N. V, 39. χειρῶν νικᾶσαι σθένει N. X, 48. σθένει πλούτου I. III, 2. σθένει ἔκπαγλος I. VI, 22. σθένος ζεῦξον ἡμιόνων O. VI, 22. ὕδατος σθένος O. IX, 55. σθένος ἵππιον καταζευγνύῃ P. II, 12. σθένος ἐλίου χρύσεον P. IV, 144. ἐντέων σθένος P. V, 34. ἀγωνίας σθένος P. V, 113. κρατησίμαχον σθένος υἱῶν P. IX, 39. σθένος ἤμαρψαν N. VI, 11. σθένος ἀδίαντον N. VII, 73. ἀνδρῶν σθένος N. XI, 38. [πεδαθέντα σθένος F. 103.*]
σιγά. ἐσθ' ὅτε πιστοτάτα σιγᾶτε ὁδός F. 172, 2. οὐδὲ σιγᾷ κατερρύη F. 164. μὴ σιγᾷ βρεχέσθω F. 269. σιγᾷ καλύψαι N. IX, 7. κατάβρεχε σιγᾷ I. IV, 57.
σιγαλὸν ἁμαχανίαν φυγών P. IX, 95.
σιγάω. σιγᾷ οἱ στόμα N. X, 29. τὸ σιγᾶν σοφώτατόν ἐστι νοῆσαι N. V, 18. τὸ μὴ Διῒ φίλτερον σιγῷμι F. 49. μήτ' ἀρετὰν σιγάτω μηδὲ τούσδ' ὕμνους I. II, 44. σεσιγαμένον χρῆμ' ἕκαστον O. IX, 111.
σιδάρεον τεῖχος F. 256.
σιδαρίταν πόλεμον N. V, 19.
σίδαρος. πλαγαῖς σιδάρου O. XI, 38. πλαγαὶ P. IV, 246.
σιδαροχάρμας. ἀνδρῶν ἵππων τε σιδαροχαρμᾶν P. II, 2.
*Σικελία P. I, 19. F. 73, 6. Σικελίας ὀφθαλμός O. II, 10. ἐν τολυμάᾳ Σικελίᾳ O. I, 13. Σικελίαν πίειραν N. I, 15.
*Σικυών O. XIII, 105. ἐκ τᾶς ἱερᾶς Σικυῶνος N. IX, 53. ἀέθλοις Σικυῶνος I. III, 44. Σικυωνόθε N. IX, 1. X, 43.
*Σίπυλος. ἐς φίλαν Σίπυλον O. I, 38.

*Σίσυφος. Σίσυφος Αἰολίδας F. 1. Σισυφον πυκνότατον παλάμαις O. XIII, 50.
σιωπά. σιωπᾷ ἀκίνητοι P. IV, 57. τῶν ἀπειράτων ἄγνωστοι σιωπαί I. III, 48.
σκαιός. οὐ σκαιότερον χρῆμ' ἕκαστον O. IX, 112.
*Σκάμανδρος. Σκαμάνδρου χεύμασιν N. IX, 39.
σκᾶπτον. καθαρῷ σκάπτῳ διέπων O. VI, 93. σκάπτῳ θέων ἐλαίας O. VII, 28. εὖδει ἀνὰ σκάπτῳ P. I, 6. ἀγλαῷ σκάπτῳ πόλας N. XI, 4. θεμιστεῖον ἀμφέπει σκᾶπτον O. I, 12. σκᾶπτον μόναρχον P. IV, 152.
σκευά. σκευᾶς ἑτέρας εἰνάλιον πόνον ἐχοίσας P. II, 80.
σκιά. σκιᾶς ὄναρ ἄνθρωπος P. VIII, 99.
σκιαρός. σκιαρὸν φύτευμα O. III, 19. σκιαρᾶν παγᾶν O. III, 14.
σκίμπτω. ἄροτρον σκίμψατο καὶ βόας P. IV, 224.
σκιόεις. ὀρέων σκιοέντων P. IX, 35.
σκληρός. σκληρᾶς ἐλαίας O. VII, 29.
σκολίον μελίφρονος F. 87, 8.
σκολιός. ὁδοῖς σκολιαῖς P. II, 85. σκολιαῖς ἀτάραις F. 232, 2. σκολιοὺς πόδας F. 217.
*Σκοπάδαι F. 149.
σκόπελος. Θηβᾶν μέγαν σκόπελον F. 209.
σκοπέω. σκόπει ἄστρον O. I, 5.
σκοπιά. σκοπιᾶς ἀλλας ἐφάψασθαι N. IX, 47. σκοπιαῖσιν ὀρέων ὕπερ ἕστα F. 70.
σκοπός. σκοποῦ ἄντα τυχεῖν N. VI, 28. σκοποῦ ἀγχιστα Μοισᾶν N. IX, 55. ἔπεχε σκοπῷ O. II, 98. ἔλασε σκοπόν O. XI, 74. παρὰ σκοπόν O. XIII, 90.
σκοπός, speculator. οὐδ' ἔλαθε σκοπόν P. III, 27. τοξοφόρον Δέλου σκοπόν O. VI, 59. ξυνάνα Μαγνήτων σκοπὸν πείσαισα N. V, 27. Ὀλύμπου σκοποί O. I, 54.
*Σκοτίος F. 262.
σκότος, τὸ σκότος. ἐν σκότῳ καθήμενος O. I, 83. σκότῳ κυλίνδει N. IV, 40. σκότον πολὺν ἔχοντι N. VII, 13. σκότον ἐρεύγονται νυκτὸς ποταμοί F. 95, 9. πρόφασις ἀρετᾶν ἐς αἰπὺν ἔβαλε σκότον F. 252. κελαινεφεῖ σκότει καλύψαι ἀμέρας σέλας F. 106, 3. ταύταν σκότει κρύπτειν ἔοικεν F. 171, 5.
*Σκύθαι. νομάδεσσιν ἐν Σκύθαις F. 72. Σκύθαι F. 217.
*Σκύριαι αἶγες F. 73, 3.
*Σκῦρος. Σκύρου ἄμαρτε N. VII, 37.
σκυρωτός. σκυρωτὰν ὁδόν P. V, 93.
σκυτάλα Μοισᾶν O. VI, 91.
σκύταλον τίναξε O. IX, 32.
σμικρός. σμικρὸς ἐν σμικροῖς P. III, 107.
*Σμυρναίων s. Σμυρναίῳ ἄστει F. 218.
*Σόλυμοι. Σολύμους ἔπεφνε O. XIII, 87.
σός. σὸς πατήρ N. IV, 14. προπάτωρ σός N. IV, 90. σὸν γέρας O. VIII, 11. σὸν ἄνθος ἦβας P. IV, 158. σόν τε P. IV, 175. τὰν σὰν πόλιν O. V, 4. σαῖς ὑπὸ χερσίν F. 10.
σοφία. σοφία μείζων O. VII, 53. ἐχθρὰ σοφία O. IX, 41. καὶ σοφία P. III, 54. σοφία κλέπτει παράγοισα μύθοις N. VII, 23. σοφίαις ἄριστον P. II, 56. ἄγημαι σοφίας P. IV, 248. σοφίαν ἄωτον I. VI, 18. σοφίας ὁδόν F. 74, 4. κυριώτερον ἐς σοφίας λόγον F. 178. σοφίας καρτὸν δρέπειν F. 227. σοφίᾳ O. I, 116. ἀμφὶ Λατοΐδα σοφίᾳ Μοισᾶν τε P. I, 12. σοφίᾳ μέγιστοι ἄνδρες F. 98, 4. τί δ' ἔλτεαι σοφίαν ἔμμεναι F, 33, 1. γνῶθι τὰν Οἰδιπόδα σοφίαν P. IV, 263. δρέπων σοφίαν P. VI, 49. σοφίαι O. IV, 115.
σόφισμα. ἔβαλον ἀρχαῖα σοφίσματα ἐν καρδίαις O. XIII, 17.
σοφιστάς. σοφισταῖς μελέταν πρόσβαλον I. IV, 31.
σοφός. σοφὸς ὁ πολλὰ εἰδὼς φυᾷ O. II, 94. εἰ σοφὸς ἀνήρ O. XIV, 7. ἁρματηλάτας σοφός P. V, 115. δοκεῖ σοφός P. VIII, 77. ἐσσὶ σοφός I. II, 12. σοφᾶς Πειθοῦς P. IX, 40. ἀνδρὶ σοφῷ I. I, 45. παρέπλαγξεν καὶ σοφόν O. VII, 31. σοφὸν Αἰσονίδαν P. IV, 217. καὶ παρ' σοφὸν ἀντιφερίζαι P. IX, 52. σοφοὶ ἔμμεν O. V, 16. ἀγαθοὶ καὶ σοφοὶ ἐγενοντο O. IX, 30. σοφοὶ ἔφυν P. I, 42. οἱ σοφοί P. II, 88. τέκτονες σοφοί P. III, 113. σοφοί P. V, 12. N. VII, 17. σοφοὶ ταμίαι Μοισᾶν F. 4. σοφοὶ τὸ ἔπος αἴνησαν F. 285. αἱ σοφαὶ Μοισᾶν θύγατρες ἀοιδαί N. IV, 2. σοφῶν μητίεσσι O. I, 9. σοφῶν ἐπέων P. IV, 138. σοφῶν στόματα I. VII, 47. σοφοῖς κἀσόφοις O. III, 47. σοφαῖς πραπίδεσσιν O. X, 10. σοφοῖς πολίταις P. IV, 295. σοφοῖς P. IX, 81. X, 22. ἐν σοφοῖς ἀνδρῶν N. VIII, 41. ἐστὶ σοφώτατον ἀνθρώπῳ νοῆσαι N. V, 18. σοφώτατοι μάρτυρες O. I, 34. σοφώτατα νοήματα O. VII, 72.
σπανίζω. Βασσίδαισιν ἃ τ' οὐ σπανίζει N. VI, 32.
σπαράσσω. πρὸς πλευρὰς σπάραξε F. 77, 2.
σπάργανον. κροκωτὸν σπάργανον ἐγκατέβα N. I, 38. πέπλον ἐν σπαργάνοις πορφυρέοις P. IV, 114. εὐνάσθην ὑπο σπαργάνοις F. 205.
*Σπάρτα. ἀπὸ Σπάρτας P. V, 73. N. XI, 34. εὐρυχόρου Σπάρτας ἀγώνων N. X, 52. ἐν Σπάρτᾳ P. I, 77. ἀνὰ Σπάρταν N. VIII, 12.
*Σπαρτοί. Σπαρτῶν ξένος N. IX, 85. Σπαρτῶν γένει I. I, 30. Σπαρτῶν δεκαεντολογχᾶν I. VI, 10. Σπαρτῶν ἱερὸν γένος ἀνδρῶν F. 5, 2.
σπάω. σπασσάμενος ἄροτρον P. IV, 234.
σπείρω. σπεῖρε νάσῳ ἀγλαΐαν N. I, 13.
σπένδω. Αἰγιναν κάτα σπένδειν δοιδαῖς I. V, 8.

σπέρμα. σπέρματος ῥίζαν O. II, 50. ἐξ ἑνὸς σπέρματος πῦρ P. III, 37. ἔχοντες σπέρμα φλογός O. VII. 48. μὴ κρύπτε κοινὸν σπέρμα ἀπὸ Καλλιάνακτος O. III, 93. ἔχεν σπέρμα μέγιστον O. IX, 65. φέροισα σπέρμα θεοῦ καθαρόν P. III, 15. ἄφθιτον κέχυται σπέρμα Λιβύας P. IV, 43. σπέρμ' ἀκτῖνος ὅλβου δέξατο P. IV, 235. σπέρμ' ἀδείμαντον φέρων Ἡρακλέος N. X, 17. σπέρμα θνατὸν στάξεν N. X, 81.
σπέρχω. σπερχθεῖσα θυμῷ N. I, 40.
σπεύδω. κῦδος ὀρσαι σπεύδει O. IV, 13. μὴ βίον ἀθάνατον σπεῦδε P. III, 62. σπεῦδεν ἱκέσθαι N. IX, 21. ἵκετο σπεύδων P. IV, 95. μηκέτι μακροτέραν σπεύδειν ἀρετάν I. III, 31.
σπλάγχνον. ὑπὸ σπλάγχνων O. VI, 43. N. I, 35.
σπονδά. νεκταρέαις σπονδαῖσιν ἄρξαι I. V, 35.
σπονδοφόροι Ζηνὸς Ἀλεῖοι I. II, 23.
σπουδά. συνεφαπτόμενος σπουδᾷ O. XI, 101. ἀμφὶ Κυράνας θέμεν σπουδὰν ἅπασαν P. IV, 276.
σπουδαῖος. λόγον σπουδαῖον P. IV, 132.
στάδιον. σταδίου εὐθὺν πόνον (τόνον) O. XI, 67. σταδίου δρόμον O. XIII, 29. σταδίου τιμὰν διαύλου O. XIII, 36. γυμνὸν ἐπὶ στάδιον P. XI, 49. Δείνιος δισσῶν σταδίων N. VIII, 16. ἐν γυμνοῖσι σταδίοις I. I, 23.
στάδιος. σταδίων θαλάμων O. V, 13.
στάζω. σπέρμα στάξεν N. X, 82. νέκταρ ἐν χείλεσσι καὶ ἀμβροσίαν στάξοισι P. IX, 65.
στάθμα. Ὑλλίδος στάθμας ἐν νόμοις P. I, 62. στάθμας τινὸς ἑλκόμενος περισσᾶς P. II, 90. ὑπὸ στάθμᾳ νέμονται F. 5, 5. πατρῴαν πρὸς στάθμαν P. VI, 45. οἷαν δραμεῖν ποτὶ στάθμαν ἔγραψε πότμος N. VI, 7.
σταθμάω. σταθμᾶτο ἄλσος πατρί O. XI, 47.
σταθμός. εἰς Ἀΐδα σταθμόν O. XI, 96. Πέλοπος παρ' εὐηράτων σταθμῶν O. V, *10. αἰπείων ἀπὸ σταθμῶν P. IV, 76. ἐς οὐρανοῦ σταθμούς I. VI, 45.
στάλα. στάλαν θέμεν Καλλικλεῖ Παρίου λίθου λευκοτέραν N. IV, 81. ἄπτεται Ἡρακλέος σταλᾶν O. III, 46. στάλαισιν ἄπτουθ' Ἡρακλείαις I. III, 30.
στάσις. στάσις ἀντιάνειρα O. XII, 17. φεῦγε δεινὰν στάσιν N. IX, 13. στάσιν οὐλομέναν F. 74, 9. στάσιν ἐπίκοτον F. 223, 3. στάσιν μνώμενοι F. 229. πενθέων οὐκ ἔλαχον οὐδὲ στασίων F. 126, 4.
στέγω. ἀμφὶ παρδαλέᾳ στέγετο ὄμβρους P. IV, 81.
στείχω. στεῖχ' ἀπ' Αἰγίνας N. V, 3. οἴκοθεν στείχειν N. IX, 20. ἐν εὐθείαις ὁδοῖς στείχοντα N. I, 25. σὺν πλαγίῳ κόρῳ στείχοντα N. I, 65.
στέλεχος. δρυὸς ἐν στελέχει N. X, 61.
στέλλω. ἴδιος ἐν κοινῷ σταλείς O. XIII, 47.
στεναγμός. εἶδον ὀστέων στεναγμὸν βαρύν F. 150, 4.
στερεός. στερεῷ πυρί O. XI, 37. στερεᾶν ὀδυνᾶν P. IV, 221.
στερέω. στερηθεὶς ὅπλων N. VIII, 27.
στέρνον. ἔβαλον στέρνῳ Πολυδεύκεος N. X, 68. αὐτοῦ πιέζει στέρνα λαχνάεντα P. I, 19. ἀμπνοὰν στέρνων P. III, 57.
στεροπά. ἀκτῖνες στεροπᾶς ἀπορηγνύμεναι P. IV, 198. στεροπᾶν κεραυνῶν τε πρύτανιν P. VI, 24. ἐναλίγκιον στεροπαῖσι I. VII, 37.
στεφαναφορία. κῶμον καὶ στεφαναφορίαν δέξαι O. VIII, 10.
στέφανος. ἄκτος στέφανος περίκειται O. VIII, 76. ἐπὶ στεφάνῳ χρυσέας ἐλαίας O. X, 13. στέφανον ἀρετᾶν O. III, 19. μετὰ στέφανον ἰών O. IV, 25. ἐπὶ στέφανον τεῦξαι Ἰλίῳ[O. VIII, 32. ποταίνιον ἔλαχε στέφανον O. XI, 64. στέφανον ὕψιστον δέδεκται P. I, 100. τρίτον ἐπὶ στέφανον βαλών F. XI, 14. νίκη παγκρατίου στέφανον N. V, 5. ἐκράτησε τὸν Ἰσθμοῖ στέφανον N. X, 26. λάμβανέ οἱ στέφανον I. IV, 69. πόρε καὶ Πύθιον στέφανον I. VI, 51. πλεκέτω μυρσίναις στέφανον I. VII, 67. χαίταισι ζευχθέντες ἐπὶ στέφανοι O. III, 6. ἀθρόοι στέφανοι ἀνέδησαν νικάσαντα I. IV, 9. εὐφραίνοισι στέφανοι F. 242. στεφάνων ἰοδετᾶν λάχετε F. 45, 6. στεφάνων ἄωτον O. V, 1. I. V, 3. στεφάνων ἄωτοι O. IX, 21. στεφάνων ἐγκώμιον τεθμόν O. XIII, 28. τυχόντα στεφάνων Πυθίων P. X, 26. ἕκατι στεφάνων P. X, 58. στεφάνων ἀρετᾶν τ' ὀπαδόν N. III, 8. ὄρμον στεφάνων N. IV, 17. ἄνευ στεφάνων N. IV, 77. οἶκον πλεόνων ταμίαν στεφάνων N. VI, 27. γενόμενοι στεφάνων νικαφόρων I. I, 21. ὀρφανίᾳ στεφάνων I. VII, 6. στεφάνοισιν ἵπποις τε κλυτάν P. I, 37. τηλαυγέσιν ἀνέδησεν στεφάνοις P. II, 6. αἰγλαν στεφάνοις ἀέθλων P. III, 73. στεφάνοισι πολιὰς ἔρεπτον s. ἔριπτόν μιν P. IV, 240. στεφάνοισι βάλλω P. VIII, 59. ὀκτὼ στεφάνοις ἔμιχθεν N. II, 22. θεμιπλέκτοις ἅμα Λατοΐδα στεφάνοις N. IX, 53. στεφάνοισιν ἁρμόσαις (χαίταν) I. VI, 39. στεφάνους δέξαντο O. VI, 26. δίκον φύλλ' ἔπι καὶ στεφάνους P. IX, 129. εἴρειν στεφάνους ἐλαφρόν N. VII, 77. στεφάνους ἐξ ὥπασεν I. I, 10. δεξαμένῳ στεφάνους I. III, 11. [κισσοῦ στέφανον F. 103.*]
στεφανόω. ἐστεφάνωσε χαίταν O. XIV, 24. ἐστεφάνωσαν πάτραν N. XI, 21. στεφανῶσαι κεῖνον O. I, 100. ἐστεφανώσατο δίς O. VII, 81. στεφανωσάμενος O. XII, 19. N. VI, 19. στεφανωσάμενον O.

VII, 15. P. VIII, 20. στεφανωθείς O. IV, 12.
στεφάνωμα. πλούτου στεφάνωμ' ἀγέρωχον P. I, 50. στεφάνωμα Κυράνατ P. IX, 4. δέξαι στεφάνωμα τόδε P. XII, 5. στεφάνωμα σελίνων πέμπε I. II, 15. παγκρατίου στεφάνωμ' ἑπάξιον I. III, 62. ἀνθέων ποικίλα φέρειν στεφανώματα N. V, 54. πορσύνοντες νεόδματα στεφανώματα βωμῶν I. III, 80.
στέφω. σώματα ἀνθρακιὰν στέψαντα F. 150.
στηθέων ἔξω οἴχονται μέριμναι F. 239, 2.
στιβαραὶ πλευράι F. 77, 2.
στίξ. ἐπέων στίχες P. IV, 57. ἀνέμων στίχες P. IV, 210. ἀνδρῶν στίχας N. IX, 38.
στόλος. ἐλευθέρῳ στόλῳ κόμιζε P. III, 163. ἐν περισθενεῖ παγκρατίου στόλῳ N. III, 17. εὐανθέα ἀναβάσομαι στόλον P. II, 62.
στόμα. βραχύ μοι στόμα N. X, 19. σιγᾷ οἱ στόμα N. X, 29. στόμα I. IV, 48. ἀπέπνευσ' ἀθανάτου στόματος P. IV, 11. παρ' χθόνιον Ἀΐδα στόμα P. IV, 44. ἐπ' Ἀξείνου στόμα P. IV, 203. στόμα μὴ παραβάλλει P. IX, 90. στόμα O. IX, 39. σοφῶν στόματα I. VII, 48. ἀπὸ στομάτων F. 47. διὰ στομάτων F. 238.
στοναχαῖς N. X, 75.
στονόεντ' ὄμαδον I. VII, 25.
στράταρχον Αἰθιόπων P. VI, 31. I. IV, 44.
στρατεύομαι. ἐστρατεύθη P. I, 51.
στρατιά. στρατιᾶς ὀφθαλμὸν ἐμᾶς O. VI, 16. ἄνευ στρατιᾶς N. III, 33. ἦλεγξαν Ἑλλανίδα στρατιὰν ὠκύτατι P. XI, 50. Αἰολέων στρατιὰν χαλκεντέα ἀνάγων N. XI, 35.
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τεκμαίρω. τεκμαίρει χρῆμ' ἕκαστον O. VI, 73. τεκμαίρει συγγενὲς ἰδεῖν N. VI, 8. ἐμπύροις τεκμαιρόμενοι O. VIII, 3. τεκμαίρομαι ἄργοισιν Ἡρακλέος F. 151, 5.

τέκμαρ. τέκμαρ ἰσοδένδρου αἰῶνος λαχοῖσαι F. 146. ἅπαν ἐπὶ ἐλπίδεσσι τέκμαρ ἀνύεται θεός P. II, 49. σαφὲς οὐχ ἕπεται τέκμαρ N. XI, 44.

τέκνον. ὄρσο, τέκνον O. VI, 62. ὦ τέκνον F. 173, 1. γενέτειρα τέκνων N. VII, 2. τέκνοισιν N. I, 42. VII, 105. κατὰ μὲν φίλα τέκν' ἔπεφνεν θαλλοντας ἥβᾳ F. 157.

τεκνόω. ἐτέκνωσθεν κράτιστοι I. I, 17.

τέκος. Ἀλκμήνας τέκος I. V, 28. [Δατοῦς τεκέων F. 103.*]

τέκτων. τέκτονα νωδυνίαν ἄμερον P. III, 6. τέκτον' ἀθληταῖσιν N. V, 49. τέκτονες σοφοί P. III, 113. τέκτονες κώμων νεανίαι N. III, 4. χειραρᾶν τεκτόνων δαίδαλα P. V, 36.

*Τελαμών. εὐρυσθενὴς N. III, 36. κραταιός N. IV, 25. φέρτατος I. V, 37. Τελαμῶνος υἱόν N. VIII, 23. ἀγαθῷ Τελαμῶνι P. VIII, 105. ὦ Τελαμών I. V, 50.

*Τελαμωνιάδας. ὁ Τελαμωνιάδας N. IV, 47. Αἴαντος Τελαμωνιάδα I. V, 25.

τελέθω. ἄδολος τελέθει O. VII, 53. κερδαλέον τελέθει P. II, 78. τελέθει ὀλισθηρὸς οἶμος P. II, 95. χρονία τελέθει P. III, 115. ἀπορία τελέθει N. VII, 105. ἐκ πόνων τελέθει αἰὼν ἀμέρα N. IX, 44. αἱ δύο ἁμπλακίαι φερέπονοι τελέθοντι P. II, 31.

τέλειος, τέλεος. τέλειόν τι ἐσλόν P. IX, 92. τελεία ματέρι N. X, 18. χορευτὴν (ὀρχηστὰν) τελεώτατον F. 67. Ζεῦ τέλειε O. XIII, 110. P. I, 67. τελέαν δόξαν P. VIII, 25. τελέαις εὐχωλαῖς ἰανθείς F. 87, 12.

*Τελέσαρχος. Τελεσάρχου I. VII, 3.

*Τελεσιάδας. Τελεσιάδα I. III, 63.

*Τελεσικράτης. Τελεσικράτη P. IX, 3. Τελεσίκρατες P. IX, 104.

τελετά. ταύτᾳ ἐν πρωτογόνῳ τελετᾷ O. XI, 53. τελεταῖς ὡρίαις ἐν Παλλάδος P. IX, 100. ἐν τελεταῖς N. X, 34. φυλάσσοντες μακάρων τελετάς O. XIII, 43.

τελευτά. πικροτάτα τελευτά I. VI, 48. ἐν τελευτᾷ O. VII, 26. ἐς τελευτάν O. V, 22. πᾶσαν τελευτὰν πράγματος δεῖξεν O. XIII, 72. τελευτὰν φερτέραν νόστου τυχεῖν P. I, 35. τελευτὰν αὐταῖς ἄγαγεν P. IV, 210. τερπνὰν γάμου κραίνειν τελευτάν P. IX, 68. τελευτὰν ἀπάντων N. XI, 16. τελευτὰν λυσίπονον F. 96, 1. οἶδεν βίου τελευτάν F. 102. τελευταὶ καλλίονες F. 75, 3.

τελευτάω. ἀσύχιμον ἀμέραν ὁπότε τελευτάσομεν O. II, 36. τελεύτασεν πόνους Δαναοῖς P. I, 54. τελεύτασαν λόγων κορυφαί O. VII, 68. cf. ἐκτελευτάω.

τελέω. τελεῖ κούφαν κτίσιν O. XIII, 50. οἳ τελεῖ δύνασιν P. V, 117. πεπρωμέναν τελέσει ἀρετάν N. IV, 43. χρησθὲν τέλεσσεν O. II, 44. ἐτέλεσσεν βασιλεῦσιν ὕμνον P. II, 13. ναῦν τέλεσαν P. IV, 246. τέλεσαν εὐνάν I. VII, 30. ἄεθλον τέλεσον P. IV, 165. πρὶν τελέσσαι σὺν Ἐλευθίᾳ P. III, 9. ξεῖνον μοιρίδιον τελέσαι I. V, 43. ψυχὰν Ἀΐδᾳ τελέων I. I, 68. ὕμνον τελέσαις P. I, 79. ἔργον ἐμοὶ τελέσαις P. IV, 230. VI, 41. θεῶν τελεσάντων P. X, 49. τετελεσμένου ἐσλόν N. IX, 6. νεκρῶν τελεσθέντων O. VI, 15.

τέλλω. ἔτειλαν ὁδόν O. II, 77. ἐς χάριν τέλλεται O. I, 76. ὕμνοι ἀρχαὶ λόγων τέλλεται O. X, 6. λοιπὸν αἰεὶ τέλλετο γένος P. IV, 257.

τέλος. ἐν θεῷ τέλος O. XIII, 101. γλυκὺ ἀνθρώποις τέλος ἀρχά τε P. X, 10. πόμπιμον νόστου τέλος N. III, 24. ἐν πείρᾳ τέλος διαφαίνεται N. III, 67. καῦνον τέλος ἐλπίδων N. VIII, 45. ἐν τὶν πᾶν τέλος ἔργων N. X, 29. ἐφ' ἑκάστῳ ἔργματι κεῖτο τέλος I. I, 27. θέμεν ἔργων τέλος O. II, 19. ἄφερε πυγμᾶς τέλος O. XI, 70. μαχᾶν τέμενεν τέλος O. XIII, 55. μακύνων τέλος οὐδέν P. IV, 286. κύριον πάντων τέλος οἶσθα P. IX, 45. τέλος ἅμμεν ἄκρον P. IX, 122. τέλος δ' εἰραις πρὸς στιβαρὰς σπάραξε πλευράς F. 77, 2. τοῦτο τέλος ἄμπεδον ὥρεξεν N. VII, 57. τέλος δωδεκάμηνον περάσαι N. XI, 9. χαρίτων ζεύξω τέλος I. I, 6. θνατὸν διέρχονται βιότου τέλος I. III, 23. κατὰ πᾶν τέλος I. III, 29. τέλος ἄκρον ἱκέσθαι I. III, 50.

τέμενος. δείδετο πᾶν τέμενος O. XI, 79. Ἀργεῖον τέμενος N. X, 19. Καφισίδος ἐν τεμένει P. XII, 27. Κρονίου παρ' τεμένει N. VI, 63. πρὸς πῖον τέμενος Κρονίδα P. IV, 56. ἀγνὸν Ποσειδάωνος ἔσσαντο τέμενος P. IV, 204. δωδεκαδρόμων κατὰ τέμενος P. V, 33. Ποσειδάνιον ἂν τέμενος N. VI, 42. τὸ τεὸν τέμενος I. I, 59. τέμενος Ἄρεος P. II, 2. ἐν τεμένεσσι τεοῖς N. VII, 94.

τεμενοῦχος. αὐτόν με ἔσδεξαι τεμενοῦχον F. 185.

τέμνω, τάμνω. τέμνειν τέλος O. XIII, 55. τέμνων θάλασσαν P. III, 68. αἰχμὰν ταμών N. III, 32. τὰν (ἀλκάν) ταμὼν περὶ φασγάνῳ I. III, 54. ψεύδη τάμνοισαι O. XII, 6. τάμον κάτα μέλη O. I, 49. τέτμηνται κέλευθοι I. V, 21.

τεναγος. τεναγέων ροαὶς N. III, 23.

*Τένεδος. Τένεδον N. XI, 5. F. 88, 3. ep.
τεός N. V, 43. τεά O. XII, 13. τεᾶι O. X, 12. τεᾷ P. VI, 15. τεᾷ P. V, 79. 19. N. X, 81. τεόν O. V, 11. P. IV, 151. VII, 10. F. 87, 11. P. VIII, 34. XI, 41. N. III, 62. XI, 3. I. I, 1. 58. VI, 2. τεάν P. II, 20. V, 10. N. III, 15. IV, 78. N. VII, 4. VIII, 44. I. IV, 6. τεαί O. IV, 1. τεῶν N. IX, 109. N. VII, 50. τεοῖς P. X, 11. N. VII, 94. τεαῖσι O. I, 106. P. V, 31. I. VI, 50. τεαῖς O. VIII, 42. P. I, 9. cf. σός.
τέρας. τέρας ἀκίνητον χθόνος F. 58, 3. πάγκοινον τέρας F. 74, 7. ἔνσπε τέρας O. VIII, 41. παρκείμενον συλλαβὼν τέρας O. XIII, 70. τέρας θαυμάσιον ἰδέσθαι. P. I, 26.
τερασκόπος P. IV, 201.
τέρειναν ματέρ' οἰνάνθας ὀπώραν N. V, 6.
τέρμα. τέρμ' ἀέθλων I. III, 85. δωδεκάγναμπτον περὶ τέρμα δρόμου O. III, 35. τέρμα προβὰς N. VII, 71. ἐν τέρμασιν ἀγῶνος P. IX, 118.
*Τέρπανδρος ὁ Λέσβιος F. 91, 1.
τερπνός. τερπνὸς αἰών F. 92, 2. μέλημα τερπνόν F. 63. οὐδὲν τερπνὸν ἴσον O. VIII, 53. βροτῶν τὸ τερπνὸν P. VIII, 97. τὸ τερπνὸν πλέον πεδέρχεται N. VII, 74. τερπνᾶς Ἥβας O. VI, 57. θάμβει δυσφόρῳ τερπνῷ τε N. I, 56. τερπνὰν τελευτάν P. IX, 68. τερπνὰν χάριν I. III, 90. ἔπορε βραχύ τι τερπνόν O. XI, 97. τερπνὸν ἐφάμερον διώκων I. VI, 40. ὥπασαν τὰ τερπνά O. IX, 30. τὰ τερπνὰ καὶ γλυκέα πάντα O. XIV, 5. τέρπν' ἄνθεα N. VII, 53. τύχαν τερπνὰν O. XIII, 110. τῶν ἐν Ἑλλάδι τερπνῶν P. X, 19. δείκνυσι τερπνῶν κρίσιν F. 96, 5. τερπνῶν μοῖραν χρὴ δεικνύναι F. 171, 3. τερπναῖσι θαλίαις O. XI, 79.
τέρπομαι. ἀπάταισι θυμὸν τέρπεται P. II, 74. ταῖς ἰαραῖσι μελίσσαις τέρπεται F. 129. τέρπεταί τις ἐπ' οἰδμ' ἄλιον διαστείβων F. 242, 3. ἵπποις γυμνασίοις τε τέρπονται F. 95, 5.
*Τερψίας. Τερψίᾳ O. XIII, 41.
τέρψις N. VIII, 43. ἐμπαλιν τέρψιος O. XII, 11. μηδὲ μαύρου τέρψιν F. 92, 1. δείπνων τέρψιας P. IX, 19.
*Τερψιχόρα. μελιφθόγγου ποτὶ Τερψιχόρας I. II, 7.
τεσσαράκοντα P. V, 49. τεσσαράκοντα καὶ ὀκτώ P. IX, 117.
τέσσαρες. τέσσαρες κίονες F. 58, 5. antistr. τεσσάρων I. III, 35. ἐν τετράσιν παίδων γυίοις O. VIII, 68. ἵπποισι τέτρασιν O. XI, 72. τέτρασι σώμασι P. VIII, 85. τέσσαρας νίκας N. II. 19. τέσσαρας ἀρετάς N. III, 71.
τέταρτος, τέτρατος. μετὰ τριῶν τέταρτον πόνον O. I, 60. (τρεῖς καὶ δέκα,) τετράτῳ δ' αὐτὸς πεδάθη F. 109. τετράτων παίδων P. IV, 47. πρώτοις καὶ τετράτοις O. VIII, 46.
τετράκις, τετράκι. τρὶς τετράκι τε N. VII, 104. τετράκις O. VII, 81. N. X, 42.
τετράκναμος. τετράκναμον δεσμόν P. II, 40. ἴυγγα τετράκναμον P. IV, 214.
τετραορία. τετραορίαι ἕνεκα νικαφόρου O. II, 5. ἀγγελίαν τετραορίαι ἐλελίχθουσι P. II, 4. τετραορίαις δυώδεκα πέτρῳ ἅλιε N. IV, 28. τετραορίᾳν πόνοις I. III, 17.
τετράορος. ἅρμα τετράορον P. X, 65. τετραόροισιν ἁρμάτων ζυγοῖς N. VII, 93.
*Τεύθρας. Τεύθραντος πεδίον O. IX, 76.
*Τεῦκρος N. IV, 46.
τεύχω. τεύχει μείλιχα θνατοῖς O. I, 30. ἰσοδαίμονα τεύχει N. IV, 34. θεὸς ὁ τὰ πάντα τεύχων F. 105. τεῦχε μέλος P. XII, 19. τεῦξαν ἅλσος O. VII, 48. δόμον ἐτεύξαν P. VII, 12. προοιμίων ἀμβολὰς τεύχῃς P. I, 4. τεύχειν ναὶ πομπάν P. IV, 164. ξείνια τεύχων P. IV, 129. Ἡροδότῳ τεύχων γέρας I. I, 14. τιμὰν Θήβαισι τεύχοντα I. I, 14. Ἰλίᾳ ἐπὶ στέφανον τεῦξαι O. VIII, 32.
τέχνα. ἀνδρῶν χειρόνων τέχνα καταμέρψασ' ἐσφαλε κρέσσονα I. III, 53. οὐκ ἄτερ τέχνας P. II, 32. τέχνᾳ, τὰν Παλλὰς ἐφεῦρε P. XII, 6. ὅπασε τέχναν πᾶσιν O. VII, 50. τέχναι ἑτέρων ἔτραπ N. I, 25. Ἀφαίστου τέχναισιν O. VII, 35. Ζηνὸς τέχναις O. IX, 56. τέχναις Ἀπόλλωνος P. III, 11. τέχναις P. IV, 249. μαντευμάτων ἐφάψατο συγγόνοισι τέχναις P. VIII, 63. δολίαις τέχναισι χρησάμενος N. IV, 58.
τηλαυγής. ἔργον πρόσωπον τηλαυγές O. VI, 4. τηλαυγὲς φέγγος N. III, 61. τηλαυγέσι στεφάνοις P. II, 6. δεσπέρου τηλαυγέστερον φάος P. III, 75.
τῆλε πάτρας P. XI, 23.
*Τηλεβόαι N. X, 15.
τηλέβολος. χερμάδι τηλεβόλᾳ P. III, 49.
τηλεφανής. πυρὶ τηλεφανεῖ θέα μιγνύοντων F. 95, 7.
τηλέφαντον γέρας F. 1.
τηλέφατον δστρον F. 58, 4. str.
*Τήλεφος O. IX, 79. Τηλέφου I. VII, 38. Τήλεφον I. IV, 46.
τηλόθε, τηλόθεν. τηλόθεν δέδορκε O. I, 94. Πελειάδων μὴ τηλόθεν N. II, 12. τηλόθεν πέταται N. VI, 50. τηλόθε μεταμαιόμενοι N. III, 77.
τηρέω. πόλιν τηρέωντι P. II, 88.
τίθημι. τιθεῖς ὕβριν ἐν ἀντλῳ P. VIII, 11. τὸ κοινόν τις ἐν εὐδίᾳ τιθείς F. 228. ἐπὶ γὰρ τίθησι κόσμον P. II, 16. ἐν θυμῷ τίθεν P. III, 65. θήσω φανερά O. XIII, 94. νὶν ἀρχέπολιν θήσειτ P. IX, 86. θήσαι νέον γένος F. 74, 11. ἔθηκαν ἁμάχανον F. 74, 3. πεπρωμένην ἔθηκε μοῖραν μετατρε-

πεῖν F. 164, 1. νόον ὑπὸ γλυκυτάταις ἔθηκε φροντίσιν O. I, 19. χάρματ' ἄλλοις ἔθηκεν O. II, 109. ἀέθλων κρίσιν καὶ πενταετηρίδα θῆκε O. III, 23. θῆκέ μιν ζαλωτόν O. VII, 6. θῆκεν Ὀλυμπιονίκαν O. VIII, 18. ἔθηκε δόρπου λύσιν O. XI, 49. βασιλῆα ἔθηκε O. XIII, 21. οἱ ἔργα θῆκε ἀμφὶ κόμαις O. XIII, 38. θῆκε δέσποιναν P. IX, 7. ἔθηκε κρατησίποδα P. X, 15. θῆκεν ἐν φοναῖς P. XI, 37. ἔρανον Πολυδέκτᾳ θῆκε P. XII, 14. ἔθηκε μάρτυρας N. III, 21. νώδυνον θῆκεν N. VIII, 50. ἅ,τε (ἄεθλα) Φοίβῳ θῆκεν N. IX, 9. ἔθηκε θεόν N. X, 7. θῆκε νικᾶσαι N. X, 48. οἷσιν ἄφθιτον θέσσαν O. I, 64. δόλον θέσαν P. II, 39. ἐν τείχει θέσαν P. III, 38. οἱ ῥῆσιν θέσαν παλίγγλωσσον N. I, 59. νόῳ τιθέμεν P. I, 40. θέμεν τέλος O. II, 19. κρύφον θέμεν O. II, 107. ἔργον πρόσωπον θέμεν O. VI, 4. Νέμεσιν διχόβουλον μὴ θέμεν O. VIII, 86. ἂμ πάλον θέμεν O. VII, 61. θέμεν βωμόν O. XIII, 79. θέμεν σπουδάν P. IV, 276. θέμεν αἶνον N. I, 5. θέμεν προκώμιον N. IV, 9. στάλαν θέμεν N. IV, 81. θαητὸν θησέμεν P. X, 58. ἀσχολίαις ὑπέρτερον θήσομαι I. I, 3. θήσονται Ζῆνα P. IX, 65. τιθεμένων ἀγώνων F. 252. θέτο βουλάν N. X, 89. δόμον ἔθεντο O. IX, 47. χρηστήριον θέσθαι O. VI, 70. ἐν ὄμμασι θέσθαι N. VIII, 43. ἐν δόξᾳ θέμενος O. XI, 66. λόγον θέμενος P. IV, 132. θεμέναν γάμον O. XIII, 51. θυσίαν θέμενοι O. VII, 42. θέμεναι θρόνους O. XIV, 10. πρόσοψιν θηκάμενος P. IV, 29. κᾶδος θηκάμενοι P. IV, 113.

τιθῆνα. Αἴτνα χιόνος τιθήνα P. I, 20.

τίκτω. τίκτε κοῦρον O. VI, 41. ὅπερ μόνον τίκτεν P. III, 101. ἃ δὲ τίκτεν Ὧραι F. 6, 6. τὸν τίκτε P. IV, 46. ὃν ἔτικτεν P. IX, 16. ὃν τίκτε N. V, 13. τέκες Αἰακόν I. VII, 22. τέκεν υἱούς O. I, 89. τέκεν παῖδας O. VII, 72. πρεσβύτατον ἔτεκεν O. VII, 74. τέκεν γόνον P. II, 42. τίς νιν τέκεν P. IX, 34. τέκε σθένος υἱῶν P. IX, 87. τέκεν παῖδα I. I, 12. τοὺς τέκε I. III, 82. τὸν τέκοι O. VI, 49. τεκεῖν O. II, 102. παῖδα τεκέμεν O. VI, 30. γόνον τεκεῖν I. VII, 33. τέκωνται φῶτα P. IV, 52. ἄνθα τεκοῖσα F. 58, 8. antistr. παῖδα τέξεται P. IX, 61. τέκετο ξανθὰν Ἀθάναν F. 9.

*Τίλφωσσα. ὕδωρ Τιλφώσσας ἀπὸ καλλικράνου F. 211.

τιμά. ἀκλεὴς τιμὰ ποδῶν O. XII, 16. τιμὰ γίγνεται N. VII, 31. ὄπεται εὐάγων τιμά N. X, 38. οἴχεται τιμά N. X, 78. τιμὰ ἀντίκειται I. VI, 26. ταύτας τιμᾶς ἀμείρειν P. VI, 26. περὶ τιμᾷ P. II, 60. σὺν τιμᾷ θεῶν P. IV, 51. ἐπιφέροισα τιμάν O. I, 31. αἰτέων λαοτρόφον τιμάν O. VI, 60. ἔχει σταδίου τιμάν O. XIII, 36. σέβοντι ἀέναον πατρὸς τιμάν O. XIV, 12. εὑρίσκοιτο τιμάν P. I, 48. τιμάν P. IV, 168. μεγάλαν προγόνων τιμὰν δάσασθαι P. IV, 148. τιμὰν μεγίσταν φέρειν P. IV, 278. Πυθιόνικον τιμὰν δέκευ P. VIII, 5. τιμὰν τεύχοντα I. I, 66. διὰ τεὰν τιμάν I. IV, 6. Διωνύσου πολυγαθέα τιμάν F. 5. θεόπομποι τιμαὶ φύτευθεν P. IV, 69. τοιαίδε τιμαί I. IV, 60. μοιρᾶν περὶ τιμᾶν μαρνάμενον F. 24. τιμαῖς ἀθανάτοις ποτιψαύει F. 86, 2. σὺν θεῶν τιμαῖς P. IV, 260. ἐπασκήσω κλυταῖς τιμαῖς N. IX, 10. ἐν τιμαῖσιν I. I, 24. ἐν τιμαῖς ἔμιχθεν I. II, 29. ἄγοι τιμὰς Ἑλικωνιάδων I. II, 34.

τιμάεις. τιμάεντες I. III, 25.

τιμαλφέω. ὑπὲρ πολλῶν τιμαλφεῖν λόγοις νίκαν N. IX, 54.

τιμάορος. ἦλθον τιμάορος μίτραις O. IX, 90.

*Τιμάσαρχος. Τιμασάρχου N. IV, 10. Τιμάσαρχε N. IV, 78.

τιμάω. Ἀρκαδίαν τιμᾷ O. VI, 89. σοὶ τιμᾷ φάος P. IV, 270. τιμᾷ ἔπος I. V, 63. τετίμακεν I. III, 55. ἐξόχως τίμασεν O. IX, 74. ὃν περίαλλ' ἐτίμασε P. XI, 5. τίμασε N. VI, 42. ἄνδρα τιν' ἐτίμασαν O. I, 55. τίμα ὕμνου τεθμόν O. VII, 88. τιμῶν Ἀλφεόν O. V, 18. τιμῶντες ἀρετάς O. VI, 72. κᾶδος τιμάσαις O. VII, 5. τιμάσαις πόρον Ἀλφεοῦ O. XI, 50. τετίμαται φίλος I. III, 77. ἐν μάχαις τιμώμενος O. II, 49.

*Τιμίδας (Πουλυτιμίδας v. Not. crit. Dissen. in var. lect.) N. VI, 64.

τίμιος. οὐ τίμιαι O. VI, 11. τινὰ σὺφραίνοισιν ὕπνων τίμια F. 242. παρὰ τιμίοις θεῶν O. II, 71.

*Τιμοδημίδαι N. II, 18.

*Τιμόδημος. Τιμοδήμῳ N. II, 24. Τιμόδημε N. II, 14.

*Τιμόκριτος N. IV, 13.

*Τιμόνοος. Τιμονόου N. II, 10.

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τρέφω. ὃν πόντος τρέφει I. I, 48. βέλος ἀλκᾷ τρέφει O. I, 112. τρέφοντι κλέος O. XI, 99. ἄμμε θρέψει μελέτα O. IX, 114. ὃν θρέψεν ἄντρον P. I, 17. ὃν ἔθρεψε F. 57. θρέψεν Ἀσκλήπιον P. III, 5. αἰχμὰν θρέψε N. X, 13. θρέψαν με P. IV, 103. Ἰάσονα τράφε N. III, 51. τράφεν δῶκαν P. IV, 115. ὄντ' εὐσεβέστατον Ἰωλκοῦ τράφειν πεδίον I. VII, 40. θρέψαι N. II, 13. θρέψαισα P. VIII, 27. τράφοισα P. II, 44. θρέψατο παῖδα P. IX, 18. ἐθρέψαντο δράκοντες O. VI, 46. τά νιν θρέψαντο P. IX, 91. τραφεῖσα O. VI, 35. τραφέντα I. VII, 15.
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τρίοδους. ἀντία τριόδοντος O. IX, 32. κρέσσον βέλος τριόδοντος ἀμαιμακέτου I. VII, 35.
τριπλόος. καλλίνικος ὁ τριπλόος O. IX, 2.
τρίπολιν νᾶσον O. VII, 18.
τρίπους. τριπόδων θησαυρόν P. XI, 4. τριπόδεσσιν καὶ λεβήτεσσιν φιάλαισί τε χρυσοῦ ἐκόσμησαν δόμον I. I, 19.
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τριτολυμπιονίκας. τριτολυμπιονίκαν οἶκον O. XIII, 1.
τρισσός. νίκαις τρισσαῖς P. VIII, 84.
τριταῖον ἄνεμον N. VII, 17.
τρίτος. τρίτον στέφανον P. XI, 14. τρίτον κρητῆρα I. V, 6. τρίτον μέρος κασιγνητᾶν P. XII, 11. τρίταν ῥίζαν ἀπείρου P. IX, 8. νίκαν τρίταν I. III, 89. τρίταισιν γοναῖς P. IV, 143.
*Τριτωνίς. Τριτωνίδος λίμνας P. IV, 20.
τρίχα O. VII, 75.
*Τροία. Τροίας κίονα O. II, 89. Τροίας ἶνας I. VII, 52. ἐν Τροίᾳ N. II, 14. ὑπὸ Τροίαν N. III, 57. Τροίαν πόρθησε N. IV, 25. ἐς Τροίαν I. V, 27. Τροιάνδε I. III, 54. Τροίαθεν N. VII, 41.
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τρόπος. τίς τρόπος O. VIII, 63. ὅττις δὴ τρόπος F. 2. Λυδίῳ ἐν τρόπῳ O. XIV, 17. ἀμφὶ τρόπῳ N. I, 29. ἐνὶ σὺν τρόπῳ N. VII, 14. τὸν ἐγκώμιον ἀμφὶ τρόπον O. XI, 80. νεοσίγαλον εὑρόντι τρόπον O. III, 4. τὸν Ἀργείων τρόπον εὑρήσεται I. V, 55. τρόποις ἐπὶ σφετέροισι P. X, 38.
τροφά. τροφαῖς ἵππων O. IV, 16.
τροφός P. XI, 18. ἀνδρῶν ἵππων τε δαιμόνιαι τροφοί P. II, 2.
*Τροφώνιος F. 26.
τροχός. ἐν πτερόεντι τροχῷ P. II, 22. τροχὸν μέλος F. 167.
τρωγάλιον γλυκύ F. 94.
*Τρῶες. Τρῶες Ἀντανορίδαι P. V, 83. Τρώων πυρφθέντων δόμους P. XI, 34. πόλιν Τρώων I. IV, 40.
*Τρωΐον ἂμ πεδίον ἦλθεν F. 158, 2.
τρῶμα. τρώμαν ἕλκεος ἀμφιπολεῖν P. IV, 271.
τρώω. τὸν ἔτρωσεν λόγχαις ἀκμᾷ N. X, 60. Τήλεφον τρῶσεν δορὶ I. IV, 47. χαλκῷ μέλη τετρωμένοι ἢ χαρμάδι P. III, 48.
τύ v. σύ.
τυγχάνω. τύχον ἀρήγοισαι N. I, 49. τύχῃ ἔρδων N. VII, 11. προφρόνων Μοισᾶν τύχοιμεν I. III, 61. λυρᾶν τυγχανέμεν O. II, 52. τὸ τυχεῖν O. II, 56. φέρτατον ἀνδρὶ τυχεῖν O. VII, 26. τελευτὰν τυχεῖν P. I, 35. πρὶν τυχεῖν P. II, 92. ἀμφανδὸν τυχεῖν τοπρῶτον εὐνᾶς P. IX, 42. σκοποῦ ἅντα τυχεῖν N. VI, 28. τυχεῖν εὐδαιμονίαν ἀνελόμενον N. VII, 55. πρὸς μακάρων τυγχάνοντ' εὖ πασχέμεν P. III, 104. τυχών P. X, 62. λεχέων τυχοῖσα

I. VII, 35. οὐκ ἀποδάμου τυχόντος P. IV, 5. τυχόντα στεφάνων P. X, 26.
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*Τυνδαρίδαι. ὁ Τυνδαρίδαι N. X, 73. I. I, 31. εὐίππων διδύντων Τυνδαριδᾶν O. III, 41. λευκοπώλων Τυνδαριδᾶν γείτονες P. I, 66. Τυνδαρίδαισι φιλοξείνοις ἀδεῖν O. III, 1. σὺν Τυνδαρίδαισι καὶ Χαρίτεσσι N. X, 38.
τύπτω. χεράδι τυπτόμενον P. VI, 14. ἀνίαισι τυπείς N. I, 53. τυπεὶς ἀγνῷ πελέκει F. 9. χλωραῖς ἐλάταισι τυπείς F. 148. δουρὶ νῶτα τυπέντα N. IX, 26.
τυραννίς. παρὰ τυραννίδι P. II, 81. αἶσαν τυραννίδων P. XI, 53.
τύραννος. λαγέταν τύραννον P. III, 85.
*Τυρσανός. Τυρσανῶν ἁλαλατός P. I, 72.
τύρσις. παρὰ Κρόνου τύρσιν O. II, 77.
*Τυρώ. Τυροῦς ἐρασιπλοκάμου γενεά P. IV, 136.
τυφλόν ἦτορ N. VII, 23.
τυφλόω. τετύφλωται μόχθοι I. IV, 63. τῶν μελλόντων τετύφλωνται φραδαί O. XII, 9.
*Τυφώς. Τυφὼς ἑκατοντακάρανος P. I, 16. Τυφὼς Κιλιξ ἑκατόγκρανος P. VIII, 16. Ἴκον ἑκατογκεφάλα Τυφῶνος ὀμβρίμου O. IV, 8. Τυφῶνα ἑκατοντακάρανον F. 93, 4. cf. F. 61.
τύχα. *Σώτειρα Τύχα O. XII, 2. F. 13—15. ἐν ἔργμασι νικᾷ τύχα F. 16. τύχας ἀφάνεια I. III, 49. τύχᾳ δαίμονος O. VIII, 67. ἐπ' ἐυμενεῖ τύχᾳ O. XIV, 16. σὺν τύχᾳ πότμου P. II, 56. τύχᾳ θεῶν P. VIII, 55. εὐθαλεῖ συνέμιξε τύχᾳ N. IV, 7. σὺν τύχᾳ N. V, 48. σὺν θεοῦ τύχᾳ N. VI, 25. τύχᾳ N. X, 25. σὺν τύχᾳ I. VII, 67. δίδοι τύχαν τερπνῶν γλυκείαν O. XIII, 110. ὑπὸ δούλειον τύχαν F. 244. ὑμετέραις τύχαις P. VIII, 75. ποίαις ὁμιλήσει τύχαις N. I, 61.

Υ.

Ὑβρίζω. Ὑβρίζοντα μισεῖν P. IV, 284.
ὕβρις. *Ὕβριν, Κόρου ματέρα θρασύμυθον O. XIII, 10. ὕβρις νιν ὦρσεν εἰς ἀνάταν P. II, 28. ὕβριος ἐχθρὰν ὁδόν O. VII, 90. κελαδεννᾶς ὀρφανοὶ ὕβριος I. III, 27. ναυσίστονον ὕβριν ἰδών P. I, 72. ἀγεμόνος δείσαντες ὕβριν P. IV, 112. ὕβριν ἐν ἄντλῳ τιθεῖς P. VIII, 12. κνωδάλων ὀρθίαν ὕβριν ὀρῶν P. X, 36. αἰνὰν ὕβριν ἀπέφυγεν P. XI, 55. κνωδάλων ὕβριν ἀμύνων N. I, 50.
ὑγίεια. ὑγίειαν ἄγων χρυσέαν P. III, 73.
ὑγίεντα ὄλβον O. V, 23.
ὑγιηρός. πλαγᾶν ἄκος ὑγιηρόν N. III, 17.
ὑγρός. ἁλὸς ὑγρᾶς O. VII, 69. ὑγρῷ πελάγει P. IV, 40. ὑγρὸν νῶτον P. I, 9. ὑγρὸν αἰθέρα N. VIII, 41.
ὕδωρ. ἄριστον ὕδωρ O. I, 1. ὕδωρ φέρβει ἀνθεμα O. II, 81. ὕδωρ ἀριστεύει O. III, 44. μελιγαθὲς ἀμβρόσιον ὕδωρ F. 211. θερμὸν ὕδωρ μαλθακὰ τέγγει γνῖα N. IV, 4. ὕδατος ζέοισαν ἀκμάν O. I, 48. ὕδατος σθένος O. IX, 55. ὕδατος ῥοαῖς N. VII, 62. ὕδατι Κασταλίας P. V, 31. ὕδατι ἐν Ἀσωπίῳ N. III, 3. ὕδατι ζακότῳ F. 74, 9. πόντιον ὕδωρ O. II, 70. τᾶς ἐρατεινὸν ὕδωρ πίομαι O. VI, 85. Ἀμένα παρ' ὕδωρ P. I, 67. ὕδωρ καπνῷ φέρειν ἀντίον N. I, 24. πίσω σφε Δίρκας ἀγνὸν ὕδωρ I. V, 75. οὐρανίων ὑδάτων ὀμβρίων, παίδων Νεφέλας O. X, 2. Καφισίων ὑδάτων O. XIV, 1. Διρκαίων ὑδάτων μέμναται P. IX, 91.
υἱός. υἱὸς μόριμος O. II, 42. Σωστράτου O. VI, 9. ἁλκιμος O. XI, 47. υἱὸς Ποσειδάωνος ἄναξ P. IV, 45. Ἀελίου θαυμαστὸς P. IV, 241. Καρνειάδα P. IX, 74. Δαναΐδαι P. XII, 17. Λάμπωνος N. V, 4. ἔβλαστεν N. VIII, 7. ἐσσί μοι N. X, 80. Ἀλκμήνας I. III, 73. υἱοῦ θανόντος ὀστέα λέξει P. VIII, 55. υἱοῦ δύναμιν N. I, 58. υἱῷ P. I, 70. V, 102. Ἀλκμήνας σὺν υἱῷ F. 158, 2. υἱὸν Ἀγησίλα F. 88, 4. ep. υἱὸν προῆκαν O. I, 65. αἰνήσαις υἱόν O. IX, 15. θετὸν υἱὸν ἰδών O. IX, 67. υἱὸν Ἄκτορος O. IX, 74. υἱὸν Γοργόνος O. XIII, 61. ἰδοῖσ' υἱόν O. XIV, 22. Ποίαντος υἱὸν τοξόταν P. I, 53. Φιλύρας υἱόν P. VI, 22. ἱστεφανωμένου P. VIII, 21. υἱὸν εὔχοντο ἔμμεν P. IX, 104. τυχόντα στεφάνων P. X, 26. Τελαμῶνος N. VIII, 23. φαεσσᾶς Ἀοῦς N. VI, 54. Κρόνου σεισίχθονα I. I, 52. ἐναλίγκιον Ἄρεϊ I. VII, 36. υἱὲ Ταντάλου O. I, 36. Φιλάνορος O. XII, 13. μάκαρ Πολυμνάστου P. IV, 59. υἱοὶ τρεῖς Ζηνός P. IV, 171. θεῶν P. XI, 62. [Ζηνὸς καὶ Ποσειδάωνος φὰν ἔμμεναι F. 269.*] Ἐυδαΐδος ἀρίγνωτες N. V, 12. υἱέες υἱέων ἀντίθεοί I. VII, 25. υἱῶν παρισταμένων O. V, 23. διδύμων σθένος P. IX, 89. ὑπέρτατος Ἀγησιμάχῳ υἱέων N. VI, 23. υἱοῖσι I. V, 64. Λάμπωνος υἱοῖς I. IV, 23. λαγέτας ἐξ υἱούς O. I, 89. διδύμους υἱούς P. IV, 178. παρμένοντας αἰχμᾷ P. VIII, 42. τοὺς Μεγάρα τέκε I. III, 82.
ὕλα. πολλὰν ὕλαν πῦρ αἴστωσεν P. III, 37.
*Ὑλλίς. Ὑλλίδος στάθμας P. I, 62.
*Ὕλλου στρατός F. 4, 3.
ὑμεῖς. ὑμῖν O. XIV, 5. I. II, 30. ὔμμι O. XIII, 14. P. II, 3. IV, 259. F. 87, 4. ὔμμε O. VIII, 15. I. V, 17.
ὑμέναιος. ὑμεναίοις ἰαχὰν παμφώνοις P. III, 17.
ὑμέτερος. ὑμετέρας P. IV, 255. ὑμέτεροι O. IX, 58. ὑμετέρων N. X, 37. ὑμετέραις P. VIII, 75. ὑμετέρας I. III, 21.

ὑμός. ὑμαί P. VII, 17. ὑμαῖς P. VIII, 69.

ὑμνέω. ὕμνησαν Θέτιν N. V, 25. ὑμνεῖτε Ἄργος N. X, 2. χρὴ ὑμνῆσαι τὸν ἑσλόν I. III, 7. ὑμνήσομεν γάμον Ἁρμονίας F. 5. ὑμνέων Ῥόδον O. VII, 14. ὑμνεῖσθαι ἀοιδαῖς F. 88. 1.

ὑμνητός. ἀνὴρ εὐδαίμων τε καὶ ὑμνητός P. X, 22. ὑμνητὸν ἐόντα P. XI, 61.

ὕμνος. ὅθεν ὁ πολύφατος ὕμνος ἀμφιβάλλεται O. I, 8. ἀδυεπὴς ὕμνος ὁρμᾶται N. I, 5. τὸν ὕμνος ἔβαλεν N. III, 62. ὕμνος ἀγαθῶν ἐργμάτων N. IV, 83. ἐπικώμιος ὕμνος N. VIII, 50. βραχὺ μέτρον ἔχει I. I. 63. ὕμνον τεθμὸν Ὀλυμπιονίκαν O. VII, 88. ὕμνου προκώμιον N. IV, 11. ὕμνῳ κῦδος ἀνέδραμον O. VIII, 54. ῥαίνω ὕμνῳ P. VIII, 60. Καστορείῳ ἢ Ἰολάου ὕμνῳ I. I, 16. ὕμνῳ διώκειν I. III, 21. ἀδυμελεῖ σὺν ὕμνῳ I. VI, 20. Θήρωνος Ὀλυμπιονίκαν ὕμνον ὀρθώσαις O. III, 3. τίνα φύγοι ὕμνον O. VI, 6. πλέκων ποικίλον ὕμνον O. VI, 87. φλιὸν ἐξεύρωμεν ὕμνον P. I, 60. εὐαχέα ὕμνον ἐτέλεσσεν P. II, 14. ἄρχε δόκιμον ὕμνον N. III, 11. πολὺν ὕμνον παρέχειν N. VI, 34. ὕμνον κελάδησε καλλίνικον N. IV, 16. ἑτέων γλυκὺν ὕμνον πράσσετε N. IX, 3. θαυμαστὸν ὕμνον πορών I. III, 39. πτερόεντα σύμπεμψον ὕμνον I. IV, 70. μελιγάρυες ὕμνοι O. X, 4. P. III, 64. ἀναξιφόρμιγγες ὕμνοι O. II, 1. ὕμνων πτυχαῖς O. I, 105. πέλας ὕμνων O. VI, 27. ὕμνων ἄνθος O. VI, 105. ἄνθεα ὕμνων νεωτέρων O. IX, 52. οὖρον ὕμνων P. IV, 3. ὕμνων θησαυρός P. VI, 7. ἐγκωμίων ἄωτος ὕμνων P. X, 53. ποικίλων ἔψαυσας ὕρνων N. V, 42. ὕμνων δεόμεναι N. VII, 13. θρόον ὕμνων N. VII, 81. πυρσὸν ὕμνων I. III, 61. ὕμνων γεύεται I. IV, 22. οἷαν μοῖραν ὕμνων I. V, 29. Δωρίαν κέλευθον ὕμνων F. 201. θεμιστῶν ὕμνων μάντιες F. 204. ἐν ὕμνοις ἀείδοντι μακάρα μέγαν F. 97, 5. ὕμνοις θεᾶν διδόμεν I. VII, 60. παιδείους ἐτόξευον μελιγάρυας ὕμνους I. II, 3. τούσδε ὕμνους μὴ σιγάτω I. II, 45.

ὑπαίθριος. νυκτὸς ὑπαίθριος O. VI, 61.

ὑπακούω. ὑπακουέμεν αὐγαῖς ἁλίου O. III, 25.

ὑπαντάω. ὑπάντασέ τ' ἰόντι P. VIII, 62.

ὑπαντιάζω. ὑπαντίασεν P. IV, 135. ὑπαντιάσαι τὸν εὐεργέταν P. V, 44. ὑπαντιάξαισα κράτει P. VIII, 11.

ὕπαρ. ἐξ ὀνείρου ἦν ὕπαρ O. XIII, 65.

ὑπάργυρος. φωνὰν ὑπάργυρον P. XI, 42.

ὑπάρχω. ἀγέλα ὑπῆρχεν P. IV, 206.

ὑπασπίζω. Χρομίῳ ὑπασπίζων N. IX, 34.

ὕπατος. ὕπατος ἁμφὶ τοκεῦσιν πρὸς ἀρετάν P. VI, 42. ὕπατον δῶμα Διός O. I, 42. τὸ παράμερον ἑσλὸν ὕπατον O. I, 100. ὕπατον παίδων διαυλοδρομᾶν P. X, 9. ὕπατον τεθμόν N. X, 32. ὕπατ' αὐρὰ ἀνάσσων O. XIII, 23. ὑπάτων πατέρων F. 45, 10.

ὑπένερθεν γαίας N. X, 87.

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ὑπεράφανος. ἀνάταν ὑπεράφανον P. II, 28.

ὑπερβαίνειν θέμιν F. 4.

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ὑπέρβιον Ἡρακλέα O. XI, 15. Αὐγέαν O. XI, 30.

*Ὑπερβόρεος. Ὑπερβόρειοι F. 156. δᾶμον Ὑπερβορέων O. III, 17. Ὑπερβορέων ἀγῶνα P. X, 30. πέραν Νείλοιο καὶ δι' Ὑπερβορέους I. V, 22.

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ὑπερέρχομαι. ὑπερελθόντων ἐν ἀέθλοις O. XIII, 15.

*Ὑπερηΐς. κράναν Ὑπερηΐδα P. IV, 125.

ὕπερθε, ὕπερθεν. τὰ ὕπερθε πατρός P. II, 48. βάλλων P. VIII, 80. ἐμβόλου ὕπερθεν P. IV, 192. Ἀλεκτρᾶν ὕπερθεν I. III, 79. ἐν τὸν ὕπερθεν ἅλιον ἀνδιδοῖ ψυχάς F. 98, 2. ὕπερθεν οὐράνου F. 226. 227.

ὑπέρθυμος. ὑπέρθυμον Ἕκτορα I. VII, 55. ὑπερθύμων φωτῶν P. IV, 13.

*Ὑπεριονίδας. φαυσίμβροτος δαίμων Ὑπεριονίδας O. VII, 39.

ὑπερκρεμάω. ἅταν, ἄν οἱ ὑπερκρέμασε O. I, 57.

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*Ὑπερμήστρα N. X, 6.

ὑπέροπλος. ἅταν ὑπέροπλον O. I, 57. ἦβαν P. VI, 48. Λαπιθᾶν ὑπερόπλων P. IX, 14.

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ὑπέρτερος. ὑπέρτερον γενέσθαι P. II, 60. πρᾶγμα ἀσχολίας ὑπέρτερον θήσομαι I. I, 2. δαῖον ὑπέρτεροι N. IV, 38. ὑπέρτατος υἱέων N. VI, 22. ὑπέρτατον θρόνον O. II, 85. ὑπέρτατον ὄλβον P. III, 89. ὑπέρτατον ἄστρον F. 74, 2. νόμος ἄγει δικαίων τὸ βιαιότατον ὑπερτάτᾳ χειρί F. 151, 5. ἐλατὴρ ὑπέρτατε βροντᾶς O. IV, 1. ἀνορέαις ὑπερτάταις N. III, 19. ὑπερτάτους ἐν μάχαις ἥρωας P. VIII, 28. βουλᾶν καὶ πολέμων κλαῖδας ὑπερτάτας P. VIII, 4.

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ὑποδέκομαι. ὑπέδεκτο μάντιν N. x, 8. ξεῖνον P. ix, 9.

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ὑπόκειμαι. ὑποκείσεταί μοι ἄεθλος O. i, 85.

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ὑποκουρίζομαι. ὑποκουρίζεσθαι ἀοιδαῖς P. iii, 19.

ὑποκρέκω. μανίαισιν ὑποκρέκει O. ix, 42.

ὑπόκρισιν δελφῖνος F. 259.

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ὑπομένω. ὑπέμεινεν ὄλβον P. ii, 26.

ὑπόπτερος. ὑποπτέρου ναός O. ix, 26. ὑποπτέροις ἀνοράαις P. viii, 95.

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ὑποστέλλω. ὑπέστειλ' ἱστίον I. ii, 40.

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*Ὑριεύς F. 52.

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*Ὕψεύς. κούρᾳ Ὑψέος εὐρυβία P. ix, 13.

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*Ὑψιπύλεια O. iv, 25.

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*Φαισάνα. Ἀρκάδων ἄνασσε Φαισάνᾳ O. vi, 34.

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*Φάλαρις. Φάλαριν P. i, 76.

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*Φᾶσις. ἐς Φᾶσιν P. IV, 211. ποτὶ Φᾶσιν I. II, 41.

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φελλός. φελλὸς ὥς P. II, 80.

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*Φερένικος P. III, 74. Φερενίκου O. I, 18.

φερέπολις Τύχη F. 14.

φερέπονος. φερέπονοι ἀμπλακίαι P. II, 30.

*Φέρης P. IV, 125.

*Φερσεφόνα. Φερσεφόνα ποινὰν δέξεται F. 98, 1. δῶμα Φερσεφόνας I. VII, 55. Φερσεφόνας ἕδος P. XII, 2. μελαντειχέα δόμον Φερσεφόνας O. XIV, 21. Φερσεφόνα N. I, 14.

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*Φήρ. Φὴρ θεῖος P. IV, 119. Φῆρ' ἀγρότερον P. III, 4. Φῆρες ἐπεὶ δάεν ῥιπὰν οἴνου F. 147.

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φθείρω. ἔφθαρεν P. iii, 36.
*Φθία. ἐν Φθίᾳ P. iii, 101. Φθίᾳ N. iv, 51.
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*Φιλάνωρ. Φιλάνορος O. xii, 13.
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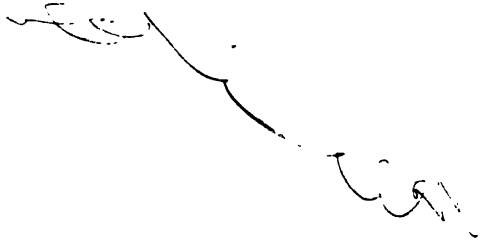

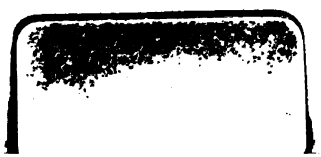

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